

# WHAT MUST I DO TO BE SAVED



Jonathan Mukwiri

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By Jonathan Mukwiri

**T**he apostle John records the revelation of Jesus Christ to the seven churches in Asia, which churches are symbolic of the church in different periods of the Christian era. In one of these churches, Pergamos, there was found the doctrine of the Nicolaitans (Revelation 2:15). The doctrine of the Nicolaitans is a devilish doctrine, which separates salvation from obedience.

Like the Pergamos church, many of today's churches are in danger of adopting the doctrine of the Nicolaitans. The doctrine is now largely taught that the gospel of Christ has made the law of God of no effect; that by 'believing' we are released from the necessity of being "doers of the word" (James 1:22). But this is the doctrine of the Nicolaitans, which Christ so unsparingly condemned. Our loving Father through the power in the blood of Christ has made provision for us to obey His commandments. His saving grace comes with the power to keep us from disobeying His eternal law.

In Matthew 19:16-17, as Christ was walking by the way, a young ruler came running to Him, and kneeling, reverently saluted Him. 'Good Master,' he

said, 'what good thing shall I do, that I may have eternal life?' The ruler had addressed Christ merely as an honoured rabbi, not discerning in Him the Son of God. The Saviour said, 'Why callest thou me good? There is none good but one, that is, God.' In other words, on what ground do you call me good? God is the one good. If you recognise me as such, you must receive me as His Son and representative. 'If thou wilt enter into life,' He added, 'keep the commandments.'

The character of God is expressed in His law; and in order for you to be in harmony with God, the principles of His law must be the spring of your every action. Christ does not lessen the claims of the law. In unmistakable language He presents obedience to it as the condition of eternal life – the same condition that was required of Adam before his fall. The Lord expects no less of the soul now than He expected of man in Paradise, perfect obedience, unblemished righteousness. The requirement under the covenant of grace is just as broad as the requirement made in Eden – harmony with God's law, which is holy, just, and good.

One of the strongest texts in the Bible on this subject is found in 1 John 2:4 "He that saith, I know him, and keepeth not his commandments, is a liar,

and the truth is not in him.” Any serious Christian must hate lies, yet to John, any who disobeys whilst claiming to know God, is a liar. John could write this with such assurance because it is one of the most deeply established truths in the Bible.

The valid assumption of the Bible writers is very clear and simple: If one is not obeying Christ, he does not love Christ, and if he does not love Christ, he does not have salvation. And if he does not love the Master, then he does not know Him, and if he does not know Him, he has no salvation. John assured us, “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). Thus, we can see how knowing and loving and obeying are all tied closely together and are absolutely inseparable in the life of God’s faithful people.

The beloved John summed it up in these words: “For this is the love of God, that we keep His commandments: and His commandments are not grievous” (1 John 5:3).

### **What must I do to be saved?**

Turn with me to Acts 16:25-31. We find Paul and Silas imprisoned for no reason other than that they

were preaching the Gospel of salvation through Christ alone. Behold their feet fastened in shackles. The time is midnight and they are praising and praying to God. What a testimony! Suddenly, comes the earthquake. The two prisoners are unshackled and the prison doors open by divine intervention. The Jailer wakes up and sees the doors open, he cannot see the prisoners, and he is about to commit suicide. Paul quickly assures the Jailer that no prisoner has escaped, and the Jailer asks: "What must I do to be saved?" The Jailer is seeking salvation!

"What must I do to be saved?" was not only relevant to the Jailer, but a relevant question even today. But saved from what? Saved how? The answer lies in the power of little word "must." The word "must" in this context implies two things.

First, an open acknowledgement of being lost – first step to salvation. In Genesis we find two classes of worshippers, the careless Cain and the careful Abel. Cain thought himself righteous, and he came to God with a thank offering only. He made no confession of sin, and acknowledged no need of mercy. But Abel came with the blood that pointed to the Lamb of God. He came as a sinner, confessing himself lost; his only hope was the unmerited love of

God. The Lord had respect to his offering, but to Cain and his offering He had not respect. The sense of need, the recognition of our poverty and sin, is the very first condition of acceptance with God. "Blessed are the poor in spirit; for theirs is the kingdom of heaven" (Matthew 5:3).

Second, a willingness to comply with heaven's instructions – as exemplified in the life of Jesus. Standing at the head of humanity, serving His Father, Christ is an example of what every human should and may be. The obedience that Christ rendered, God requires from human beings today. Christ served His Father with love, in willingness and freedom. "I delight to do Thy will, O My God," He declared; "yea, Thy law is within My heart" (Psalms 40:8). Christ counted no sacrifice too great, no toil too hard, in order to accomplish the work that He came to do. "My meat," He said, "is to do the will of Him that sent Me, and to finish His work" (John 4:34).

So the Jailer asked, and he was answered in verse 31, "believe on the Lord Jesus Christ, and thou shalt be saved". Only Jesus saves (Acts 4:12). There are those who say that to teach that obedience is a requirement of salvation is to teach legalism. They are missing one of the most basic

understandings of righteousness by faith. Jesus commands us to surrender all to Him first, and unless we obey that basic command, He cannot save us. Just as Jesus justifies us, He sanctifies us.

## **Believing and obedience**

When we have accepted the saving power of Jesus Christ in our lives we will demonstrate it by our obedience. That obedience is a result of our implicit trust in Christ. It is not a means of salvation, but it is a demonstration of the acceptance of that salvation.

We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith. “Ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him” (1 John 3:5, 6).

Here is the true test. If we abide in Christ, if the love of God dwells in us, our feelings, our thoughts, our purposes, our actions, will be in harmony with the will of God as expressed in the precepts of His holy law. “Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is



righteous” (1 John 3:7). Righteousness is defined by the standard of God's holy law, as expressed in the ten precepts given on Sinai.

That so-called faith in Christ which professes to release men from the obligation of obedience to God, is not faith, but presumption. “By grace are ye saved through faith” (Ephesians 2:8), But “faith, if it hath not works, is dead” (James 2:17). Jesus said of Himself before He came to earth, “I delight to do Thy will, O My God: yea, Thy law is within My heart” (Psalm 40:8). And just before He ascended again to heaven He declared, “I have kept My Father's commandments, and abide in His love” (John 15:10).

The Scripture says, “Hereby we do know that we know Him, if we keep His commandments. . . . He that saith he abideth in Him ought himself also so to walk even as He walked” (1 John 2:3-6). “Because Christ also suffered for us, leaving us an example, that ye should follow His steps” (1 Peter 2:21).

### **Danger of cheap grace gospel**

The paradox of Christianity is this: what we do absolutely does not save us but what we do not do can cause us to be lost. Our faith in Christ is

demonstrated by our willingness to submit to His Lordship over our lives. If we are not willing to submit our finite will to His Divine will, we have not truly accepted His gift of salvation.

There is a cheap grace gospel that has become quite popular, teaching that salvation comes through justification alone and that sanctification is simply a “fruit.” It is absolutely unbiblical and it will cause more people to be lost than perhaps any other teaching in the Christian world.

It is stunning to note a number of professed Christians who see nothing wrong with having “a glass or two of wine” or going out to restaurants or shopping on God’s holy Sabbath day. The answer to the question of why our standards have gone by the wayside is very simple: If what we do does not matter, then it does not matter what we do. Did you get that? If how we live our lives has no bearing on our salvation, then it does not matter what I do because I will still be saved.

This is the essence of the cheap grace. If the sanctifying power of Christ is unnecessary for my salvation then I do not really need it. That is why the cheap grace “justification only” gospel so popular among some most Christian churches today is so dangerous.

The Gospel equation is not: Justification = Glorification. It is: Justification + Sanctification = Glorification. The grace of God that brings salvation hath appeared to all men, teaching us that we are redeemed from all iniquity, purified unto Himself a peculiar people, zealous of good works, denying ungodliness and worldly lusts, and looking for that blessed hope (Titus 2:11-14).

### **Seven Must Do To Be Saved**

For many, the very subtitle 'seven must do to be saved' poses a stumbling block. Is this salvation by works? Others who have written before have said: "The terms of salvation for every son and daughter of Adam are here outlined. It is plainly stated that the condition of gaining eternal life is obedience to the commandments of God" (*Review and Herald*, 26 October 1897). This is harmony with the very teaching of Jesus. Do you recall the young ruler who came to Jesus asking for what he must do to be saved? Let us turn to the passage in Matthew 19.

As Jesus was walking by the way, a young ruler came running to Him, and kneeling, reverently saluted Him. "Good Master," he said, "what good thing shall I do, that I may have eternal life?" The

ruler had addressed Christ merely as an honoured rabbi, not discerning in Him the Son of God. The Saviour said, "Why callest thou Me good? There is none good but one, that is, God." In other words, on what ground do you call Me good? God is the one good. If you recognize Me as such, you must receive Me as His Son and representative. "If thou wilt enter into life," He added, "keep the commandments" (Matthew 19:16-17). The character of God is expressed in His law; and in order for you to be in harmony with God, the principles of His law must be the spring of your every action.

Christ does not lessen the claims of the law. In unmistakable language He presents obedience to it as the condition of eternal life – the same condition that was required of Adam before his fall. The Lord expects no less of the soul now than He expected of man in Paradise, perfect obedience, unblemished righteousness. The requirement under the covenant of grace is just as broad as the requirement made in Eden – harmony with God's law, which is "holy, and just, and good" (Romans 7:12).

Consider the lame man in John 5:1-9. Jesus walked up to him and just plainly healed him on the spot. Jesus said to the man who had not walked for 38 years, "Rise, take up thy bed, and walk." The

sick man might have said, 'Lord, if Thou wilt make me whole, I will obey Thy word.' But, no, he believed Christ's word, believed that he was made whole, and he made the effort at once; he willed to walk, and he did walk. He acted on the word of Christ, and God gave the power. He was made whole. The do here was to rise and walk. He obeyed the do command to walk, and he was saved.

Consider the man with a withered hand in Luke 6:6-10. Jesus said to the man, "Stretch forth thine hand." The afflicted man might have said, 'Lord, I have not used it for years; heal it first, and then I will stretch it forth.' But the man obeyed when Jesus commanded him to stretch it forth, he exercised the power of his will, and moved it just as if it were well. The very exercise of the will power was evidence to Jesus that the man believed; and his hand was healed in the act of stretching it forth.

"Draw nigh to God, and he will draw nigh to you" (James 4:8). It will require an effort on your part to walk with God. Now we turn to the seven Must Dos:

### **One: You Must Be Born Again**

In John 3:7, Jesus said to Nicodemus, "... Ye must be born again." We must be born of the Spirit of God (John 3:6). It is by the renewing of the heart

that the grace of God works to transform the life. No mere external change is sufficient to bring us into harmony with God.

There are many who try to reform by correcting this bad habit or that bad habit, and they hope in this way to become Christians, but they are beginning in the wrong place. Our first work is with the heart – being born from above by the will of God through the working of the Holy Spirit (John 1:12, 13).

## **Two: You Must Worship in Truth**

In John 4:24, Jesus tells the Samaritan, “... must worship Him in spirit and in truth.” When our hearts are tuned to praise our Maker, not only in psalms and hymns and spiritual songs but also in our lives, we shall live in communion with Heaven. There will be gratitude in the heart and in the home, in private as well as in public devotion. This constitutes the true worship of God.

We must derive our instructions to worship from the word of God, not from dictates of men, lest our worship be in vain (Mark 7:7). Scripture tells us, “Sanctify them through Thy truth; Thy word is truth” (John 17:17). If studied and obeyed, the word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin,

and the faith that springs up in the heart works by love to Christ, conforming us in body, soul, and spirit to His own image. Then God can use us to do His will. The power given us works from within outwardly, leading us to communicate to others the truth that has been communicated to us.

Worshiping in Spirit and Truth entails understanding that the creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and re-creates the soul in the image of God. The life thus imparted is in like manner sustained. "By every word that proceedeth out of the mouth of God" (Matthew 4:4) shall man live. We must not adopt in worship that which is not supported by the truth of God's word.

### **Three: You Must Obey Him**

Whatever He says, "... I must do?" (Numbers 23:26) Balam posed the question to King Balak. We cannot bypass God's will. You must seek God with the whole heart, and "whatsoever He saith unto you, do it" (John 2:5). Why is the gift of salvation within our grasp? Because Jesus did not try to circumvent

the “musts” that God had outlined for Him. He asked if the Father might take the cup from Him but He went willingly to the cross rather than try and bypass the “musts” crucial to the plan of salvation.

If Jesus had chosen to go the way His human nature was prompting Him to go, we would not be talking about how we are saved. There would be no salvation.

The sure word declares, “the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever” (1 John 2:17). To obey Him, we must first will to live in obedience. Pure religion has to do with the will. The will is the governing power in the nature of man, bringing all the other faculties under its sway. The will is not the taste or the inclination, but it is the deciding power, which works in the children of men unto obedience to God, or unto disobedience.

#### **Four: You Must Believe That He Is**

Hebrews 11:6 insists, “... he that cometh to God must believe that He is ...” Jesus is the same always (Hebrews 13:8); He is faithful (1 Thessalonians 5:24); He saves to the uttermost (Hebrews 7:25); He is true (2 Corinthians 1:18); He has no variation or shadow of turning (James 1:17).



When we pray, He grants if in harmony with His holy will. His holy will is in His inspired word. Mere belief cannot undo God's revealed will. We must accept God's will by faith.

“What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” (Mark 11:24). The assurance is broad and unlimited, and He is faithful who has promised. We are so erring and short-sighted that we sometimes ask for things that would not be a blessing to us, and our heavenly Father in love answers our prayers by giving us that which will be for our highest good – that which we ourselves would desire if with vision divinely enlightened we could see all things as they really are.

But to claim that prayer will always be answered in the very way and for the particular thing that we desire, is presumption. God is too wise to err, and too good to withhold any good thing from them that walk uprightly (Psalms 84:11). “And we know that all things work together for good to them that love God, to them who are the called according to His purpose” (Romans 8:28). Then do not fear to trust Him, even though you do not see the immediate answer to your prayers.

### **Five: You Must Decrease**

In John 3:30, John declares, “He must increase, but I must decrease.” John had by nature the faults and weaknesses common to humanity, but the touch of divine love had transformed him. Looking in faith to the Redeemer, John had risen to the height of self-abnegation. He sought not to attract men to himself, but to lift their thoughts higher and still higher, until they should rest upon the Lamb of God.

Those who are true to their calling as messengers for God will not seek honour for themselves. Love for self will be swallowed up in love for Christ. They will recognise that it is their work to proclaim, as did John the Baptist, “Behold the Lamb of God, which taketh away the sin of the world” (John 1:29). They will lift up Jesus, and with Him humanity will be lifted up (John 12:32). As we near the Sun of Righteousness we will be enveloped by His glory and we will forget ourselves completely, and will give praise to God exclaiming ‘Not I, but Christ, be seen, be heard, exalted’.

### **Six: You Must Enter Tribulation**

Consider Acts 14:21, 22: “... and that we must through much tribulation enter into the kingdom of God.” What is our path to heaven? Is it a road with

every inviting convenience? No, it is a path that is narrow and apparently inconvenient; it is a path of conflict, of trial, of tribulation and suffering.

Our Captain, Jesus Christ, has hid nothing from us in regard to the battles we are to fight. He opens the map before us and shows us the way. "Strive," He says, "to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24). "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat" (Matt. 7:13). "In the world ye shall have tribulation" (John 16:33). The apostle echoes the words of Christ, "We must through much tribulation enter into the kingdom" (Acts 14:22).

Well, is it the discouraging aspect we are to keep before the mind's eye? Through the prophet, Jesus warns us of the devil who is after us "with great wrath" (Revelation 12:12). As such, we are to be sober (1 Peter 5:8). But if we abide in Jesus, we are secured; Jesus is the life of every grace, the life of every promise, the life of every ordinance, the life of every blessing. Jesus is the substance, the glory and fragrance, the very life itself. "He that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). Then the royal path cast up

the ransomed to walk in is not discouraging darkness.

Our pilgrimage would indeed be lonely and painful were it not for Jesus. "I will not," He says, "leave you comfortless" (John 14:18). Then let us gather every registered promise. Let us repeat them by day and meditate upon them in the night season, and be happy.

### **Seven: You Must Appear for Judgment**

Consider 2 Corinthians 5:10: "For we must all appear before the judgment seat ..." This is the seventh "must" that we cannot bypass. To His Son the Father has committed all judgment. Christ will declare the reward of loyalty. "The Father judgeth no man, but hath committed all judgment unto the Son. . . . And hath given him authority to execute judgment also, because he is the Son of man" (John 5:22, 27). Christ accepted humanity and lived on this earth a pure, sanctified life. For this reason He has received the appointment of judge. He who occupies the position of judge is God manifest in the flesh.

In this judgment, nothing escapes Christ's knowledge. However high the rank and great the power of spiritual apostates, One higher and greater

has borne the sin of the whole world. He is infinite in righteousness, in goodness, and in truth. He has power to withstand principalities and powers and spiritual wickedness in high places. Armed and equipped as the Captain of the Father's host, Christ comes to the front in defence of His people. His righteousness covers all who love and trust Him.

The General of armies, He leads out the heavenly host to stand as a wall of fire about His people. He alone is the judge of their righteousness, for He created them, and at infinite cost to Himself redeemed them. He will see that obedience to God's commandments is rewarded, and that transgressors receive according to their works.

## **Obedience and Sanctification**

We are sanctified by the truth of the Word of God. "Sanctify them through thy truth: thy word is truth" (John 17:17). It behooves us then to search the truth of His Word to be sanctified.

There are many Christians who are deceived into thinking that they can be sanctified unto salvation whilst wilfully trampling the law of God. Sanctification is obtained only in obedience to the will of God. But many who profess to be Christians have not a

saving knowledge of God or of His law. In this, they are standing in the ranks Satan who is at war with the law of God. Satan who once was a pure and exalted covering cherub was thrust out of heaven for rebelling against the law of God. No one can be admitted in heaven that does not show regard and compliance with the law of God. True sanctification requires obedience to the law of God.

Unfortunately, for many Christians, sanctification is only self-righteousness. And yet these persons boldly claim Jesus as their Saviour and Sanctifier. What a delusion! Will the Son of God sanctify the transgressor of the Father's law – that law which Christ came to exalt and make honourable? He testifies, "I have kept My Father's commandments" (John 15:10). God will not bring His law down to meet the imperfect standard of man; and man cannot meet the demands of that holy law without exercising repentance toward God and faith toward our Lord Jesus Christ.

It is the sophistry of Satan that the death of Christ brought in grace to take the place of the law. The death of Jesus did not change or annul or lessen in the slightest degree the law of Ten Commandments. That precious grace offered to men through a Saviour's blood establishes the law of God. Since

the fall of man, God's moral government and His grace are inseparable. They go hand in hand through all dispensations. "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalm 85:10).

But every soul must first be convicted of sin before the sinner will feel a desire to come to Christ. "Sin is the transgression of the law" (1 John 3:4). "I had not known sin, but by the law" (Romans 7:7). When the commandment came home to Saul's conscience, sin revived, and he died. He saw himself condemned by the law of God. The sinner cannot be convinced of his guilt unless he understands what constitutes sin. It is impossible for an individual to experience Bible sanctification while he holds that if he believes in Christ it is immaterial whether he obeys God's law or disobeys it.

Do not be deceived into disregarding the law because almost the whole world is guilty of transgressing the law of God. Because the great majority will continue to transgress, and thus remain at enmity with God, is no reason why none should confess themselves guilty and become obedient. To a superficial observer, persons who are naturally amiable, who are educated and refined, may appear perfect in life. "Man looketh on the outward

appearance, but the Lord looketh on the heart" (1 Samuel 16:7). Unless the life-giving truths of God's Word, when presented to the conscience, are understandingly received and then faithfully carried out in the life, no man can see the kingdom of heaven. Those who do not receive the light when it is brought before them will be condemned by it.

God has given us His Word to be our guide. Christ has said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me" (John 5:39). He prayed for His disciples, "Sanctify them through Thy truth: Thy word is truth" (John 17:17). Paul says, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9). But this belief did not make his course right. When Paul received the gospel of Jesus Christ, it made him a new creature. He was transformed; the truth planted in his soul gave him such faith and courage as a follower of Christ that no opposition could move him, no suffering daunt him.

Do not try to find excuses. The apostle was moved to pray for you: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thessalonians



5:23). Therefore make no excuse, but choose to be obedient. You may make what excuse you please for your rejection of God's law; but no excuse will be accepted in the Day of Judgment. Whosoever is contending with God and strengthening his guilty soul in transgression must very soon meet the Great Lawgiver over His broken law.

### **Salvation as Hidden Treasure**

Christ has told us that salvation is like hidden treasure and only those who diligently search for it do find it. He said, "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth the field" (Matthew 13:44).

Now, little historical context of hidden treasure might here. In ancient times it was customary for men to hide their treasures in the earth for fear of thefts and robberies. But often the place of concealment was forgotten; death might claim the owner, imprisonment or exile might separate him from his treasure, and the wealth he had taken such pains to preserve was left for the fortunate finder. In Christ's day it was not uncommon to discover in

neglected land old coins and ornaments of gold and silver. This is the context of the hidden treasure.

By this parable, Christ illustrated the value of the heavenly treasure, and the effort that should be made to secure it. The finder of the treasure in the field was ready to part with all that he had, ready to put forth untiring labour, in order to secure the hidden riches. So the finder of heavenly treasure will count no labour too great and no sacrifice too dear, in order to gain the treasures of truth. In the parable the field containing the treasure represents the Holy Scriptures. And the gospel is the treasure. The earth itself is not so interlaced with golden veins and filled with precious things as is the word of God.

But God does not conceal the heavenly treasure, His truth, from men. By their own course of action they make it obscure to themselves. Christ gave the Jewish people abundant evidence that He was the Messiah; but His teaching called for a decided change in their lives. They saw that if they received Christ, they must give up their cherished maxims and traditions, their selfish, ungodly practices. So today many, accustomed to worshiping of Sunday, even though there is no Biblical support for sacredness of Sunday, find it hard to give up their tradition and accept truth.

In Christ's day, "Among the chief rulers also many believed on Him," we read; "but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue" (John 12:42). They were convinced; they believed Jesus to be the Son of God; but it was not in harmony with their ambitious desires to confess Him. They had not the faith that would have secured for them the heavenly treasure. Many in responsible positions in Sunday churches come to know the truth, they learn that Sunday is not the Sabbath, but they dare not confess Christ lest they lose their positions in those churches. But to them Christ says, "Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men" (Mark 7:7).

Today, many, for the sake of gaining worldly riches, honour, or power, they place the maxims, traditions, and requirements of men above the requirements of God. From them the treasures of His word are hidden. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Corinthians 2:14).

To them, Paul says, "If our gospel be hid, it is hid to them that are lost; in whom the god of this world

hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Corinthians 4:3-4).

If we must be saved, we must diligently search for the truth in the Word of God as hidden treasure. The treasure of heaven may be found by every soul who will give all to obtain it. “If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God” (Proverbs 2:3-5).

Our salvation depends on a knowledge of the truth contained in the Scriptures. It is God’s will that we should possess this. Dear reader, search the precious Bible with hungry hearts. Explore God’s word as the miner explores the earth to find veins of gold. Never give up the search until you have ascertained your relation to God and His will in regard to you. Christ declared, “Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it” (John 14:13-14).

## Conclusion

Like the Jailer in Acts 16:30, be bold without fear (1 Timothy 1:7). God's standard led Jesus on the cross (Romans 8:32), He did not die in vain to have men disregard God's law and still be saved. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Hebrews 10:26). We demonstrate love by obedience.

To receive all things from God (His righteousness) we must surrender all our things (our filthy rags). When Jesus comes into your life, He allows no competition; self must go out or He will stay out. Jesus has not called man to 'balance' His high standard with man's carnal nature. God calls man to give up all earthly in order to receive all heavenly. There is no salvation unless man must first obey the basic command to surrender all.

Lose no time, let not another day pass into eternity, seek His power, whatever your weakness, your unworthiness, delay not to come now to Jesus and to surrender all yours to Him in order to receive all His. Trust not to your strength, the only safety in these last days of moral pollution is to make God your trust. Without divine help you will be unable to control human passions and appetites.

In Christ is the very help needed, but how few will come to Him for that help. Said Jesus when upon the earth, "Ye will not come to me, that ye might have life" (John 5:40). In Christ all can conquer sin. In other word, in Christ all can have the power not to transgress the law, "for sin is the transgression of the law" (1 John 3:4). Christ is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 1:24).

You can say with the apostle Paul, "Nay, in all these things we are more than conquerors through him that loved us" (Romans 8:37). With Christ's power, like the apostle Paul, you can say, "But I keep under my body, and bring it into subjection" (1 Corinthians 9:27). By Christ's power every inclination to transgress the law is brought into subjection. If you must be saved, let Jesus into your life. Jesus says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20). Will you let Him come into your heart to enable you live obedient life?

Finally, "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man" (Ecclesiastes 12:13).

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