

# Immersion in Water - Part 2

by Derek Prince

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*Baptism is a commitment to discipleship and a requirement for salvation, symbolizing death and resurrection with Jesus and a new life in Christ.*

**Duration:** 28:26

**Scripture:** Matthew 28:19

**Topics:** "Christian Baptism", "Discipleship"

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## Description

This sermon emphasizes the significance of baptism as a commitment to discipleship and a public declaration of faith in Jesus Christ. It explores the biblical requirements for Christian baptism, including hearing the gospel, repentance, belief, and a good conscience toward God. The urgency and simplicity of baptism in the New Testament are highlighted through various examples like the Ethiopian eunuch, the Philippian jailer, and the household of Cornelius. The spiritual significance of baptism is explained as a symbolic burial of the old sinful nature and resurrection to a new life in Christ.

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## Transcript

Now, once you've been buried and raised again, your life does not belong to you. And if you want to go on living your own life, you should not be baptized, because baptism is your death sentence. And then it's your resurrection.

But when you're resurrected, your life does not belong to you, you see. It's a commitment to discipleship. In Matthew 28, at the end of the chapter, Jesus told his disciples what they were to do in proclaiming his gospel.

Matthew chapter 28, verses 19 and 20. He said, Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I've commanded you. And lo, I'm with you always, even to the end of the age.

So he said, go and make disciples of all nations. He never told us to make church members, did you notice that? You know the biggest problem in the church today, is church members who are not disciples. Because they misrepresent the truth that we're trying to proclaim.

If you're not willing to be a disciple, you have no right to be baptized. Baptism is a commitment to discipleship. They didn't spend a lot of time teaching them before they were baptized.

But once they've made the commitment, then they taught them. See that makes sense. Why waste time teaching uncommitted people? Let them prove their commitment and then begin to teach them what they need to know.

But let's just consider now the requirements for Christian baptism. We've studied the requirements for John's baptism. Let's study the requirements for Christian baptism.

Well Jesus said first of all, go and make disciples of all nations, baptizing them. So a person who is to be baptized, must have heard the gospel of Jesus Christ. And you remember what I said the gospel is? It's three historical facts.

Jesus died, he was buried, he rose again. And if you believe that, it's reckoned to you as righteousness. You are justified.

So we have no right to baptize people who have not been confronted by the simple facts of the gospel. Second, the next requirement was repentance. On the day of Pentecost, in Acts chapter 2 and verse 38, we read the response of Peter.

When the convicted but unconverted crowd said to him, men and brethren what shall we do? And Peter answered in verse 38, repent. You remember what we said, repentance is always the first step. Repent and let every one of you be baptized and you shall receive the gift of the Holy Spirit.

This is God's program. It's all in one verse. Why should we split it up and separate it by weeks or months? Thirdly, to be baptized people have to believe.

In Mark 16 verses 15 and 16, Jesus said to his disciples, go into all the world and preach the gospel to every creature. And what a reproach it is on us that after 2,000 years we still haven't done the job. That's just by the way.

Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved. So you are not qualified to be baptized if you have not believed.

You have to be a believer. He who believes and is baptized will be saved. Let me point out to you that Jesus never offers any guarantee of salvation to those who believe without being baptized.

You may say, well I've settled this with the Lord. Well that's up to you. But you have no scriptural guarantee of salvation unless you've been baptized as a believer.

And baptized I mean the whole of you, right under and right up, immersed. Now the other condition is stated by Peter in 1 Peter chapter 3 and verse 21. 1 Peter 3, 21.

He's talking about the days of Noah. And we won't go into that, we'll just get the application of this. In verse 22, 20, 1 Peter 3 verse 20, he says when the long-suffering or the patience of God waited in the days of Noah, while the ark was being prepared.

In which a few, that is eight souls, were saved through water. That's a significant phrase, isn't it? Peter is saying God wouldn't send the flood until the ark was prepared. So he was waiting patiently till the ark was ready.

Then he released the flood. And it says out of all the people on earth today, how many were saved, eight. That's a very solemn thought.

I've seen calculations that the population of the earth was probably at least two million. It's a very, very solemn thought. Out of possibly two million people, eight were saved.

Salvation really is not for the majority. So many questions today in our quote democratic society, are solved by the decision of the majority. God's issues are never settled that way.

They're settled by God's decision. So then Peter goes on, speaking about the ark and Noah and the flood. He says there is also an anti-type which now saves us.

Namely, baptism. You understand, he said baptism saves us. And then he says not the removal of the filth of the flesh.

It's not just having a bath to get clean. But the answer of a good conscience toward God. So that's the fourth condition, is that you can answer God with a good conscience.

In other words, you'd say God I know I was a sinner. I sorry, I repent. I believe Jesus died for me.

I believe that through faith in him I'm justified, reckoned righteous. I've done all I can Lord, in my condition as a sinner. Please accept me.

You answer to God with a good conscience. You can't do more than God asks. If you've done all that God asks, you can answer to God with a good conscience.

So let me just recapitulate the four conditions for being baptized as a believer. Number one, you have to have heard the gospel. Number two, you have to have repented.

Number three, you have to believe the gospel. And number four, you have to have a good conscience toward God. Now I don't want in any way to be controversial.

But I think without all controversy, I can say one thing. An infant is incapable of fulfilling any of those four conditions. Is that right? I think no one can deny it, it's a simple fact.

Now I'm coming to something that I was referring to before. Teaching for baptism need not take a long time. See I went through this in the mission that I was with.

They would take six weeks to teach the converts and then baptize them. What they were doing was baptizing instructed pagans. The people who never really met the Lord.

Their lives had never been changed. They were good people. So let me just point out certain facts about the length of time.

On the day of Pentecost, 3,000 people were baptized. The same day they heard the message. The apostles didn't say now wait and if you if you bring forth fruit in six weeks we'll baptize you.

Or when you've learned all the sermons of Jesus by heart. They baptized them, because they'd met the conditions. They had believed and repented.

And they were willing to make a commitment. And notice it was an unpopular commitment. Because they were very much in a minority.

Then in Acts chapter 8, the Ethiopian eunuch heard the gospel from Philip. Well let's read it, it's worth reading. What happened? Acts chapter 8. You remember Philip was on the road to Gaza.

He'd left a very exciting revival in Samaria and he was, just because the angels sent him, he was on the road to Gaza. He had no idea why he was there. And then he saw this Ethiopian eunuch in his chariot.

And the eunuch was doing what as I said people do, reading out loud. And he was reading from the prophet Isaiah. And so Philip went up to him and said, or the eunuch said to Philip, I ask you of whom does the prophet say this? Of himself or of some other man? He was reading the passage in Isaiah 53, he was led as a lamb to the slaughter.

And the eunuch asked a very reasonable question. Is the prophet talking about himself or about some other person? And then it says, verse 35, then Philip opened his mouth and beginning at the scripture preached Jesus to him. In other words he said it's Jesus that Isaiah prophesied about.

And he said he preached Jesus. Now as they went down the road they came to some water. And the eunuch said, see here is water, what hinders me from being baptized? So he commanded the chariot to stand still and both Philip and the eunuch went down into the water and he, Philip, baptized him, the eunuch.

Now it only tells us that Philip preached Jesus. But in the preaching of Jesus he must have said something about baptism. Because the eunuch took the initiative, not Philip.

He said here's water, why shouldn't I be baptized right now? And Philip said, all right I'll do it. And they both went down into the water. Every time baptism is described in the New Testament, the people go down into the water and come up out of the water.

And then Philip had an exciting experience, he was transported by the Holy Spirit. And the eunuch didn't see him anymore. But the eunuch wasn't worried, he just went his way rejoicing.

But let me point out to you that possibly one or two hours had elapsed from the time that the eunuch first heard the gospel, until he was baptized. It was not a lengthy period of preparation. And then in the household of Cornelius, you know the story, Peter went very reluctantly to a Gentile home because it was against his religious convictions.

But he started to talk to them about Jesus and a wonderful thing happened. His sermon was interrupted. I say God give us some more interrupted sermons.

The Holy Spirit interrupted the sermon. And while the people were still listening, it says, verse 44, while Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word. And those of the circumcision who believed were astonished.

That's the Jews, as many as came with Peter. Because the gift of the Holy Spirit had been poured out on the Gentiles. Notice this is an immersion, I'll come to that in the next session.

But it's an immersion. They were immersed from above, a Niagara Falls immersion. Why were they astonished? For they heard them speak with tongues and magnify God.

Now a lot of preachers today say, well we'll hang around for about six weeks. And if you really bring forth fruit, we'll know it was real. Now no one could have been less ready to believe that Gentiles could become believers.

Than that, than Peter and his friends. The moment they heard them speak with tongues, they said this is it. They've received the same as we.

Then Peter answered, can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have. And it says he commanded them to be baptized. He didn't recommend it, he commanded it.

It's an act of obedience to God. How long? Well maybe an hour from the time they first spoke in tongues, till they were baptized in water. There was no delay.

And then the Philippian jailer, this always appeals to me. You remember the story, Paul and Silas been thrown into prison. And there in the innermost prison, the maximum security jail.

At midnight, the darkest hour, what were they doing? They were singing and praising the Lord. And it says the prisoners were listening to them. They'd never had people like that in that jail before.

And at that particular point, their praises released the supernatural power of God. The whole jail was shaken to its foundations. Every door was opened and everybody's chains fell off.

And the jailer leapt in and was going to commit suicide. Because under the Roman system, if any prisoner escaped, he had to answer with his life for the prisoner. So Paul said don't do yourself any harm, we're all here.

You don't have to commit suicide. Then it says, he called for a light, verse 29, fell down trembling before Paul and Silas. That's really wonderful isn't it, when the jailer trembles before the prisoners.

And he brought them out and said, sirs, what must I do to be saved? So they said, believe on the Lord Jesus Christ and you will be saved, you and your household. So many people leave that out. But as the head of his family, he had the right to believe for his family.

And says, then they spoke the word of the Lord to him and all who were in his house. They were all of an age to hear the word of the Lord. And he took them the same hour of the night and washed their stripes.

And immediately he and all his family were baptized. They didn't even wait for dawn. It was urgent.

I don't know if I can communicate to you, how urgent water baptism was for the Christians of the New Testament. They didn't hang around, they didn't wait for a baptismal service. Because their salvation depended on it.

He that believes and is baptized, shall be saved. Now I don't want to be controversial. You can decide how you respond to that yourself.

All right now then, let's look at the spiritual significance of baptism. Very briefly. It's already stated in Romans chapter 6. We'll just turn back there for a moment.

Romans 6 beginning at verse 3. Do you not know that as many of us as were baptized into Christ Jesus, were baptized into his death. Every time Paul says do you not know, I've observed that the majority of contemporary Christians don't know. It's remarkable.

Every time he picks on something of which he says do you not know, I discover that today the majority of Christians don't know. He said therefore we were buried with him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. So as I've said before, we're identified with Jesus in death and burial.

And thank God it doesn't stop there. If we're buried with him, we are also resurrected. And then Paul says something very significant.

He says in verse 5, if we have been united together in the likeness of his death, certainly we also shall be in the likeness of his resurrection. He's speaking about being buried in baptism. He says if we have been buried, then we can be sure we'll be resurrected.

Then he says knowing this, that our old man was crucified with him, that the body of sin might be done away with, that we should no longer be slaves of sin. So the fact that baptism illustrates, is that when Jesus died on the cross, our sinful carnal rebellious nature was executed in him. This is a revelation.

You see, you can have your sins forgiven and still be a rebel. That's what a lot of people do. They go to church, they confess their sins, they get forgiven and they walk out, start sinning all over again.

That's not God's purpose. But one reason why, is they don't know the historical fact. That when Jesus died on the cross, our old man, that rebel in every one of us, was executed.

That's the only way out. There is no other solution to the rebel. The only solution is execution.

But the good news is, the execution took place more than 19 centuries ago, when Jesus died on the cross. So Paul says you have to know that. Then he goes on, in verse 11, likewise you also reckon yourselves to be dead indeed to sin but alive to God in Christ Jesus.

Paul says you know it, then you have to reckon it. You have to reckon that you're dead to sin, but alive to God. And the outward process is water baptism.

You go down into the grave, come up out of the grave, you leave your old sinful nature behind in the grave, you come out a new creature. All right now, there's one other passage in Colossians chapter 2, which is important. Concerning this, Colossians the second chapter, Paul is writing to Christians, he says in chapter 2 verse 11, in him you were also circumcised with the circumcision made without hands by putting off the body of the flesh, by the circumcision of Christ.

Under the Jewish law, circumcision was simply removing a small portion of flesh. But Christian circumcision is putting off the whole sinful nature, the whole body. And when you, when a body has died, what's the next thing to do? I didn't hear you, bury it, that's right.

It's really an offense to leave a dead body lying around unburied. I was with the British forces in East Africa, in North Africa, and we never left a corpse on the ground. We always put it on the ground, and then I think it's something.

If you've died, don't lie around unburied, get buried. You got the point? Now Paul goes on in Colossians chapter 2, having put off the body, what's the next thing you do? He says, buried, bury it with him in baptism. In which you were also raised with him through faith in the working of God, who raised him from the dead.

Notice baptism only works for those who believe. It's through our faith in what God will do, that we are raised. If you don't believe, it doesn't work.

So now let me just give you certain important facts. Galatians 3, verse 27, for as many of you as were baptized into Christ, have put on Christ. What are we baptized into? Christ.

We're not baptized into a denomination or a church. This is a serious error. Then as I've said, it's effective only through faith.

And then we need to understand our new life is empowered by the Holy Spirit. The same Spirit that raised Jesus from the dead, works in us. Now let us take very quickly, two Old Testament pictures of baptism.

The first we've already looked at, in 1 Peter 3, 20 through 21, Noah's Ark. And Peter says this, the antitype to that, is baptism in water. What is the message of Noah's Ark? First of all, judgment was coming.

And there was only one way of escape from judgment, and that was in the ark. So the flood represents God's judgment. The ark, as always in the Bible, is a picture of Jesus Christ.

In the ark, you can pass safely through the waters of judgment. Outside of the ark, you'll be submerged. There is no other way of escape, but to be in the ark of Jesus Christ.

And in the ark, you pass through the water in safety. And you come out into a new life, a totally different life. The old life has been washed away, a new life has opened up to you.

That's the picture of Noah's Ark. And then there's another picture too, which we'll just look at briefly. In 1 Corinthians chapter 10.

1 Corinthians chapter 10, verse 1 and 2. Moreover brethren, I do not want you to be unaware, that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses, in the cloud and in the sea. And then he says these things happened as patterns or examples for us. So Paul is saying, every Israelite in the exodus, the deliverance from Egypt.

Passed through two experiences. The cloud came down over them from above. And Paul says they were baptized in the cloud.

They went down into the water, passed through the water and came up out of the water. And Paul says they were baptized in the sea. So there's this double baptism, which is appointed for every believer.

The cloud comes down on you from above, you're immersed in the cloud. You go down into the water, pass through the water, come up out of the water. And when they came up out of the water, they started a new life, with new laws and a new legal.

Everything else was left behind. And it was the water that cut off the Egyptians. Very important.

They'd been saved in Egypt by faith in the blood of the Lamb. But that didn't separate them from the Egyptians. It was the water that separated them.

And it's baptism that separates us. We can believe in the blood of Jesus and be saved. But we're not separated till we're baptized.

I've dealt with literally thousands of people, who've been delivered from evil spirits. And wherever possible, I always tell them. If you want to keep your deliverance, you be baptized in water.

Because that's the cut off. It's not the blood. The blood saves you in Egypt, the water separates you from Egypt.

Separated by the water and by the cloud. And there it says they were baptized into Moses. In other words, this brought them under the leadership of Moses.

When we are not baptized into Moses, we're baptized into Christ. Christ becomes our leader. But in order to enter into him in the scriptural way, we have to pass under the cloud.

We have to pass through the water. It's so vivid, so clear. And then it says in Hebrews 11 verse 29.

Well we might read it, we've just got time I think. Hebrews 11 29. Because it emphasizes, it's only by faith.

If you're an unbeliever, you go down into the water a dry sinner. And you come up out of the water a wet sinner. That's the only change that takes place.

And here it says of the Israelites. In Hebrews 11 verse 29. By faith they passed through the Red Sea as by dry land.

How did they do it? By faith, that's right. Which the Egyptians attempting to do, were drowned. Why? Because they didn't have faith.

So if you, if you get baptized in water but you're not a believer. All that happens is you get drowned. You can only pass through to the newness of life by faith in Jesus.

Well this is a very serious subject. Much more serious than most denominations and churches recognized today. I've dealt many times with people who became convicted.

They said what do we do next? I said be baptized. When? As soon as possible, now. I want to suggest to you we need to have a reorientation in the church.

About our thinking about baptism. Because it's part of salvation. I am not telling you that if you're not baptized but you're a believer.

You will not be saved. That's between you and the Lord. But I have no authority to tell you that you will be saved.

Because it says he who believes and is baptized will be saved. you

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