

# TO SEEK AND TO SAVE THE LOST

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**LUKE 19:10 • TV-011B**

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By

**HENRY T. MAHAN**

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Zebulon Grace Church

6088 Zebulon Highway

Pikeville, KY 41501

PH: 606-631-9053

## **Luke 19:10**

*“For the Son of man is come to seek and to save that which was lost.”*

I’m reading today from the book of **Luke 19:10**, in which the Saviour says; *“For the Son of man is come to seek and to save that which was lost.”*

Now, an old-time preacher who lived about 200 years ago said this; “We preachers take for granted that our hearers are well acquainted with the Gospel of salvation and the way of life. While in reality, I fear that most people are totally ignorant of the whole system of grace and redemption.”

So I feel that it is better to suppose too little knowledge and explain to people the way of life than to suppose too much knowledge and let people perish in their ignorance and without instruction in the way of salvation.

In **Luke 2:41** there’s an interesting story. Mary and Joseph had come to Jerusalem from their home in Nazareth, as their custom was, to observe the Passover. And they brought Jesus Christ who was then 12 years of age with them.

And they accomplished the days that they were supposed to stay in Jerusalem and after those days were finished they started home. And the Scripture says in **Luke 2:41-44**; *“That they traveled a day’s journey; (now watch this word) supposing that He was with them.”*

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And when they came to the end of that day's journey they began to look for Him. They had supposed that He was there. They took for granted that He was with them. When they came to the end of that day's journey they looked for Him and He hadn't been there at all. He was still in Jerusalem.

You know, life is said in the Scripture, "*To be a day's journey.*" What a tragedy for a man to go the whole day's journey and come to death and judgment and discover that Christ hadn't been with him at all, that he just supposed he was with him, just supposed that he was there, that just supposed that he knew the way of life, he just supposed that heaven was his home and he was converted, he just supposed it.

So this old preacher says, "It's really better to suppose too little knowledge and instruct men in the way of life than to suppose too much knowledge and let people perish in their ignorance."

You know, when the Titanic left these shores on that voyage; there were all kind of people listed. There were rich and poor people. There were old and young people. There were learned and ignorant people. There were short and tall people. There were fat and skinny people.

But when the old ship went down and the names were posted on the bulletin board back at the harbor from which it sailed; there were only two classes of people listed, lost and saved, lost and saved.

And I want to talk about that in my message today. I'm going to assume that I'm speaking to people who are totally ignorant of the way of salvation, totally ignorant of the way God redeems sinners, totally ignorant of God's redemptive purposes in Christ Jesus.

I'm going to deal with six questions. I wish you'd write these down. I think they're important enough to write them down. You won't face six more important questions in your whole life. I'm going to deal with these questions in my message today:

First of all: How did man get lost in the first place? How did man become lost? Christ said, "*He came to seek and to save the lost.*" Well, how did it happen?

Secondly: What does it mean to be lost?

Now some people don't take it very seriously. You say, "You're a lost man." And he doesn't take it very seriously. If you're little four year old boy was lost out yonder in the woods, in the mountains of West Virginia, you would take that seriously because you know what it means for a four year old boy to be lost in the woods. Well what does it mean for a sinner to be lost?

Thirdly: Who is lost?

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Fourthly: How are men saved? How does God say that He saves sinners?

Fifthly: What does it mean to be saved?

And then I'll close with this question: Who then can be saved?

Do you see why I say you can't face six more important questions? And we can handle these questions this morning. We can finish this program with more knowledge than we had when we began.

Now the first question is; how did man become lost in the first place? Our Lord said, "*The Son of man is come to seek and to save the lost.*" Well, the reason men need to be saved is because they're lost.

Now how did they become lost? Well first of all, Adam in the Garden needed no salvation. He wasn't lost. "*Adam was created in the image of God.*" Adam was created pure, perfect, clean, and holy. He needed no salvation. He was not lost.

But Adam was cast out of the Garden, Adam was cast out of the Garden guilty, naked, fallen, out of fellowship with God, unclean, dead and dying, dead in sin, dying physically. Adam needed to be saved because he then was lost.

What happened? Well, "*Adam sinned against God.*" Our Lord said, "*In the day you eat thereof you shall surely die.*" And when Adam ate the forbidden fruit, whatever it was, nobody knows, but He ate of the forbidden tree and in that moment he died. In that moment he became lost.

Well you say, "How does that affect me?" Now listen to this Scripture, **Romans 5:12**; "*Wherefore, by one man, sin entered into the world,*" that was Adam. Sin entered through Adam and Adam was the one man. God only created one man. Eve came from Adam.

You and I came from Adam by natural generation. He only created one man. "*Out of the dust of the ground He formed Adam; (the word means man) and breathed into his nostrils the breath of life and he became a living soul.*"

"*And by one man sin entered into the world and death by sin, (spiritual death, legal death, physical death, and eternal death, all by one man) so death passed upon all men for all sinned.*"

**Romans 5:18**; "*Therefore, by the offense of one man, judgment came upon all men to condemnation.*" Listen, **Romans 5:19**; "*By one man's disobedience many were made sinners.*"

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Now, do you know what the word imputed means? It means reckoned or charged. Sin was imputed unto us, charged unto us, because Adam was our representative. When Adam stood, we stood in his loins. When Adam fell we fell. When Adam died we died. When Adam became lost we became lost.

And Adam's sin was reckoned or charged to the account of the whole human race. "*By one man's transgression (sin, condemnation, judgement) death passed upon all men.*"

But now wait a minute! Adam's sin was imputed to us by representation. But it was imparted to us by birth. When Adam planted the first seed in the womb of Eve; he planted a sinful seed. And David said in **Psalm 51:5**; "*Behold I was shapen in iniquity. In sin my mother conceived me.*" **Psalm 58:3**; David said, "*The wicked go astray as soon as they are born speaking lies.*"

So, how are we affected by Adam's fall? We're affected by representation, by imputation. We're affected by impartation, by natural generation. We're charged with his sin because we are his sons. And we partake of his sins because he begat us. "*That which is born of the flesh is flesh.*"

And the only kind of son that a human father can give birth to, can sire or beget, is a sinful son because he's a sinful father and has a sinful and fallen seed. Now that's how man got lost.

All right, what does it mean to be lost? It's serious. A verse of Scripture which ably describes what it means to be lost is found in **Ephesians 2:12**. It says in **Ephesians 2:12**; that the lost man is, "*Without Christ, without hope, and without God in this world.*"

Now I may shock you a little bit here but I want you to stay with me and listen to me. "*A lost man is without Christ.*"

What does it mean to be without Christ? Well, Christ is spiritual wisdom. Read the book of **Proverbs** when it talks about wisdom; it's talking about Christ. **1 Corinthians 1:30** says; "*He is made unto us wisdom.*" So, a man without Christ has no spiritual wisdom; he is spiritually ignorant.

Now, he may know how to build bridges and he may know how to figure square root in math. He may know history and those things. He may know how to sew up a wound but he is spiritually ignorant if he doesn't have Christ because Christ is wisdom. Christ is the truth. He said, "*I am the truth. You shall know the truth and the truth will make you free.*" He is truth.

Christ is our redemption. Without Him we are under the curse of the law. Christ is our righteousness. Without Him we are unholy, unclean in God's sight. Like the leper of old who outside the camp would cry, "Don't come near me; I'm unclean, I'm unclean."

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Christ is our sin-offering. A man without Christ has no sin-offering. He has no sacrifice. He's trying to come to God without blood and, "*Without the shedding of blood there's no remission.*"

A man without Christ has no mediator to intercede for him at the throne of God. A man without Christ has no high priest to put the blood on the mercy seat. The law has a clinched fist in that man's face.

Without Christ we have no way to God. He said, "*I'm the way, the truth, and the life. No man comes to the Father but by me. I'm the door. By me, if any man enter in he shall be saved.*" You come in some other way, "*you're a thief and a robber.*" A lost man is without Christ.

And he is without hope. He has no hope of forgiveness. He has no hope of resurrection. He has no hope of eternal life. He has no hope of heaven. He has no hope of reunion with loved ones. He has no hope of seeing Christ except at the judgment.

And you listen to this; He says the lost man; "*Is without Christ, without hope, and without God.*"

Now my friends; most men feel (saved and lost, believers and unbelievers, in the church and out of the church), most men believe that we're all under God's love and we all can run to God anytime we want to, just run into God's presence.

You can cuss God out with one breath and then get scared and call on His name with the other. That's what men believe. But the Scripture teaches this, that a lost man doesn't even know God and is not known of God.

Now wait a minute! Christ said to that bunch in **Matthew 7** at the judgment; He said: "*Depart from me, I never knew you.*" Christ said, "*Eternal life is to know God.*"

Christ said to that bunch of religious people in His day, "*You don't know me nor my Father.*" Isn't that what He said? "*You don't know me and I don't know you.*" The word know there is complacency or affection and love.

The average person thinks, "Well God is the Father of all men." Didn't He create all men? He created snakes but he's not the Father of snakes.

Christ said to that group of people in **John 8**; "*You are of your father the devil. If God were your Father you would believe Him whom God hath sent. But you don't believe me. You're of your father the devil. He was a liar from the beginning and he's the father of liars.*"

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So a lost man, an unsaved man, cannot call God, “Father.” I wouldn’t offend you my friend but are you listening to the Scripture; *“To as many as received Him; to them gave He power (the privilege) to become the sons of God?”*

And those who’ve been redeemed, those believers, have been delivered from a spirit of slavery and bondage to a spirit of son-ship and adoption and they cry, *“Father, Father.*

*“Beloved; now are we the sons of God, redeemed by Christ, the Son of God.”* If you are an unbeliever (not redeemed), *“You’re without God?”* That’s what it says in the Word, *“Without Christ, without hope, without God.”*

**Romans 8:28:** *“And we know that all things work together for good.”* Did you ever hear people quote that? Somebody will die and we’ll be at the funeral home and someone will walk by and put his arm around the widow’s shoulder and you say, “Well, all things work together for good.”

Not to all men; it says, *“All things work together for good to them that love God who are the called according to His purpose.”* Now, if you don’t love God in redemption, in faith, if you’re not called by His Spirit, according to His purpose; things aren’t working together for your good; they’re working together for your destruction.

You talk about living a confused, frustrated, life; it’s no wonder. *“The heart of the wicked is like the troubled sea, tossed to and fro.”* He has no peace. Christ said, *“I give you peace. You come to me, I’ll give you peace. Come unto me; I’ll give you rest.”*

No wonder you need your tranquilizers. No wonder you need your drunken booze and those things. You’ve got to have them; you’ve got no peace. “Don’t take it away from him; let him have it.”

Christ is our peace and Christ is our rest. And when you find Him you find those things. But the unsaved man, the lost man, he’s without God in this world.

Thirdly: Who is lost? Now I want you to listen carefully.

No man has ever been damned because of Adam’s sin. Now we inherit Adam’s sin and we partook of Adam’s sin but children dying in infancy are without doubt saved by God’s grace through the blood of Christ. They’re not guilty of actual transgressions.

But you’re not a child and I’m not a child. And the Scripture says of us; *“All we like sheep have gone astray. We’ve turned everyone to his own way.”* That’s right; we’ve gone our way. We haven’t gone God’s way; we’ve gone our way.

We’ve said, “I’ll have my will, not God’s will, my way, not God’s way. We’re not children. We don’t need to look back there and talk about Adam’s sin.” You’re not

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under condemnation because of Adam's sin; you're under condemnation because of your own personal sins.

That's right! *"All have sinned and come short of the glory of God."* The Scripture says, *"Now we know that what things so ever the law saith; it saith to them that are under the law that every mouth may be stopped, (mine and yours) and all the world become guilty."* The whole world is guilty before God.

Have you ever been in a trial where someone had committed murder and the jury came in and he was pronounced guilty? I have. And sentenced to be hanged? I have. And the young man stood there and he was guilty, (a young Japanese Lieutenant back after WWII in Japan in the War Crimes Trials).

The seven Army Colonels came in after hearing his story and they pronounced him "guilty, guilty." And after that is pronounced there's no plea, there's no hope, there's nothing. "Take him out and execute him."

And my friend, you're guilty and I'm guilty. You're lost and I'm lost without Christ. And all men are lost.

Fourthly: How are men saved?

*"For by grace are you saved, (not by works, not by church membership, not by shaking a preacher's hand) by grace are you saved, through faith, and that not of yourselves; it's the gift of God."*

How does God save sinners? Now listen to me. God in eternity past determined to save sinners. He gave to His Son a people. The Scripture says, *"We're bound to give thanks always to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you unto salvation."*

*"Blessed be the God and Father of our Lord Jesus who according to His purpose and His will and His grace chose us in Christ."* Our Lord said, *"All that my Father giveth me will come to me, all that He giveth."*

*"This is the Father's will which is sent me that all He hath given me I'll lose nothing but raise it up at the last day."* God determined in eternity to redeem a people, that is right and in time, *"In the fullness of time,"* the Scripture says He accomplish that.

**Galatians 4:4-5:** *"But in due time, in the fullness of time, God sent His Son into this world, made under the law, born of a woman, to redeem them that were made under the law."*

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Christ Jesus by His obedience made us righteous. If you'll turn to **Romans 5:19** you will read this; *"By the disobedience of one, (Adam) we were made sinners; by the obedience of one (Christ) we were made righteous, by His obedience."*

When Christ came down here to this world as a man He was; *"Bone of my bone and flesh of my flesh. He was tempted in all points as I am, yet without sin."* He perfectly obeyed God's law.

And He imputed to me a perfect righteousness. Now watch this with me carefully; Adam stood in the Garden as our representative and he sinned and he fell and we fell in him. Christ stood on the earth in the flesh, the second Adam; are you familiar enough with Scripture to know about the first Adam and the second Adam?

*"The first Adam is of the earth, earthy. The second Adam is the Lord from heaven. In Adam we die. So in Christ we're made alive."*

So Christ stood as our representative and He obeyed the law, He kept the law. He fulfilled the law. He said, *"I didn't come to destroy God's law; I came to fulfill it."* So, as our representative He obeyed the law and imputed unto us; (here's that word again reckoned to us, charged to our account as if it were ours) a perfect holiness.

When Adam fell I had charged to my account rebellion. When Christ obeyed I had charged to my account, because I stood in Him; He was my federal-head. He was my representative elected by the Father to be the representative of His people. I had charged to my account a perfect righteousness.

*"What the law could not do in that it was weak through the flesh; God sending His only Son, in the likeness of sinful flesh, condemned sin in the flesh."*

Now then, what about the imparted holiness? When Adam fell we had imputed to us guilt. And when he gave birth to his first son he imparted to that son his guilt. *"That which is born of the flesh is flesh;"* that is the reason we need to be born again.

We need to be born by a new Father, a spiritual Father, a Holy Father, a divine Father. As we partook of the fleshly nature of our first father; in the second birth we partake of the divine nature of our heavenly Father, born of God, and imparted unto us a holy nature.

And every redeemed man, woman, boy or girl, listening to my voice today, has two natures. You have a fleshly nature you got from Adam. And if you're redeemed, born again, you have a holy nature you got from God.

All right; Christ died on the cross bearing our sins in His body on the tree. *"He was wounded for our transgressions. By His stripes we are healed."* He was buried and rose



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again for our justification and ascended to the right hand of God, where the Scripture says, *“He intercedes for us and He’s coming back again, coming back again.”*

That’s how God saves sinners, by representation, by Christ:

**“He paid it all  
All the debt I owe  
Sin left a crimson stain  
He washed it white as snow.”**

Fifthly: What does it mean to be saved?

Well, it means, first of all, to be delivered from the penalty of sin. *“There is therefore, now no condemnation to them who are in Christ,”* no judgment, no condemnation, no purgatory, and no punishment.

*“The blood of Jesus Christ God’s Son cleanseth us from all our sin.”* How many sins, all sins, past, present, and future?

To be saved means to be delivered from the power of sin. And God’s Word says; *“Sin shall not have dominion over you. If any man be in Christ he’s a new creature.”* He has a new heart, he has a new nature, he has a new attitude, and he has a new motive.

**Galatians 5:22** tells us, the fruit of the Spirit which the believing tree shall bear, *“Love, joy, peace, meekness, humility, longsuffering, faith, joy.”* These are the fruit of the Spirit. And then **Philippians 3:8** Paul said, *“O that I may win Christ and be found in Him, that I may know Him and the power of His resurrection”* the power of the resurrected life.

We know something about the power of sin don’t we? We know something about the power of the bondage and slavery of the flesh don’t we? Do you know anything about the power of holiness, the power of God’s Spirit, the power that motivates you to love and to forgive and to show mercy and to walk before God in righteousness? That is the power of the resurrected life.

And then to be saved means to be delivered from the practice of sin. The Scripture says, *“He that’s born of God doth not commit (practice) sin.”* In other words, the bent of his will, the tenor of his life is not sin and evil; its holiness, honesty, love to God, love to men. We grow in grace and the knowledge of Christ.

What does it mean to be saved? It means someday to be delivered from the very presence of sin. We’ve got something to look forward to. We’re going to be like Christ. David said, *“I’ll be satisfied when I awake with His likeness.”* Won’t that be a day?

Somebody wrote a song:

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**“Oh what a day that will be  
When I, the dear Saviour, shall see  
Oh what a day.”**

And old John Newton said, “I’m not what I ought to be; I know that. I’m not what I want to be; are you? I’m not what I expect to be; oh no not yet.” But he went on and he said, “Thank God I’m not what I use to be, and I know that.”

What is it to be saved, delivered from the penalty of sin, delivered from the power of sin, delivered by God’s grace from the practice of sin, and some day from its very presence?

Now the last question: Who can be saved?

**Romans 10:13**; give me your attention, it says this; *“Whosoever shall call upon the name of the Lord shall be saved.”* Whosoever is a big word, Jew or Gentile, rich or poor, male or female, old or young, *“Whosoever shall call upon the name of the Lord.”*

But he went on in **verse 14** and he said, *“How are they going to call on Him in whom they’ve not believed?”* So what does it mean to call on Christ? It means to believe on Him. Do you believe the record that God hath given concerning His Son? Do you need Him? Do you trust Him? *“He that cometh to God must believe that He is.”*

*“Whosoever shall call upon the name of the Lord;”* there’s the key word. *“Thou shalt call His name Jesus.”* “Preach repentance and remission in my name,” He said. *“None other name under heaven given among men whereby we must be saved.”*

*“Wherefore, God hath highly exalted Him and given Him a name which is above every name that at the name of Jesus every knee should bow and every tongue shall confess that He’s what, Lord, Lord?”*

He is not a doormat, not a fire escape, Lord. He’s not a frustrated, defeated, martyr, or reformer, He is Lord. *“Lord, remember me when thou comest into thy kingdom!”*