

## "Whosoever Believeth In Him"

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### *Romans 10:11-12*

*A television broadcast sermon delivered*

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*By*

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I would like for us to look at a verse of Scripture from Romans 10. If you would like to follow along with me, we will be in Romans 10:11. It says, "For the Scripture sayeth, whosoever believeth on him shall not be ashamed." "The Scripture sayeth whosoever believeth on him shall not be ashamed." This is speaking of the Lord Jesus Christ. Whosoever believeth on Christ, and I'm going to try to make this very clear, very clear. I want to hound this point. "Whosoever believeth on Christ shall not be ashamed." and that means shall be saved, will not be lost, will not be left empty handed. In that day of judgment, will be saved. Believing on Christ, believing on, another way to say that is faith. Faith in and on the Lord Jesus Christ. That is the evidence of being saved. That is the evidence. I pray the Lord might honestly make this clear to us and let us really get ahold of this. Faith in and on the Lord Jesus Christ, believing in him, believing on him, casting your all on him. That is the evidence of salvation. Not good works. Not good works. Good works are not the evidence of salvation. Faith in and on the Lord Jesus Christ. That is the evidence of salvation. True faith in the accomplishment of his blood that truly covered and paid the dead of our sin. True faith in the accomplishment of his righteousness that robes us in and supplies us with every goodness that we need before God. True faith. Hebrews

11:1 says, "Now, faith is the substance of things hoped for. The evidence of things not seen." Faith. "The Scripture sayeth, whosoever believeth on him shall not be ashamed." If God would truly reveal that to us it would deliver us from all of our error. There is so much error out there. It would deliver us from all of our bondage. It would deliver us from our false hope. Faith alone in Christ looking to Christ, trusting Christ, believing on Christ. That's what God's people are called out of. False man-centered religion. False religion is man-centered religion. It keeps looking at man and talking about man and telling man what man has to do. And God's people are called out of that. When the spirit comes, he reveals Christ, and God's people are called out of that. They're called away from works to faith. Faith in Christ. Faith is the only thing that is not a work, really. It's about one of the only things that exist that is not a work. Men and women can make a work out of anything except for God-given faith. It's not a work. You'll never find a company, you'll never see an ad from a company, advertising that they are looking to hire a believer. Believing, trusting is not a work. You'll see men make a work out of listening. People do that. Psychiatrists do that. You'll see men make a work out of speaking. I'm doing that right now. You'll see men make a work out of thinking. A company will hire someone, now you do some thinking on this and you creatively come up with something. All those things you can make a work out of, but no one hires a believer. No company says, we will hire you on, and we will tell you some things, and you believe what we tell you, and then we'll pay you. Nobody does that. Faith is not a work. Faith is not a work. The only thing that faith does is it looks to the work of the Lord Jesus Christ. It trusts his work. That's what faith does. It believes his work. It believes what he has said that he has done. That's what faith does. Anything other than believing what Christ has said concerning his own finished work that he accomplished for his people. Anything other than just believing him is not faith. It's a work. Now, let me be clear on this, okay? The Apostle Paul is the very man who wrote to the Ephesians, "By grace are you saved, through faith." Believing on Christ. And he said, "That is not of yourselves. It is the gift of God." We don't come up with it.

God gives it. He said, "It's not of works, lest any man should boast, for we are his workmanship, created in Christ Jesus unto good works. Which God hath before ordained that we should walk in them." The Scripture says, "Shall we continue in sin that grace may abound?" Shall we just throw caution to the wind and say, "You know what? We're saved by grace. Therefore we'll just dive head first into sin and not worry about it." God forbid. God forbid. We should strive to, as we say it, straighten up and fly right. God's people ought to act like God's people. and God's people want to act like God's people. They do desire to act like God's people. Paul has laid the groundwork here that good works are not the evidence of salvation. Faith is. Good works are not the evidence. Faith is, but he goes on to say, "There's no excuse for man." That doesn't excuse us into sin. But if we don't understand this critical difference, we will never be brought from bondage to liberty. We will never be brought from error to truth. Think about this with me, okay? You can find good works in every religion known to man. And I say with the Apostle Paul. I'm for good works. I believe men and women ought to strive to be good and not evil. But you can find good works in every religion known to man. All over this world, every one of them is based on good works but that does not mean you can find faith in Christ in every religion known to man. And therefore that does not mean you can find salvation in every religion known to man. Salvation is in believing on the Lord Jesus Christ. Faith in Christ, believing on him. That's the evidence. Paul spent chapter one here in the book of Romans saying this, so you can read it sometimes. Read Romans 1. He spent that chapter saying, "The Gentiles are awful people." And that's what I am. I'm a Gentile. Anyone who is not a Jew is a Gentile and Paul spent Romans 1 saying, "The Gentiles are awful people. They are ruined people by the wickedness of sin." All right? That's Romans 1. Then he spent Romans chapter 2 saying, "The Jews are awful people." The Gentiles are awful, the Jews are awful. They are ruined by the wickedness of sin. Therefore said in chapter 3, "It is clear that all have have sinned." All, Jew and Gentile, every man and woman, boy and girl, on this Earth. "All have sinned and come short of the glory of God." He said, "There

is none that doth righteousness." Good. No, not one. I just said we should strive to do good. Well, we should, but we need to realize there is none that truly does good in the eyes of God. All of our self righteousnesses are filthy rags in the eyes of God. They don't live up to his standard. They just do not live up to his standard. All have sinned and come short of the glory of God. But he said there in chapter three thank God our salvation is not in us doing good. It's not in our righteousnesses. It's in Christ doing good. It's in Christ's righteousness. He went about doing good. Turn with me over there if you would. Romans 3, if you have your Bible I'm gonna kind of go through Romans here just a little bit and you may enjoy following along with me. Romans 3:20 Now look at this verse very carefully. It says, "Therefore, by the deeds of the law." Now this Bible, I have a Bible. I know it's not in your screen, but I have a Bible right here and this is the law of God. These are the commandments of God, and he said, "By the deeds of the law, by obeying these commandments, therefore by the deeds of the law, there shall no flesh be justified in his sight." Justification does not come by us obeying the law because we're sinners who cannot obey this law not to the perfect standard that God requires. So it says, "Therefore, by the deeds of the law there shall no flesh be justified in his sight for by the law is the knowledge of sin." The law was given to just show us we don't live up. We do not live up to his standards. Verse 21. "But now the righteousness of God without the law is manifested." Who is the righteousness of God? It's Christ. He is the righteousness of God, and he was manifested. God came down and was manifested to us. Verse 21 says, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." They all spoke of him. Verse 22, "Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference, for all have sinned and come short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus whom God hath set forth to be a propitiation." That means a blood covering, it means a bloody victim. That's what it means. "Whom God hath set forth to be a propitiation through faith in his

blood." What about my sin? That's what men and women wanna know. What about my sin? Look to the blood of Jesus Christ. You trust in the blood of the Lord Jesus Christ that covered the sins of God's people. "Whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are passed through the forbearance of God. To declare, I say at this time, his righteousness." Not mine. His. "that he might be just and the justifier of him which believeth in Jesus." Verse 27 says, "Where is boasting, then?" What do we have to brag about? "Well, I did this and I did that." No, he did it all. "Where is boasting then? It is excluded. By what law, of works? Nay, no, but by the law of faith. Look at verse 28. It says, "Therefore we conclude that a man is justified by faith, without the deeds of the law." Do we see that? Could that be any more clear? That is so clear. What that's saying is Christ saved his people without his people, without the help of his people. They helped him not at all. Scripture says, "He by himself purged our sins." He did it alone. He did it alone. Faith is not the final component of salvation. Christ finished salvation, but the evidence of who he did it for is, he gives them faith. And with his faith that he gives, they believe on him. They totally, completely believe on him. That is the evidence. Paul illustrated this in chapter four with Abraham. If you look at Romans chapter 4:1, it says, "What shall we say then that Abraham, our father, as pertaining to the flesh, had found?" How did it go for him? How was he justified before God? Verse two says, "For if Abraham were justified by works he hath whereof to glory? But not before God. For what sayeth the Scripture? 'Abraham believed God and it was counted under him for righteousness.'" He looked to Christ, and he looked to Christ's righteousness, and through that faith, that was counted to Abraham, as though Abraham had committed righteousness. He did it in Christ. He did it by way of the work of Christ. He believed God and it was counted to him for righteousness. Now, what did Abraham believe? Well, if you look at verse 20, it says, "He staggered not at the promise of God through unbelief." He believed, he had faith. "But was strong in faith, giving glory to God, and being fully persuaded that what he had

promised, he was able also to perform." He didn't look to his flesh at all. He didn't look to Sarah's womb at all. God promised him a son and it says, "He believed that what God had promised, God was able to perform." Now, how did he get that faith? God gave it to him. God worked it in him. God performed it in him, and caused Abraham to look to Christ and to believe on him. "So he believed God, he believed Christ, and that was counted to him for righteousness." Now again, through chapters five and six, Paul is gonna ask this question again. We've already mentioned it, but he asked the question again. Does knowing this, does knowing that Christ did it all, knowing what Christ did, who he did it for, how effectual it was, how great the accomplishment was? If you look at Romans 5:6 it says, "For when we were yet without strength, in due time, Christ died for the ungodly." Knowing what Christ did and who he did it for, the ungodly, do our works play a role in this? How could they? We were ungodly. Verse seven says, "For scarcely, for a righteous man will one die, yet per adventure for a good man some would even dare to die. But God commended his love toward us in that while we were yet sinners, Christ died for us." Sinners. Ungodly sinners. And he says, "Does knowing that Christ died for sinners," does knowing that Christ died under the works of sinners, and that every soul he died for lives under his works of righteousness. Does knowing that Christ came and took his perfect record of life and traded it with our awful record of sin and death, our ruined record, he traded those books, traded those records and then we all stood before God, and God judged Christ in our sin and God judged us in his righteousness. Does knowing that Christ freed us from the bondage of the law by fulfilling that law for us, does knowing that cause a child of God to want to dive head first into sin? God forbid. God forbid. Knowing what Christ has done for us makes God's people fall in love with him, and it makes them hate what they did to him. Oh, we hate it so much. Look at chapter six. Romans 6:1. He said, "What shall we say then? Shall we continue in sin that grace may abound?" Say, well, if he came to save sinners I'll be the greatest sinner you've ever seen. Verse two, he said, "God forbid. how shall we that are dead to sin live

any longer therein?" How could we glory in our sin and revel in our sin and just take pride in our sin? How could we do that? Seeing what Christ has done makes God's people cry. "I'm sorry. I'm so sorry." It makes them long to be like him. "I don't wanna be like me anymore. I wanna be like him. I'm so tired of being like me. I'm so tired of what I am." That's what Paul said in Romans 7. Romans 7 is Paul confessing to everybody: "This is what I feel about myself in the flesh, and I hate it." And he's not talking about what he was before God saved him. He's talking about what he is right now in this moment as God's very own Apostle. This is what he said concerning his own self, his own flesh. Romans 7:24, he said, "O wretched man that I am. Who shall deliver me from the body of this death?" Why do you say that, Paul? Look at verse 15. He said, "For that which I do, I allow not." I don't know why I do it. Can you enter into that? I can. "For what I would, what I wish I would do," I wish I was like Christ. He said, "What I would, that do I not, but what I hate, that do I." That's what I do. "Sin," he said, "It's just so infected me." It's just so ruined everything. Verse 19, he said, "For the good that I would, I do not." I wish I just did good. But he said, "I don't." "But the evil, which I would not, that's what I do." Sin is mixed with everything that I do. Verse 21, he said, I find then a law that when I would do good, evil is present with me. Everything I do is drowning in sin. Verse 24, he said, "O wretched man that I am, who shall deliver me from the body of this death?" Who shall deliver me? He very clearly spells out the answer to that in Romans chapter 8. Look at Romans 8:1. He said, "There is therefore now no condemnation to them which are in Christ Jesus." No condemnation in Christ. Isn't that wonderful news? He is the Gospel. Verse 29, Romans 8:29. It says, "For whom he did foreknow." That means elect. "Who he knew beforehand, knew before the foundation of the world, whom he did foreknow, he also did predestinate." There's that word, predestinate. Yes, God predestinated a people. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren, moreover whom he did predestinate, them he also called, and whom he called them he also

justified." You hear how it keeps saying, "He, he." He did this, not us. Him. "Whom he called, them he also justified, and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?" "If God be for us, who can be against us?" Now, he warns in chapter nine, "God is not for everybody." He said, "God has clearly revealed that to us with Jacob and Esau." Romans 9:10. It says, not only this "But when Rebecca also had conceived by one, even by our father, Isaac, for the children being not yet born, neither having done any good or evil, that the purpose of God according to election." Yes, God elected a people. "The purpose of God, according to election might stand not of works, but of him that calleth, it was said unto her, 'The elder shall serve the younger.' As it is written, 'Jacob, have I loved, but Esau have I hated.'" People hear that and they get so angry with God over that. They say, "That's not fair. That's not fair. He can't do that." So Paul addresses that in the next verse, verse 14. "What shall we say then. Is there unrighteousness with God?" God forbid. God forbid. You know, the question is not how could God hate Esau? Esau was a sinful rebel against God just like every other man and woman on this earth. There's none that doeth good. The question is, how could God love Jacob? And the answer is only in the person, and the work, in the blood of the Lord Jesus Christ. Verse 21 says half, "Hath not the potter power over the clay of the same lump to make one vessel unto honor and another under dishonor?" What this is saying is God is sovereign, and he can do whatever he is pleased to do. He can do whatever he is pleased to do. God will save. God will choose. God will heal as he sees fit. And Paul said, "My prayer is that he will do this for as many as he's willing to do this." In chapter 10, verse one, he said, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, and men and women do, but not according to knowledge, not according to truth. For they being ignorant of God's righteousness," Meaning that the perfect work he has supplied in the person of Christ, "And going about to establish their own righteousness," and that's what man's false religion is



built on, him trying to do his own good works and establish his own righteousness before God. Verse three says, "They being ignorant of God's righteousness and going about to establish their own righteousness have not submitted themselves unto the righteousness of God." Verse four says, "For Christ, he is the righteousness of God. Christ is the end of the law for righteousness to everyone that believeth." Everyone that believeth. Faith is not of ourselves. It's the gift of God. May God give it to us. That's our prayer. Lord, increase our faith. Give us faith. Cause us to look to Christ. Cause us to turn our eyes away from self. Cause us to totally forget about self and turn everything to Christ. Give him the glory. Give him the credit. Look to his work, his righteousness, his blood, his everything alone. May God give that to us. "For whosoever believeth on him shall not be ashamed." I pray the Lord would make it so with us.