

SERMON OUTLINE

SERMON TITLE: The Simplicity of Salvation

SERMON REFERENCE: Acts 16:23-31

LWF SERMON NUMBER: #1276

We are grateful for the opportunity to provide this outline produced from a sermon preached by Adrian Rogers while serving as pastor of Bellevue Baptist Church in Memphis, Tennessee. This outline is intended for your personal, non-commercial use.

In order to ensure our ability to be good stewards of Adrian Rogers' messages, Love Worth Finding has reserved all rights to this content.

Except for your personal, non-commercial use and except for brief quotations in printed reviews, no part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopy, recording, or any other—without the prior permission of the publisher.

Copyright ©2024 Love Worth Finding Ministries, Inc.

1) INTRODUCTION

- a) Today's message shares the simplicity of salvation.
 - i) How to be saved and how to know that we are saved.
 - (1) It is really not all that difficult to understand.
 - (2) If you had a little child who was lost, and you had an opportunity to send that child a letter telling the child how to get home, then wouldn't you make it as simple as you could?
- b) Sometimes, we hear preachers supposedly preach the Gospel, and we don't understand what they are saying.
 - i) There is something wrong.
- c) Isaiah 35:8
 - i) This means that a stranger without good sense can find his way on the Gospel road.
 - (1) It is very plain.
 - (2) It is simply glorious, and it is gloriously simple.
- d) Sometimes, intellectual giants will stumble over it when little children will find it.
 - i) Matthew 11:25
- e) God wants the Gospel to be simple because He is not willing that any should perish, but that all should come to repentance.
 - i) 2 Peter 3:9
 - ii) God spells it out plainly because He wants people to be saved.
 - (1) He wants people to come to know the Lord Jesus Christ.
- f) Acts 16:16-23
 - i) Paul and Silas delivered a demon-possessed girl who was a fortune teller.
 - (1) When she was saved, she got out of the fortune-telling business.
 - ii) The people who were profiting from her brought false charges against Paul and Silas.
 - (1) Paul and Silas were thrown into prison.
 - (a) Jesus didn't come to get us out of trouble.
 - (i) He came to get into trouble with us.
 - (2) Paul and Silas were in trouble because they were in the will of God.
- g) Acts 16:23-31
 - i) Paul and Silas in prison.
 - (1) They were beaten.
 - (2) They were surrounded by the groans of the dying and the moans of the living.
 - (3) But Paul and Silas were singing and praising God.
 - ii) The following three things happened before the jailer asked what he must do to be saved:
 - (1) Proclamation
 - (a) Acts 16:30
 - (b) The jailer had been preconditioned to be saved.
 - (i) He knew there was something called salvation.

- (ii) He knew that Paul and Silas knew how to be saved.
 1. This tells us that they had already witnessed to him and proclaimed the Gospel of Jesus Christ to him.
 - a. Isaiah 53:5
- (2) Prayer
 - (a) Acts 16:25
 - (b) They were not praying for the Lord to get them out of jail.
 - (c) They were praying and interceding for the jailer and the others.
- (3) Praising
 - (a) Acts 16:25
 - (b) They sang at midnight.
 - (i) Only Jesus can give us that kind of a song.
 - (ii) The devil can give songs when everything is going fine.
 - (iii) Jesus can give songs in the darkest night.
 1. He gives joy that the world cannot give or take away.
 - (c) The other prisoners heard them.
 - (i) The Greek word for “heard” in this passage indicates that they were listening with attention.
 - (ii) They were giving their attention to this because it was a very strange situation.
 1. In prison, one might hear men curse but not pray.
 2. One might hear men whimper and complain but not praise.
 - (d) God heard it, too.
 - (i) Acts 16:26
 - (ii) When God heard them, an earthquake shook the prison.
 1. It was a special earthquake.
 - a. The walls didn’t fall.
 - b. Just the doors opened, and the chains and stocks fell of their arms and feet.
 - i. They were free.
- iii) When the jailer realized what had happened, he took out his sword and was about to commit suicide.
 - (1) Acts 16:27-28
 - (2) In that day, when a jailer was given a charge to keep a prisoner and the prisoner escaped, they took the jailer’s life.
 - (3) Paul cried out that they were all there.
 - (a) Not just Paul and Silas, but all the prisoners were there.
 - (i) God had touched the hearts of the other prisoners.
- iv) Paul and Silas were put in that prison for preaching the Gospel.
 - (1) They wanted to stop the preaching of the Gospel, but they didn’t stop it.
 - (a) The jailer and his family were saved.
 - (i) Acts 16:32-34
 - (b) We cannot stop God.

- (2) This was all part of God's plan to get the Gospel to the Philippian jailer.
- h) In today's message, we will look at this great question asked by the Philippian jailer, "What must I do to be saved?"
- i) Acts 16:30

2) THE MEANING OF SALVATION (ACTS 16:30)

- a) What did the jailer mean when he asked, "What must I do to be saved?"
- i) The word "saved" means "deliverance".
- (1) To be saved means to be delivered from trouble; to be saved out of difficulty.
- ii) He wasn't talking about being saved from the earthquake.
- (1) It was already over.
- iii) He wasn't talking about being saved from the government that was going to punish him for letting the prisoners go.
- (1) None of the prisoners had fled.
- iv) Matthew 1:21
- (1) To be saved means to be saved from sin.
- b) Sin is a word we don't use much in modern terminology.
- i) People don't believe that the problem is sin.
- (1) Therefore, they don't see the need to be saved from sin.
- (a) They want to be saved from their difficulties and problems.
- (2) The Bible doesn't say that we are saved from our difficulties and our problems.
- (a) We are saved from sin.
- ii) The word sin is out-of-date.
- (1) We call it a mistake, misjudgment, an economic accident, or a stumble.
- (a) But we don't like the word sin.
- iii) We don't like the idea of sin because we have become a generation of secularists and humanists.
- (1) People believe that the problem with man is that man is the sum total of his environment and his bodily chemistry.
- (a) Because of the situation he lives in and the chemistry of his mind, he is to be pitied but not blamed.
- (i) He may be ill, but he is not evil.
- (ii) He may be weak, but he is not wicked.
- (iii) He is like a computer that has been programmed wrongly.
- (b) But the Bible says that the problem is sin.
- c) What is sin?
- i) Sin is the transgression of the law.
- (1) 1 John 3:4
- (2) God has given the Ten Commandments, and when we break those commandments, we sin.
- (3) Most people don't think that they are such bad sinners.

- (a) If we have broken any of the commandments, then in God's sight, we have broken all of them.
 - (i) James 2:10
 - (4) We only have to break one of God's holy commandments to become a sinner in the sight of a righteous and holy God.
- ii) Sin is what we fail to do that is right.
 - (1) James 4:17
 - (2) Sin is not only doing the things that we should not do, but it is also not doing the things that we should do.
- iii) Human goodness without God is sin.
 - (1) Most people stumble over this.
 - (2) Proverbs 21:4
 - (a) There is nothing wrong with plowing, and yet God calls it sin.
 - (3) Isaiah 64:6
 - (a) He doesn't say that our sin is as filthy rags in His sight.
 - (i) But our righteousness is as filthy rags in His sight.
 - (b) We are not going to Hell just for the bad things that we do, but for the good things that we do without God.
 - (c) The word "filthy rags" describes the bandage that wrapped the oozing, running sores of the leper.
 - (i) They were the loathsome things that would be burned.
 - 1. This is what God thinks of our so-called goodness.
 - (4) How can it be a sin for a man to plow a field?
 - (a) An unsaved person is in himself wicked.
 - (i) Therefore, everything that he touches, he contaminates.
 - (b) There is nothing wrong with plowing, but the person who plows contaminates everything he touches.
 - (i) His righteousness is as filthy rags.
 - 1. Isaiah 64:6
 - (5) The worst form of badness is human goodness when that human goodness becomes a substitute for the new birth.
 - (a) Sin is human goodness that keeps us from God's righteousness.
- d) What does it mean to be saved?
 - i) We are saved from the penalty of sin.
 - (1) Romans 6:23
 - (2) Ezekiel 18:4
 - (3) God has laid down His law.
 - (a) Law without penalty is only advice, and God is not giving advice.
 - (4) When we are saved, the penalty of sin is gone.
 - (a) No longer do we die and go to Hell, but we are saved from the penalty of sin.
 - ii) We are saved from the pollution of sin.
 - (1) A person who is unsaved pollutes what he does because he is polluted.

- (2) When we are saved, not only does God no longer send you to Hell, but God also takes that sin out and puts His righteousness in.
 - (a) 2 Corinthians 5:21
 - (b) He gives us a new nature.
 - (i) The pollution of sin is gone.
- (3) It is not enough that we be kept out of Hell.
 - (a) We also need to be saved from the pollution of sin.
- iii) We are saved from the power of sin.
 - (1) Sin shall no longer have dominion over us.
 - (a) Romans 6:14
 - (2) The devil has no authority.
 - (3) The world has no allurements.
 - (4) Sin has no attraction that the child of God cannot overcome through Jesus Christ, who gives us the victory day-by-day.
 - (5) We don't have to obey the demands of sin anymore because now the Savior lives within us.
 - (a) That is what it means to be saved.
- iv) We will be saved from the very presence of sin.
 - (1) We will be taken out of this world to a place called Heaven.
 - (2) John 14:2-3
 - (a) Where is Jesus?
 - (i) In a place called Heaven.
 - (3) Revelation 21:27

3) THE MAN OF SALVATION (ACTS 16:31)

- a) When they said, "Lord", they meant He is Master.
 - i) When they said, "Jesus", they meant He is Mediator.
 - ii) When they said, "Christ", they meant He is Messiah.
- b) Jesus Christ is Master.
 - i) "Lord" means "boss".
 - ii) We cannot be saved unless we are willing to make Him Lord of our life.
 - (1) Step off the throne and enthrone the Lord Jesus Christ.
 - (a) He becomes our Master.
 - iii) We must confess Christ as Lord.
 - (1) Philippians 2:11
 - (2) That doesn't mean that we have the strength.
 - (a) It means that He has the strength, but we must be willing to say, "Jesus, You are Lord. I crown You Lord of all."
- c) Jesus Christ is Mediator.
 - i) The name "Jesus" is His earthly name.
 - (1) It means "Jehovah saves".
 - (2) It speaks of one who died on the cross with His blood.
 - ii) God cannot overlook sin.
 - (1) In order for God to pardon our sin, that sin must be paid for.

- iii) There was a man named Jesus.
 - (1) God became flesh.
 - (a) In His flesh, He died on the cross for our sins.
 - iv) No doubt, Paul and Silas told this jailer that Christ paid the sin debt; therefore, He is Jesus the mediator.
 - (1) There is one God and one mediator between God and man.
 - (a) The man Christ Jesus.
 - d) Jesus Christ is Messiah.
 - i) The word “Christ” is the Greek word for the Hebrew word “Messiah”.
 - (1) It means “God’s anointed One”, “God’s chosen One”, and “God’s sent One”.
 - ii) There is no other way to be saved.
 - (1) God only has one Messiah; He only has one Christ.
 - (a) Acts 4:12
 - (2) The Baptist church cannot save you.
 - (3) The Methodist church cannot save you.
 - (4) The Catholic church cannot save you.
 - (5) The Presbyterian church cannot save you.
 - (a) But Jesus can save you.
 - iii) We are not saved by the plan of salvation; we are saved by the Man of salvation.
 - (1) His name is Jesus.
 - (2) A creed cannot save you; Christ will save you.
 - (a) Salvation is not a creed, a code, a cause, or a church.
 - (i) It is Christ.
 - iv) Acts 16:31
 - (1) Jesus Christ is the universal Savior.
 - (2) When the jailer asked, “*What must I do to be saved,*” Paul and Silas didn’t hold up good deeds or good works.
 - (a) They held up Jesus Christ.
 - e) The Lord Jesus Christ is Master, Mediator, and Messiah.
 - i) Believe on Him.
- 4) THE METHOD OF SALVATION (ACTS 16:31)
- a) To believe is not mere intellectual belief.
 - i) The devils believe and tremble.
 - (1) James 2:19
 - b) The Bible word “believe” means to commit yourself.
 - i) Not believe about Jesus, but believe on the Lord Jesus.
 - ii) Commit yourself to Him by faith, and you will be saved.
 - (1) Jesus will do the saving.
 - (2) You supply the sinner; He supplies the Savior.
 - c) The devil will say that it is not that simple.
 - i) That you do your part, and God does His part.

- (1) It is part works and part faith in Christ.
 - (a) But that is a lie of the devil.
 - (b) There would never be the assurance of salvation.
- d) Salvation is all grace through faith.
 - i) Ephesians 2:8-9
 - ii) The moment anyone says to the Lord Jesus, "I trust You to save me", and means it, that person is saved instantaneously on the spot.
 - iii) Acts 2:21
 - (1) "Whosoever" means anybody, any time, any place, and anywhere.
 - (2) When we add any kind of condition, then we take the "whosoever" out of the Bible.

5) CONCLUSION

- a) What did Paul and Silas tell this man when he asked, "*What must I do to be saved?*"
 - i) They said, "*Believe on the Lord Jesus Christ, and thou shalt be saved.*"
 - (1) Acts 16:30-31
- b) If you will trust and commit yourself to Jesus today, then He will save you from your sin.
- c) Do you know Jesus personally? If not, you can pray to Him today by asking Him to come into your life.
- d) Call upon Jesus today. Repent (turn) from your sins, and turn to Jesus. Ask Him to forgive you of your sins, and acknowledge Him as Lord of your life.
 - i) Romans 3:23
 - ii) Romans 10:9-10
 - iii) Romans 10:13
 - iv) John 3:16