

WHAT SHALL WE DO TO BE SAVED?

A POPULAR ADDRESS

BY M. JOBLIN.

FRIENDS:—The subject to which I invite your attention this evening is a great and important one. Nothing in the whole realm of thought demands such careful inquiry and serious consideration. The question, "What must we do to be saved?" implies that those who ask it understand that they need to be saved, and that they will be *lost* if they *do not* do something. It shows that they have believed God's offer of salvation, and are anxious to know what conditions are imposed; shows that they accept God's propositions so far as heard, and want to know what is required of them.

In the Great Commission of our Lord he told his disciples to "Go into all the world and preach the Gospel to every creature. He that believeth (the Gospel) and is baptized shall be saved, and he that believeth not shall be condemned."

The word Gospel means good news or glad tidings. Do you ask, good news of what? I answer, It is good news of life in an endless degree, after death, to make people eligible to an inheritance of the Everlasting Kingdom the God of heaven promises to set up on earth, under the whole heavens. (Dan. 7: 27). God has offered no other salvation. If a person believes that he has immortality as a part of his natural outfit, and if good, soars off to

worlds on high at the death of the body, there is no use in *his* asking what *he*, in *that* belief must do to be saved, because he claims to have already the very life that is offered him. The instructions given are for obtaining a never dying existence—immortality, together with the kingdom, the coming of which Jesus and his apostles preached, and which Jesus said should be preached in all the world for a witness, (Matt. 24:14). It is of *these* instructions I speak to-night.

The Lord Jesus tells us in the third chapter of John that God gave his *only* begotten son, that whosoever believeth in him might not perish, but have everlasting life. These believers become sons and daughters by *adoption*, with all the rights and immunities of the *only begotten* son. And it is largely of the adopting ordinance I now proceed to speak, viz: baptism. I want to show you what a hallowed ordinance it is, and how absolutely *essential to salvation*, it is, and to give Bible reasons *why* it is essential. In addition to this I want to show who are proper subjects of baptism; and that there is only one Bible *mode* of baptism. In other words, that affusion or pouring is not baptism; and that sprinkling is not baptism.

In the first place, it is a most hallowed ordinance because the word *religion* comes from *re ligio*; *ligio* means to bind, and *re* means again, so that *religion* means to bind again, or unite again. It reunites or rebinds to God after separation by sin; and the chain that rebinds to God is composed of three links. Faith is the first link and works by love. Repentance, or the turning away from sins, which is induced by godly sorrow, is the second; and obedience to faith by baptism, is the third link that reunites to God. The end or aim of this ordinance makes it sacred.

Secondly, It is essential to salvation, because it is one of three conditions. Non-compliance with it proves lack of faith, and that leaves one without a motive for repentance. A person who from the *heart* believes what God in mercy offers to give us, and do for us, never needs to be urged to be baptized,—he demands it; he is *eager* to comply with that test of his faith. His faith and love impel him to demand it. He takes God at His Word, and this makes the eternal weight of glory held out to him, *real*, and he wants to secure a title to it without delay; so, you see, obedience in baptism grows out of faith in the promise of the kingdom and glory, with eternal life. This phase of the subject is presented from the standpoint of duty. It is *commanded*. It must be *obeyed*. It is *imperative*, but when faith works by love it is no hardship; the privilege outweighs the duty.

Thirdly, I wish to show by reasons of tremendous importance WHY baptism is absolutely essential to salvation. First, it is in order to forgiveness. It is one of the three clauses of God's law of pardon,—faith and repentance being the other two clauses. As we cannot be saved in our sins, how essential that we get rid of them. And the Spirit's direction to those who had believed the model sermon of Peter on the day of Pentecost, was, Repent,—they had believed, remember, their belief caused them to demand what THEY must do to secure the great salvation proclaimed by Peter. But what *besides* repentance was exacted of them? Listen, "Repent and," and what? "Repent and be baptized, every one of you;" no matter who you are, or where you came from. Yes: be baptized, every one of you. This was the universal rule to the end of the age. But WHY be baptized, Peter? Ans., "Be baptized every one of you, in the name of

worlds on high at the death of the body, there is no use in *his* asking what *he*, in *that* belief must do to be saved, because he claims to have already the very life that is offered him. The instructions given are for obtaining a never dying existence—immortality, together with the kingdom, the coming of which Jesus and his apostles preached, and which Jesus said should be preached in all the world for a witness, (Matt. 24:14). It is of *these* instructions I speak to-night.

The Lord Jesus tells us in the third chapter of John that God gave his *only* begotten son, that whosoever believeth in him might not perish, but have everlasting life. These believers become sons and daughters by *adoption*, with all the rights and immunities of the *only begotten* son. And it is largely of the adopting ordinance I now proceed to speak, viz: baptism. I want to show you what a hallowed ordinance it is, and how absolutely *essential to salvation*, it is, and to give Bible reasons *why* it is essential. In addition to this I want to show who are proper subjects of baptism; and that there is only one Bible *mode* of baptism. In other words, that affusion or pouring is not baptism; and that sprinkling is not baptism.

In the first place, it is a most hallowed ordinance because the word *religion* comes from *re ligio*; *ligio* means to bind, and *re* means again, so that *religion* means to bind again, or unite again. It reunites or rebinds to God after separation by sin; and the chain that rebinds to God is composed of three links. Faith is the first link and works by love. Repentance, or the turning away from sins, which is induced by godly sorrow, is the second; and obedience to faith by baptism, is the third link that reunites to God. The end or aim of this ordinance makes it sacred.

Secondly, It is essential to salvation, because it is one of three conditions. Non-compliance with it proves lack of faith, and that leaves one without a motive for repentance. A person who from the *heart* believes what God in mercy offers to give us, and do for us, never needs to be urged to be baptized,—he demands it; he is *eager* to comply with that test of his faith. His faith and love impel him to demand it. He takes God at His Word, and this makes the eternal weight of glory held out to him, *real*, and he wants to secure a title to it without delay; so, you see, obedience in baptism grows out of faith in the promise of the kingdom and glory, with eternal life. This phase of the subject is presented from the standpoint of duty. It is *commanded*. It must be *obeyed*. It is *imperative*, but when faith works by love it is no hardship; the privilege outweighs the duty.

Thirdly, I wish to show by reasons of tremendous importance WHY baptism is absolutely essential to salvation. First, it is in order to forgiveness. It is one of the three clauses of God's law of pardon,—faith and repentance being the other two clauses. As we cannot be saved in our sins, how essential that we get rid of them. And the Spirit's direction to those who had believed the model sermon of Peter on the day of Pentecost, was, Repent,—they had believed, remember, their belief caused them to demand what THEY must do to secure the great salvation proclaimed by Peter. But what *besides* repentance was exacted of them? Listen, "Repent and," and what? "Repent and be baptized, every one of you;" no matter who you are, or where you came from. Yes; be baptized, every one of you. This was the universal rule to the end of the age. But WHY be baptized, Peter? Ans., "Be baptized every one of you, in the name of

Jesus Christ for the remission of sins;" that's what you must do to secure this great salvation. This is the Spirit's answer to your inquiry, "What shall We DO?"

Friends, can you think of more gracious or more joyful tidings from God to poor helpless, sinful creatures out of the dust than that he will remit your sins, if after belief of the Gospel and repentance, you give proof of your heart-belief, by being baptized into the Anointed Jesus for that purpose? I cannot. It is now part and parcel of the very Gospel of Life. It is like a codicil to the original will,—the engrafted word; it is the new and living way whereby we can be saved. It is a part of the Gospel which a person refuses to obey, or seeks for an excuse to disregard, in many cases.

Oh, how blind unbelief will make one err! If there be any in this audience occupying this position, I plead with them to consider that they leave themselves to their own resources by acting thus. By rejecting the divine recipe for the remittance of sin, they undertake to save themselves. I tremble for those who ask God to forgive them just for the asking, in utter disregard of His law of pardon. What presumption, to think that rebels can make their own terms of pardon, peace, reconciliation and adoption. Are not belief and baptism in the Commission equal terms or conditions of salvation? If so, can any one expect salvation who disregards one of the conditions? If one person can with impunity set aside baptism, why cannot another set aside faith? and another repentance? And when Faith, Repentance and Baptism are set aside, why may not a godly life be dispensed with by another? Where, then, would be the conditions of salvation? And if there be no *conditions* of salvation, why did God take such infinite pains to reveal His Will in the

premises in order that we might become wise unto salvation? I affectionately urge all such not to trifle with God's conditions of sonship. God cannot be deceived with *will worship* and assumed good intentions. Pious disobedience is as hateful to God as no service. Lip service is of no avail. Said Jesus, "Ye are *my* servants, if ye *do* whatsoever I command you;" not otherwise. In the 7th of Matt. we see a company of pious ones who had done this, that and the other thing in His name, and expected recognition of Him put He answered them, "I never knew you; depart from me." Fearful words! what an awful surprise! Remember this decision comes from the once crucified One, who manifested the Father's wonderful love to man, and who on his behalf at last laid down his life. This great fact should stamp upon your minds the heinousness in the sight of God, of scheming to evade the conditions of his gracious law of pardon. They had not entered by Christ, the door, or he would have been acquainted with them. They had climbed up some other way—their *own way*, instead of his. Doubtless their fleshly minds had objected that salvation could not depend upon such trivial things as faith in some particular Promises, and baptism, *sincerity* must be the grand essential. These are the objections made now, and the scene described by Christ will ere long take place. He foresaw the attitude of the religious world in the last days.

Allow me to say here, that the popular objection to baptism as a saving ordinance is founded on misconception. We do not teach that salvation, or pardon with a view to salvation, is purchased by baptism in water. We teach that the blood of Jesus Christ cleanses from all sin; but that obedience to faith in baptism, places one just

where the blood of Christ becomes effications to each believer. You will remember that Jesus told Nicodemus that "Except a man be *born* of water and of spirit, he cannot enter into the kingdom of God." The reason, in view of our findings thus far, is obvious: He could not take his sins with him; hence the Spirit's word by Peter: "Repent and be baptized, in order to remission of sin." Here was the *test* of their faith. If they had refused to comply with command it would have proven that they were not fit for the kingdom, being in their sins--sinners.

If any one in this audience thinks that we teach that there is virtue in the *act* of baptism or in the *water*, he is mistaken, and perhaps for the thousandth time, I say, It is by grace—*favor*—we are saved, through faith on our part. We neither merit, nor purchase, nor earn it. It is all of God's free grace we expect to be saved. The act of submitting to burial in water pays nothing for our pardon; and there is no virtue in water to wash away sin. Adam died by eating of the forbidden fruit, but it was not by poison. It was disobedience that killed him. And so, although there is no virtue in water of cleanse from sin, there is virtue in obedience to the gospel of the kingdom, in this form of doctrine. This act shows that we have a *living* faith working by love; and then, Oh, hallowed condition—We can say with Paul, being justified,—that is, freed from sin, we have peace with God, through our Lord Jesus Christ. Like Abraham, our faith is reckoned to us for righteousness. God considers us righteous in His sight, because we have complied with the conditions on which He *offers* to reckon us righteous,—but all of His free grace. I tremble for those who presume to tamper with the law of faith and obedience laid down in the Scriptures; God pity the man

who thinks he can palm off upon God pious works of his own, in place of clearly defined faith and obedience to the Gospel. They are in a pitiable condition who can so far discredit the truth of God as to think something else will serve every Salvation purpose as well as the glorious Gospel of the Kingdom, and life from the dead to inherit it. So sure as that the Bible is the book of God, they will be speechless guests at the Marriage feast. So sure as God has spoken to us in the past by the prophets, and in these last days by his son, if they believe another gospel than the Gospel of the Kingdom Jesus preached, they will be treated as climbers up some other way—as thieves and robbers, claiming illegally what they were ashamed to suffer for,—what they were ashamed to confess before men. The Master has defined their destiny. Let us tremble before we dare to so dishonor God as to believe and teach that something else will save besides what Paul declares to be the power of God unto Salvation—the Gospel of Christ.

Fourthly, I propose to discuss the question as to *who* are the proper subjects of baptism. The answer is found in the words of the Great commission of Jesus to His apostles, "Go ye into all the world and preach the Gospel to every creature, he that believeth (that is the first condition) and is baptized, shall be saved." But *what* must he believe? I answer, what the apostles were to preach. What Gospel was it that they were sent to preach? The Lord Himself will answer that question in Matt. xxiv. 14, where He seems to have anticipated the Great apostasy from the faith, which we now witness, and which is so complete that teachers do not even know what the Gospel of the Kingdom means,—some thinking it means one thing and some another, oblivious

of the fact that God once had a Kingdom on earth governed by men, but which He entirely subverted because of the waywardness of the people, but promised to restore it on an everlasting basis under a great son of David according to the flesh, but Son of God by miraculous begetting. Hundreds of promises of its restoration were made through the prophets and psalms, and at last the promised son of David, the *to be* everlasting king on the Holy Hill of Zion was announced by the angel Gabriel to a Jewish maiden, that she should have a son, and he should be great, and should be called the Son of the Highest, and the Lord God would give unto him the throne of his Father David, and he should reign over the house of Jacob for ever, and of his kingdom there should be no end. See Luke 1: 30-32. This is the only kingdom of God ever promised in all the Scriptures of truth. This is the kingdom he preached the coming of. This is the kingdom he taught us to pray for, saying, "Thy kingdom come, thy will be done in earth as it is done in heaven." This is the kingdom the people *were*, and are *still* invited to believe in. And this, too, is the kingdom he tells us he will welcome the saints to when he comes back from heaven and seats himself upon the throne of his glory promised him on earth, saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," (Matt. 25: 34) and seat them upon his throne, (Rev. 3 :21.) This is the kingdom he preached, and which he commanded his apostles to preach in all the world, and which he said it was the Father's good pleasure to give the Little Flock, see Luke 12: 32. This, too, is the throne and kingdom referred to in the 15th of Acts, where the Spirit says of and for Jesus: "After this I will return and will build again the taber-

naele of David, and I will set it up, that the residue of men may seek after the Lord, and all the Gentiles upon whom my name is called."

As this is the only Kingdom of God ever promised, it is the only Kingdom we are ever invited to believe in; and the only Kingdom and glory to which God has invited any of the Sons of Men, on condition of faith and obedience. Suppose now, that with the book containing the promises of this Kingdom in our hands, we believe in a home beyond the skies, some where, which has not been promised; would it not be the essence of folly to think that a *false faith* would entitle us to the only *true Kingdom of God*? could there be a more fatal delusion? Just think of it: After all expect a share of the *promised* Kingdom, which in life they would not believe in,—were ashamed of; and refused to suffer for! Bible and common sense both teach that those who do not believe what *God says*, ARE UNBELIEVERS, no matter what else they believe. And God's estimate of unbelievers is shown by the fact that he places them in the same category with "the fearful, and the abominable, and murderers, and whoremongers, and sorcerers and idolators, and all liars, and shall have their portion in the lake which burns with fire and sulphur, which is the second death." (Rev. xxi. 8) And when you reflect upon the record that God has given of His Son,—that He is to have the throne of David and reign over the House of Jacob for ever,—and then turn to John's first letter and read that he that believeth not God hath made him a liar, because he believeth not the record that God gave of His Son, is it any wonder that there will be those who will call upon rocks and mountains to hide them from the wrath of the Lamb?

I have given infallible proof that one who believes in a Gospel other than the Gospel of the Kingdom of God on earth, is in no better case in divine estimation than the abominable ones just enumerated. If they were dipped in water a hundred times it would not remit their sins, because it is the Gospel of the Kingdom that *must* be believed before baptism is valid. Let me press upon your serious consideration the fact that when a person is baptized he takes that step in order to secure something he believes in. And if that something has been promised by God, he secures a *title* to what is promised. And if faithful to the end of probation, he will *inherit* what is promised. But suppose he believes what is *not* promised. What then? Will a hope *not* based upon God's promise ever be realized? If so, upon what principle? If not, is it not a vain hope?

Dear friends, as these momentous issues pass before me and I see loved ones who are happy in the belief of a lie,—just on the verge of the mightiest revolution earth hath witnessed, perfectly oblivious of coming events, I feel like Jeremiah who sighed and cried for the abominations and delusions of his times. Would to God He would use me to-night to arouse some soul to a realization of the fact, that Jesus being authority, if he is ever sanctified, separated from the world for God, it must be by means of God's truth. Error will not do it. "Sanctify them through Thy truth," prayed Jesus, and then added, "Thy word is truth." This being so, I leave it to you if a person has been baptized in order to secure something *never* promised,—has he done the first thing to secure what is promised? If a person has invested money in a swindling scheme, through false representations, would it not be an unheard of idea for him to expect the

money thus thrown away to be applied to some legitimate enterprise, the proprietor of which was in no way connected with the fraudulent one? You all say, "Yes; it would be simply ridiculous!" And yet we every day find people who want to palm off upon God their obedience to faith in a false system, as if it were obedience to faith in a divinely revealed system. Yes; actually expect Him to credit them with obedience to the *truth*, while in *fact* they have only rendered obedience to faith in a false system. I would not deal harshly with them. I know how hard it is to *unlearn*—much harder than to learn. The trouble is they do not realize as they should that the Gospel is something in *particular*, and that it is the sum of all God has promised to bestow upon us and do for us, on certain conditions; and that the power to save lies in this great bundle of promises when believed with the heart.

The popular idea, that *sincerity* is the chief factor blinds men; and I pray God to help me to press home upon you this truth in the premises, viz: that heart-belief of *the truth* is the chief factor. It is the power of God unto salvation to every one who thus believes it.

The reason of the prevalence of the sincerity-will-save idea is, that people do not search the Scriptures for themselves, and thus make sure what the truth is. Another reason is that they want to do as little as possible, and yet get into the kingdom of God at last. They are not contrained by the loved of God and Christ. They need to visit the future great king over all the earth in the manger at Bethlehem. They need to visit the heir of David's throne at the carpenter's bench at Nazareth. They need to see the Lamb in the purpose of God slain from the foundation of the world, plodding over the

hills and valleys, calling upon the people to repent in view of the coming of God's kingdom. They need to visit him in the temple as he battles with the pious enemies of God and truth all day, and watch him as he climbs the mountain where the midnight air witnessed the fervor of his prayer for strength to endure the contradictions of sinners again on the morrow. They need to visit Gethsemane and witness his tears and groans and prayers and see him daggged from thence before the authorities, and see suborned witnesses testifying against him falsely, and see him smitten, and flogged till long furrows were plowed upon his back, and see him mocked with a purple robe and crown of thorns, and see him fainting under the cross as he toils on toward Calvary. Oh, if they would visit the cross; where the world's redeemer is suspended between heaven and earth and where redeeming love concentrates, and hear him say, "Father forgive them, they know not what they do," and cry "My God, my God, why hast thou forsaken me? and in feverish agony say, "I thirst," and see him mocked with vinegar and gall and presently say, "It is finished," and see him bow His sacred head and die! Oh, if they could realize that He suffered all this in behalf of sinful men and women, to secure pardon and reconciliation and adoption for them, and make it possible for them to live after death,—live always in honor and power and glory. If they could realize this, they would gladly throw tradition to the wind, and eagerly ask, "What must *we* do to be saved?" And upon hearing the Spirit's answer, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," they would be eager to be baptized into Christ's death; die

with Him, and be buried with Him in symbol in order to live and reign with Him in glory.

But I must now briefly consider the mode of baptism. In Eph. iv. 4 we are told that there is but *one* baptism. That is, there is only *one* Scriptural baptism; only one baptism in which the sin-covering name of Jesus is obtained. And I hold that as there is but *one* baptism, so there is but *one* mode. Because *baptizo* means to dip, plunge and bury. Greek lexicographers with one consent, in their definitions, as well as Greek philosophers, historians, orators and poets render *baptizo* by dip, plunge and immerse,—never as indicating sprinkling, pouring or scattering anything. So that when Jesus chose the word *baptizo* to express His meaning it should for ever settle the matter. “But if every Greek lexicon were destroyed, and all the usage of the *literati* lost to us, we have God’s book which shows without the lexicon precisely what the *mode* of baptism is. In the 6th of Romans and the 3rd verse we find this language: “Know ye not that so many of us as were baptized into Jesus Christ, were baptized into *His death*? Would they have been in Christ at all if they had *not* been baptized into Him? Evidently the Apostle Knew of no other way of getting into Him. It says they were baptized into Christ’s death. In symbol they died with Christ and being dead with Christ the proper thing to do with them was to bury them. And so the next verse commences by saying, “*Therefore*,” [seeing they were dead to the world—dead to sin] “Therefore we are buried with Him.” *How* buried with Him, Paul? Ans. “By baptism into death.” The mental and moral transformation that had taken place within them, had to be set forth in outward symbol. A death and burial like

Christ's had to be symbolized by an act of obedience—baptism. For a moment they are laid under the water and can not breathe,—are cut off from the life-giving air! What a beautiful figure of death! What a beautiful symbolic grave! What more does the Spirit in Paul say? Why it continues, "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." What a sublime symbol of the resurrection! As man can not live after death without a resurrection, so the candidate can not live if not raised out of the watery grave. But *being* raised in the likeness of Christ's resurrection, he has to live a new life,—live for the future instead of the present,—live a godly life which symbolizes the glorious and immortal life which Christ now lives by God (Rom. vi. 10.) The next verse says, "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." If words mean anything we will *not* have a resurrection like Jesus' unless we are planted in the likeness of His death. A solemn verity, this!

Now, then, as a death with Christ, and a burial with Christ, and a resurrection with Christ *must* be symbolized in baptism, I would ask you if it be possible to symbolize death, burial and resurrection by pouring or sprinkling? How long would it take to bury a person by sprinkling or pouring? As you will admit that it cannot be done, are you not ready to conclude that only immersion is baptism?

I earnestly and affectionately urge all present not to slight God's plainly revealed conditions of salvation. The God of nature is the God of the Bible. And if you would know and realize how inexorable are his laws, think of

the worlds on high revolving with an inconceivable velocity, and each pursuing its own journey through space for millions upon millions of miles with such precision that their positions at a given time can be calculated to a minute, and it is the same God who sends his gracious word to you, that if you believe the things concerning the kingdom of God and the name of Jesus Christ, and in obedience to *that* faith you are baptized into the name and death of Christ, you shall be saved. Do not flatter yourselves immersion in water without a knowledge of and faith in the Gospel of the Kingdom will benefit you. It will not. Belief of what is promised makes one eligible for baptism, and nothing else does.

I have squarely set before you the outline of the way of life, and the way of death. Oh, choose ye this night whom ye will serve. Of course you can do as you please; but as you *sow*, so shall you reap. If you sow to the flesh you will reap corruption. If you want to abuse God's mercy, and dispise his kindness, and trample on His forbearance, and reject his longsuffering, and wear out his love, you need not be what the world calls bad. Just neglect this great salvation. Just say that Jesus didn't mean it when he said, he that believeth *not* [the Gospel of the Kingdom] shall be condemned. Just say, and act upon it, that you can be saved without all this fuss. Just say that it matters not what a person believes, or whether he be baptized or *not* if he be only sincere. Yes; do that and your condemnation is sure. Sincere unbelief, sincere self-will, sincere disobedince are vile traits of character in the sight of God.

But why will you die? I plead with you to save yourselves from the this untoward generation by accepting God's call to his kingdom and glory. Think of all the

manifestations of God's love in the past, all the evidences of his goodness that you experience every day, and of all he promises to do for you in the future and if all this finds no response in your hearts, they must be as hard as stones. Listen to the plaintive voice of Jesus as he says, "Come unto me," and while mercy lingers "come." If you neglect this great salvation, bear in mind that the wages of sin is death. Do not be deluded by the assertion that death is the gate to endless joys. This is a giant delusion. Death, in the estimation of the Spirit is an enemy, and this agrees with our experience. It severs the closest ties of love and friendship. All ranks and conditions of men fall before him. He is the skeleton in every cupboard, the worm that eats the life of every tree, the boundary of every existence, the destroyer of human hopes, the blighter of human prospects, the full stop of every life.

SCATTER SEED—SCATTER SEED.

This address may be had of the author, M. JOBLIN,
625 Woodland Ave., Cleveland, Ohio,
at \$1 per 100, post free.