

SAVED

ACTS 16:29-32 • TV183A

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Acts 16:29-32

“Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house.”

I invite your attention today to the **Book of Acts, the 16th chapter**. I will read two verses of Scripture, **Acts chapter 16, verses 30 and 31**.

It says, *“The jailer brought them out and said, Sirs, what must I do to be saved?”* Paul said, *“Believe on the Lord Jesus Christ and thou shalt be saved and thy house.”*

Now, there is no doubt that the greatest word in the Bible is the word “God”. The word “God” has no rival; it contains all things. It contains the eternal Trinity, creation, and the Creator.

“God,” God is love, God is truth, and God is holy. Let His name be spoken with reverence and fear. The Scripture says, *“Holy and reverend is his name.”* The greatest word in the Bible, the word with no rival is the word God.

SAVED

ACTS 16:29-32 • HENRY T. MAHAN

I believe also that there is no doubt that the blackest word in the Bible is the word sin. Sin brought death. Sin brought separation from God. Sin destroyed creation.

All that is good and holy comes from God, *“every good and perfect gift cometh from God;”* and all that is bad, all that is evil, and all that is dark and corrupt, is the result of sin. Yes, the blackest word in the Scriptures is the word sin.

I believe that the saddest word in the Bible is the word “depart,” as it is used in **Matthew Chapter 7**, when our Lord said; *“Many shall say unto me in that day, Lord; have we not done many wonderful works? Have we not cast out devils? Have we not even preached in your name?”*

“I shall say unto them, Depart from me; I never knew you.” I will tell you, in your most fearsome dream, in your most horrible nightmare, in your wildest imagination, you cannot think of any word that is more dreadful, more horrible, and more hopeless, than to hear Christ say, *“Depart from me, I never knew you.”*

I believe the most precious words in the Bible are the words “Jesus Christ.” Peter said, *“To you who believe, he is precious,”* the most precious words; the sweetest words in the Scriptures are the words Jesus Christ.

When the great preacher, Charles Haddon Spurgeon was only 18 years of age, he wrote this poem; it is a beautiful poem; listen to it:

**“What the hand is to the lute
What breath is to the flute
What fragrance is to the smell
What the spring is to the well
What the flower is to the bee?
That’s Jesus Christ to me.**

**What the mother is to the child
What the compass in pathless wile
What is oil to troubled waves
What the ransom to the slave
What is water to the sea?
That is Jesus Christ to me.”**

Yes, the most powerful, blessed, and greatest word in the Book is the word God. The blackest, darkest, word in the Book, is the word sin. The saddest words that a hearer can ever hear are the words *“depart from me.”* The most precious and sweetest word in this Book is Jesus Christ.

SAVED

ACTS 16:29-32 • HENRY T. MAHAN

But, I believe that the happiest word, the happiest word in the entire Bible, is the word “saved.” It is used twice in my text. The Philippian jailer said; “*Sirs, what must I do to be saved?*” Paul said, “*Believe on the Lord Jesus Christ and thou shalt be saved.*”

I believe that it is the happiest words that a human ear can hear and a human heart can experience. To be saved is to be forgiven of all sin. The Scripture says, “*The blood of Jesus Christ, God’s son, cleanseth us, (purifies us), from all sin. In whom we have redemption, through his blood, the forgiveness of all sin.*”

To be saved is to be forgiven of all sin, past, present, and future. My friend, to be saved is to have peace with God, to have peace with God Almighty. “*Therefore, being justified by faith, we have peace with God.*”

Our Lord Jesus Christ said, “*You come to me and I will give you rest,*” rest for the weary soul, peace for the troubled heart. To rest is to be “*free from the curse of the law.*”

The Scripture says in **Galatians chapter 4** that “*Christ hath redeemed us from the curse of the law,*” from condemnation, from the curse, yes, even from the covenant of the law. We have been freed from the law.

To be saved is to have eternal life. “*This is the record; God hath given to us, (who believe in Christ), eternal life and this life is in his Son,*” eternal life in Christ Jesus.

To be saved is to have indwelling in us, the Spirit of the living God. “*If any man hath not the Spirit of Christ he is none of his.*” The happiest word, the most joyful sound that human ear can hear or human heart can experience is the word **s-a-v-e-d**.

“*The Son of man is come to seek and to save that which was lost.*” Paul said, “*This is a faithful saying; it is worthy of acceptation by all men that Jesus Christ came into the world; (he came into this world, the son of God, visited this world) to save sinners of whom I am the chief.*”

In considering this word saved today, I want us to look at four passages of Scripture. I am going to deal with each of these Scriptures one at a time and I want you to listen very carefully as I speak from each one of these verses. I will give you all of them so you can be thinking about them.

First of all: The first one is found in **1 Peter 4:18**, in which the apostle Peter wrote; “*And if the righteous scarcely be saved.*” Now, the word scarcely there means with difficulty. So, we are talking about being saved, with difficulty.

“*If the righteous (not righteous in themselves, but in Christ); scarcely be saved, where shall the ungodly, (where shall the sinner appear)?*”

SAVED

ACTS 16:29-32 • HENRY T. MAHAN

Secondly: Then there is a verse that is in **Luke 7:50**: The Lord Jesus Christ said to a certain woman; *“Thy faith hath saved thee.”* How does faith save? What is the faith that saves? *“Go in peace; thy faith hath saved thee.”*

Thirdly: In **Romans Chapter 8:24**, Paul said; *“We are saved by hope.”*

Fourthly: In **Matthew 16:25**; listen to this one, the Master said; *“For whosoever shall save his life will lose it and whosoever shall lose his life for my sake shall save it.”*

Now, let’s look at these four Scriptures in reference to the term s-a-v-e-d. That is the title of this message; I say that it is the happiest, most joyful word, that human ears can hear, **S-A-V-E-D**, saved by His power divine, saved by His love divine, **S-A-V-E-D**.

First of all: In **1 Peter 4:18**; there are a lot of people who have read this Scripture and have had a lot of trouble with it. I believe that I can help you with it.

Now listen to the Scripture again; I entitle this first point saved with difficulty, saved, forgiven, justified, sanctified, redeemed, delivered from all condemnation, judgment, saved, (s-a-v-e-d), all that the word encompasses, saved with difficulty. Listen to the Scriptures:

“If the righteous;” we are not talking about men righteous in themselves, because we know no man is righteous in himself. The Scripture says, *“There is none righteous, no not one. There is none that doeth good, no not one.”* There are none righteous.

These people that he is talking about here are not righteous in themselves. Our Lord said, *“I didn’t come to call the righteous but sinners to repentance.”* So, they are not righteous in themselves but they are righteous in Christ. Their holiness, their righteousness, is the righteousness of another. It is the righteousness and holiness of Christ.

So, if the righteous, those who have righteousness by imputation, and those who have righteousness through a union with Christ, *“if they scarcely, be saved, where shall the ungodly and sinner appear?”*

Now, the word scarcely here does not mean that there is any uncertainty about the salvation of His sheep; it does not mean that at all. *“We are complete in Christ.”* There is no uncertainty about the salvation of our Lord’s sheep, not the least bit. *“He is able to save to the uttermost, them that come to God by him.”*

“He is able to keep that which I have committed to him against that day. He is able to raise our vile bodies and make them like his glorious body. He is able to present us before his Father, unreprouvable, unblameable, without sin.”

So, there is no lack in the sufficiency and the efficacy of Christ's atonement on behalf of His sheep. That is not what He is saying here, "*if they scarcely be saved,*" meaning if there is any uncertainty about their salvation.

Then, the word scarcely does not mean that the sheep shall barely make it to heaven. I have heard preachers preach that. It says here, "*If the righteous scarcely be saved*" that doesn't mean "we will barely make it in by the skin of our teeth;" that is not what that means at all, not at all.

Because, there is a full entrance into the presence of God provided for us in Jesus Christ. As our Lord, we will sweep into glory fully arrayed, and clothed in His blessed righteousness.

You might say, "Preacher; what does the word mean?" Read it again; listen to it again: "*And if the righteous;*" I have already established that they are not righteous in themselves; when God looks upon our hearts, our lives, our nature, and our attitudes; oh how evil, how wicked, how corrupt we are.

We are not righteous in ourselves. We are righteous in Christ. No man who claims to be righteous is righteous. No man who claims to be holy is holy. Our claim to holiness and our claim to righteousness is that of Christ, His holiness and His righteousness.

But, "*if the righteous scarcely be saved,*" scarcely be saved, do you know what that means? It means with difficulty, if our salvation is accomplished with difficulty.

Do you know why it is accomplished with difficulty, because, in the redemption of a soul, in the redemption of a sinner, there are some great obstacles to be overcome? There is a law to be honored, the matchless, immutable, infinite law of God.

There is a law to be honored. There is a justice, a precise and strict justice, which must be satisfied. There is a great and mighty work of redemption to be performed, in fact, that law which is to be honored and that justice which is to be satisfied, and that redemptive work is so great, so great.

When our Lord spoke of it he said, "*It is impossible with men, it is only possible with God.*" You might say, "What is so difficult if the righteous be saved with difficulty?" What is the difficulty?

First of all: The difficulty lies with God.

Paul asked the question and Job asked the question. Anybody that knows anything about God and about sin, about men and the law, and about holiness, asks this question: "*How can God be just and justify the ungodly?*"

How can God's perfect law be honored? How can God's unchangeable justice be satisfied? How can the sinner die and yet live? That's the difficulty that we are talking about.

God gave a law, a spotless, perfect law that will be obeyed. God's justice speaks of punishment, severe, strict, punishment. How can that law be honored and that justice and punishment, that strict punishment, how can that debt be paid, how can it be?

Man can't pay it; the answer is Christ, the answer is Christ. As a man, He met every need of the sinner and conquered every enemy of the sinner in perfect obedience, in a perfect righteousness, and in a sacrificial death; that is the difficulty, "*if the righteous be saved, (with difficulty).*"

The difficulty lies with God. God must be appeased. God must be satisfied. God's Law must be honored. God's justice must be satisfied. All of these things must be done. That is what makes it difficult.

Secondly: The difficulty not only lies with God, but with the sinner.

Our Lord said, "*You will not come to me.*" The sinner won't come. God may invite but the sinner won't respond. God may call but the sinner won't answer. God Almighty may extend his hand but the sinner won't take it. "*You will not come to me that you might have life.*"

"*Men are lovers of pleasure more than lovers of God. Men love darkness rather than light.*" The difficulty of this thing of salvation is not only with God but it is with the sinner, it is with the sinner. He must be born again. He can't be born of himself. He can't give life himself. We can't give life to one another.

John wrote in **John chapter 1**: "*As many as received him, to them gave he, the right (the privilege), the power, to become sons of God, even to them that believe on his name, which are born, not of the will of man, not of the will of the flesh, but of God.*"

This is a supernatural birth. This is regeneration; this is a re-creation. This is a quickening from a dead state and "*it is impossible with men,*" it is difficult, only God can do it, only God can do it.

We must not only be born again, "*we must be made willing.*" We must be brought to love that which we hate. We must be brought to hate that which we love. Christ has to be formed within us.

As Paul said to the church at Galatia; "*I travail until Christ be formed in you.*" If the righteous be saved with difficulty, if God's law must be honored, if God's justice must be satisfied and God's holiness must be met, and the sinner won't come, he will not come.

SAVED

ACTS 16:29-32 • HENRY T. MAHAN

If he loves darkness and he hates light, if he loves death and hates life, if he loves evil, and hates holiness, and he will not respond, he will not answer, he will not call, he will not pray, and he will not come to God, then God must do it alone.

“Salvation is of the Lord.” It is a mighty quickening, regenerating, awakening miracle, of God’s grace.

The hymn writer said:

**“It took a miracle
To put the stars in place
It took a miracle
To hang the world in space
But when he saved my soul
When he cleansed and made me whole
It took a miracle of love and grace.”**

Do you see what Peter is saying? If the righteous, made righteous by His obedience, made holy by His powerful, regenerating work, if the righteous be saved with difficulty, with only the work of God, by only the power of God, where, where shall the fellow be that trusts in his works?

Where will the fellow be that trusts in his church membership, the fellow that rests in his baptism, the fellow or woman who rests in their experience, decision, or their merit? Where shall they appear? Oh, where shall they appear?

If the only way to appear in God’s presence is in Christ, where are you going to appear, who do not have Christ? Do you see what he is saying, *“saved with difficulty?”* It takes a miracle to save a sinner.

Secondly: In **Luke 7:50**, and the Lord Jesus said to a woman; *“Your faith hath saved you; go in peace.”* She was saved by faith.

This is one of the most touching stories in the Bible. Evidently, there was a woman of the street who had heard our Lord preach. She had been moved by His message; she had been moved by His Gospel. She heard that He was going to have supper in the home of a Pharisee, a religious fellow. He was a real moral, religious and a leader of the Jews.

After the Lord had gotten into the hall where they were having the supper and was reclining with the people around the table, of course the Pharisee was sitting up there in his upper-most seat, in his pride, in his self-righteousness, and in his holier-than-thou attitude.

Our Lord was reclining down here and when He came into the man's house He told them later; *"you didn't give me any oil for my head; you didn't wash my feet; and you didn't greet me with a kiss."*

The Pharisee sat up there in his seat, in the upper-most seat, and our Lord reclined down here with the people. This woman who was a woman of the streets, who was a harlot, I suppose, she slipped in and she knelt at his feet and she began to cry, she began to weep.

She bathed the Lord's feet with tears and then she un-plaited her hair and began to dry the Master's feet with the hair of her head. Then, she began to kiss His feet. Finally, she anointed those precious feet with a precious, valuable, ointment.

That's when our Lord Jesus Christ turned to her and said, *"woman; go in peace, thy faith hath saved thee."* The woman's faith was in Christ. Christ was her object of faith.

Her tears fell on Him. Her hair was a towel for His feet. Her kisses were rained upon Him. The object of her faith was Christ Jesus. We see in this woman's conduct and behavior, we see a description of faith.

First of all: Faith looks to Christ.

It doesn't look to a doctrine. It doesn't look to an experience. It doesn't look to a law. It looks to a person. This woman came to Christ. Salvation is Christ. Salvation is not only in Christ it is Christ. She came to Him.

It is like Simeon said when he looked at the child Jesus. He lifted his eyes to heaven and he said; *"Lord, now let your servant depart in peace; mine eyes have seen thy salvation."*

He didn't see the cross. He didn't see the work of Christ by the Sea of Galilee. He didn't see the resurrection. He saw the person, Christ Jesus.

"Abraham believed God." The song says:

**"Turn your eyes upon Jesus
Look full in his wonderful face
And the things of this world
Will grow strangely dim
In the light of his glory and his grace."**

Salvation is in Christ. This woman came to him.

Thirdly: Faith not only looks to Christ but faith grieves over sin.

She wept, oh how she wept as she remembered her sin, she wept. Like David, this woman felt *"my sins are ever before me."*

Fourthly: Faith is humble.

She fell at his feet. There is no pride there. She fell at His feet. Can you think of that? She bathed His feet with tears. She dried His feet with the hair of her head.

Her faith not only was humble, it was loving faith; she kissed His feet. The Lord Jesus turned to her and he said, *“Your faith hath saved you; go in peace.”*

You know, our Lord said that to someone else, He said the same words to blind Bartimaeus; *“your faith has saved you.”* Yet, their experiences are totally different. The woman’s faith acted like a woman, she showed tender love and affection.

The man’s faith acted like a man; he shouted and screamed and cried out; *“Lord, thy son of David, have mercy on me.”* It was a totally different experience.

The woman didn’t speak a word, not one word; it was the silence of a broken, tender heart. The man couldn’t be shut up. They tried to quiet him down and he wouldn’t shut up, he couldn’t be silent. He kept crying, *“Jesus thy son of David, have mercy on me.”*

“The woman wept much.” We read nothing of Bartimaeus weeping. He did a lot of begging, but he didn’t do any weeping. The woman’s faith gave. She gave of herself, she gave of her ointment, she gave of her kisses, and she gave of her tears. Bartimaeus gave nothing. He took Christ’s mercy. Do you see what I am saying?

Our Lord said to a woman who wept, who was silent, who never spoke a word, who kissed his feet, which dried them with the hair of her head, *“your faith has saved you.”*

There was a man who screamed and cried and begged and couldn’t be silenced, and wouldn’t be still. He kept crying out, *“Thou son of David; (don’t pass me by); have mercy on me.”* He turned to him and said, *“Your faith hath made you whole.”* It was the same word to both of them.

Wait a minute! Both of them had the same object, Christ; don’t miss Christ. Experiences may differ but faith is the same, it is Christ. I beg of you, don’t miss Christ.

Don’t become so involved and embroiled in your experiences and in your religion and these things that you miss the Redeemer. Because, if you do, you are going to hear him say; *“Depart from me, I never knew you.”*

Here is another verse in **Romans 8:24**; *“saved by hope.”* Hope? We are saved by hope. Now, the world uses that word hope constantly as a wish or a desire. You might say; *“I hope it rains.”* Somebody else may say, *“I hope it doesn’t rain.”*

Somebody else may say, “I hope he gets well.” Someone else says, “Well, I hope the frost doesn’t kill the fruit trees.” That is not what he is saying here, “*We are saved by a hope* (or a wish or a desire).” True hope, saved by hope, is based on reason. True hope is always based on a reason. Hope has a reason. Hope has expectation or it is not hope at all.

When Paul says, “*We are saved by hope;*” he means that we hope to be forgiven, we hope to be resurrected, we hope to be like Christ, we hope to reign with Christ. What he means is that we expect these blessings.

We hope to be saved means that we expect to be saved for we have a good reason to believe and expect to be saved. Didn’t Peter say, “*Be always ready to give an answer to every man that asks you the reason of the hope that is in you?*”

Do you know the reason for my hope? It is not on anything that I have ever said, done, or given. Here is the reason for my hope:

First of all: Is the Word of God.

“*He that believeth on the son hath everlasting life.*” That is what God said and I believe it.

Secondly: Also my hope is based on the sacrifice of Jesus Christ.

“*He who knew no sin was made sin for that we might be made the righteousness of God in him. He was wounded for our transgressions, bruised for iniquities; the chastisement of our peace was laid on him. By his stripes we are healed.*”

Thirdly: Our hope is based on the reason of His resurrection.

He said, “*Because I live, you shall live.*” Because there is an empty grave in Jerusalem there will be an empty grave in Ashland someday, because He lives one day I will live.

Fourthly: So, our hope is a desire but it is a desire that is based on a good reason and a good foundation.

Last of all: We are saved by losing.

“*Whoever shall save his life will lose it. Whosoever shall lose his life for my sake shall find it.*”

Let me tell you a story and I will quit.

A great, old, missionary labored faithfully in the service of Christ on a foreign island. He buried his wife and three sons on that island. Finally, he retired and came home alone.

SAVED

ACTS 16:29-32 • HENRY T. MAHAN

He made this comment; “If I had my life to live over again, I would walk the same path, I would trust the same Saviour, and I would weep the same tears. I would visit the same grave and I would preach the same Gospel for all that I have lost on earth, is gain in glory.”

Lose your life? Find it. Save your life from reproach, persecution, and offense of the cross? Lose it forever!