

Water Baptism - Part 2

by Derek Prince

Derek Prince's sermon emphasizes the profound spiritual significance of water baptism as an identification with Christ's death, burial, and resurrection, and its role in the believer's new life in Him.

Duration: 23:31

Scripture: Matthew 6:33, Acts 2:38, Romans 1:4, Romans 6:4, 1 Corinthians 15:3-4, Colossians 2:12, 1 Peter 3:21

Topics: "Water Baptism"

Description

In this sermon, the preacher emphasizes the importance of water baptism as a representation of the gospel message. He explains that the gospel is centered on the death, burial, and resurrection of Jesus Christ, as stated in 1 Corinthians 15. Water baptism symbolizes our acceptance of these truths and our identification with Christ through faith. The preacher highlights that through baptism, we declare that we are dead to sin and have been raised to newness of life, just as Jesus was raised from the dead by the power of the Holy Spirit. He encourages believers to continually reckon themselves dead to sin and live in the reality of their new life in Christ.

Transcript

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. I do believe the essence of this spiritual significance of baptism can be summed up in the one word identification. On the cross Jesus, by the Father's will, identified himself with a lost, fallen, sin-cursed race.

He was the last Adam, the end of the Adamic inheritance. All the evil that was due by divine justice to an entire race, came upon him. He paid our penalty, he took our sicknesses, he took our pains, he was made a curse, and he died our death.

He took all the evil, that we might in return, by faith, receive the good. And when he died on the cross, in the sight of God, viewed from the point of eternity, the scripture says our old, carnal, rebellious, fallen nature, our old man, died in him. Jesus died my death.

If I can see it by the Spirit, according to the scripture, when Christ died, my old man, my rebellious, Adamic nature, died in him. Therefore I am now to reckon myself dead to sin. Just as dead as Jesus was, when he died on the cross.

Likewise, in the same measure, the scripture says, reckon yourselves to be dead indeed, dead in reality. Not just in theory, but indeed in reality, unto sin. Now what follows death? Always in the normal pattern of human behavior, death is followed by that burial.

Jesus died on the cross, his body was taken down from the cross, and laid in the tomb, by burial. But praise the Lord, on the third day, he rose again. And the scripture says, he was raised from the dead, by the glory of the Father.

And in Romans 1 4, it says the power that raised him from the dead, was the power of the Holy Spirit. So he did not remain in the tomb, but at God's appointed hour, by the operation of the Holy Spirit, sent by the Father, he was raised from the tomb, and walked forth into, the scripture says, newness of life. A new creation, a new order, a new beginning.

All right, now then, what is the pattern of behavior, of baptism, saying. What am I saying, when I submit myself to be baptized. I'm saying this, that I'm identifying myself with Jesus, in succession, in these three vital transactions.

I'm dead with him, to sin. My all sinful nature has died. Now it's not going to trouble me anymore.

Because when a thing is dead, it loses its power to do harm. I'm dead to sin. I've sometimes expressed it this way, sin has no more attraction for me.

Sin produces no more reaction from me. Sin has no more control over me. Likewise, reckon ye yourselves to be dead, indeed under sin.

You say brother Prince, does it work? I'll tell you this, it works, as long as you reckon, and as far as you reckon. It works only on the basis of continuing faith. But as long as you continue to reckon in faith, so long it works perfectly.

You are dead, indeed under sin. The next step is, that you are identified with your Lord in burial. Whereas he was buried in the tomb of rock, you are to be buried, symbolically, in a watery grave, buried by baptism.

But praise God, you do not stay in the tomb, you rise to walk in newness of life. And you rely on the same power that raised Jesus from the dead, to raise you out of the tomb of your death, to walk in newness of life. Has it ever occurred to you, that Jesus did not raise himself from the dead.

The scripture is absolutely clear. He gave himself over without reservation, to the Father's will. And he would remain dead, as long as the Father decreed.

And when he rose, he rose because the Father sent the power of the Holy Spirit, to raise him from the tomb. Now when you are baptized, you testify to God and to man. You're identified with Jesus in the death of the old nature, in the burial and in the resurrection.

You submit yourself to God without reservation, just as Jesus did, when he allowed his body to be put in the tomb. And you are as dependent upon God, as Jesus was, for the power of the Holy Spirit, to raise you into newness of life. You do not go forth in your own power, or in your own righteousness, any more than Jesus came forth from the tomb by his own power.

The evidence of his burial, was that he was now depending totally on the Father, to fulfill his promise and raise him as his son. And the Father kept his word. And if you as a child of God, going through this

ordinance, will submit yourself, as much without reservation, to the will of the Father, as Jesus did.

You will find that the Father will be as faithful to you, as he was to Jesus, to send the power of the Holy Spirit, to raise you up into newness of life. So here is the inner significance of this tremendous ordinance. Dead with Christ, buried with Christ, risen with Christ.

You see as far as I'm concerned, this contains the absolute heart and core of the gospel message. It centers in the cross, it centers in the death, burial and resurrection of Jesus Christ. In 1st Corinthians 15, Paul reminded the Corinthian Christians, of the gospel which he had preached unto them.

And he stated the gospel, very, very simply, in three successive sentences. Christ died for our sins, according to the Scripture. He was buried and he rose again the third day, according to the Scriptures.

These three facts are the gospel. Now water baptism, vividly sets forth your acceptance of these three facts. That Christ died for your sins, that he was buried, that he rose again the third day.

But in setting it forth, you are identifying yourself with him, by faith, according to the Word of God, in death, burial and resurrection. Because this ordinance of water baptism, so perfectly sets forth, these great central truths of the gospel. I have to say, to me it is a crime, ever to tamper with this ordinance.

It is a crime, in any way whatever, so to change the ordinance, that it loses its meaning. You see God ordained, that no believer would be admitted to the fellowship of the church on earth, except by the ordinance of water baptism. And therefore he ordained, that every believer that took his place within the fellowship of the church, had acted out, visibly, not just with the declaration of his mouth, but in action, his identification with Jesus, in death, burial and resurrection.

There was no other way into the church. Every believer had to know, what he believed in relation to the central facts of the gospel, and to the death, burial and resurrection of Jesus. Furthermore, every time new believers were admitted to the fellowship of the church, all those who were already believers, were once again reminded, as they watched the spectacle of baptism, of this great central truth of the gospel.

This way God ordained, that these great central facts of the gospel, the death, burial and resurrection of Jesus Christ, should never be allowed to recede from the forefront of the minds and the thinking of his people. But when the ordinance is changed, then you'll find the truth of the gospel recedes from the minds of God's people. I believe historically, this is true.

Around about the year 300 or a little later, when another ordinance was substituted for this ordinance of baptism. From that time onwards, you can trace the process of the Christian church, losing the truth of the gospel. Because they lost the great ordinance, which continually set it forth, and continually reminded them of the one thing that was more important than anything else.

That they should always remember that Christ died for our sins, according to the Scriptures, that he was buried, and that he rose again the third day. Now one of the great aspects of restoration, that God is working amongst his people today, is to restore this ordinance with its true meaning. And I have to tell you this, that the baptism in the Holy Spirit is a provision of God, which many are entering into.

But it is no more a life-changing provision, than is water baptism. Water baptism is just as important, and just as life-changing, when properly administered and entered into, as the baptism in the Holy Spirit. Neither is a substitute for the other, they complement one another.

Because when you're buried, that's the death of the old nature. But when you rise out of the watery grave, remember it's the power of the Holy Spirit, that is to raise you and enable you to walk in newness of life. So Peter very logically said in Acts 2:38, repent be baptized and receive the Holy Spirit, to enable you to walk in this new life.

It is really a terrible tragedy that the church ever allowed these two ordinances, baptism and water, and baptism the Holy Spirit, to be separated from one another. Colossians 2:12, we could just read those words, which say the same thing again. But say them so clearly.

Let's look in Colossians 2 for a moment, the 12th verse. Buried with him Jesus, in baptism, wherein also you are risen with him, through the faith of the operation of God, who hath raised him from the dead. Notice you are buried with him, risen with him.

But it is through your faith, in what God can do. And what are you believing that God can do? That God can do the same for you, as he did for Jesus, when he raised Jesus from the dead. And then Colossians 3, in direct connection with this, Paul goes on to say, verses 1 & 2 I believe will be sufficient.

Well we could read verses 1, 2, 3 & 4. Colossians 3, and I would like to leave this message with everyone that's to be baptized in the next few moments. Please take this as my little challenge to you. Colossians 3, 1 through 4. If ye then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Set your affection on things above, not on the things on the earth. For ye are dead, but the Greek says ye died. It happened here, you died.

Now your life is hid with Christ in God. You have an invisible life, which the world cannot see. But that life is Christ in you.

And then it says, verse 4, and this is glorious. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. See the beauty of this identification with Jesus.

To me, it is really unfair to deny any sincere convert or child of God, the glorious privilege of being publicly identified with Jesus. In his death, his burial, and his resurrection. In closing, let us look for a moment at some Old Testament patterns.

Just two, because these patterns are so vivid. I don't suppose any of you will have much difficulty in discerning what this is meant to be. This is the well-known Ark of Noah.

Now speaking about Noah, in 1st Peter chapter 3, the Apostle Peter says, that once upon a time, the long-suffering of God, waited in the days before the flood, while the Ark of Noah was being prepared. Then he says about that Ark, in that Ark few, that is eight, souls were saved. Let's pause here and bear in mind that proportions are likely to be the same.

The proportion of souls saved before the flood, was pitifully few. Out of all that populated the earth, and it was probably two million, only eight entered the Ark. And then it says the like figure whereunto the suggestion is, that salvation is always going to be confined to a relatively small proportion.

The like figure whereunto even baptism, that also now save us. Not the putting away of the filth of the flesh, not having a good bath, but the answer of a good conscience toward God. Now I believe that

wherever you read about the Ark, in the Old Testament, it speaks about Jesus Christ.

There are principally two Arks. The Ark of Genesis, the Ark of Exodus, the Ark of Noah, the Ark of Moses. The Ark of Noah was a big Ark.

Noah and his family entered into it. The Ark of Moses was a small Ark, which was put in the tabernacle. Each of them typifies Christ.

When we have the small Ark, it is Christ in you. When we have the big Ark, it is you in Christ. Both these relationships of course are clearly stated in the New Testament.

So Noah and his family, accordance with God's Word, by faith entered into the Ark, which is Christ. And in the Ark, they passed through the waters of the flood, which brought judgment on the rest of the world. And emerged out of the waters, on Mount Ararat, to begin a new life.

With a new covenant, new laws, a new relationship, a completely new prospect unfolding before their eyes. What a perfect picture isn't it, of water baptism. By faith you enter into Christ.

You repent, you believe, you become a disciple. And then in Christ, but not outside of Christ dear friend. When you are in Christ, you pass through the waters of baptism, which are a sign of judgment on the unbeliever.

And come forth into newness of life. A completely new beginning. A new covenant, new laws, new relationships, everything new.

Isn't that wonderful. And bear in mind too, that every creature that walked into the Ark, underwent a change of nature. You realize that.

Think of what Noah would have had on his hands. If the cat and the dog, the leopard and the bear and the lamb and the sheep hadn't changed. But everything that went into the Ark, underwent a change.

And every person that enters into Christ undergoes a change. And let me put it the other way around. If you've never undergone a change, I question whether you've ever entered into Christ.

That's the other side of it. But having entered into Christ, the Scripture says, you pass through the waters, in the Ark, come forth into newness of life. Now the other great pattern is 1st Corinthians chapter 10 verses 1 & 2. Which we'll turn to and read just for a moment briefly.

This is only just a glance at the truths of these Scriptures. 1st Corinthians chapter 10 verses 1 & 2. Moreover brethren, I would not that ye should be ignorant. How many times the Apostle said that? Have you ever counted? I wish you wouldn't be ignorant.

I would not that you should be ignorant. And you know the majority of professing Christians today, are ignorant about these very things that Paul speaks about here. How that all our fathers, that's all the children of Israel, were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea.

Then verse 6, now these things were our examples. And verse 11, now all these things happened unto them for in samples, or types, or patterns. And they are written for our admonition, upon whom the ends of the world, or the ends of the present age, are come.

So though they're incidents from the history of Israel in the Old Covenant, they are types or patterns of behavior, that are written for our admonition, who are living as believers at the close of this age. All Israel passed through a double baptism, on their way out of Egypt. Let's summarize briefly the three main phases of their deliverance.

First of all, they put their faith in the blood of the Passover lamb, fed upon its body. That is the type of Christ, our Passover, sacrificed for us. As the Apostle Paul says earlier in 1st Corinthians.

Then having put their faith in the blood, having fed upon the lamb, they moved out in haste. They did not remain any longer in that area. And always, after we have put our faith in Jesus Christ, we are called out of the place where we were.

Out of sin, uncleanness, defilement, error, false tradition, all these things. We have to move out in haste, with our loins girded, and our staves in our hands. Now their final deliverance from Egypt, was not through the blood of the lamb.

Because the Egyptian armies decided to follow them, and caught up with them at the waters of the Red Sea. And when the Egyptians were about to catch up, and destroy the children of Israel. God sent a supernatural cloud, which came down over them.

First of all it stood at their head, and then it moved, and stood at their rear. Separating them from the Egyptian army. And Paul says they were all baptized in the cloud.

They were all immersed in the cloud. Because the cloud came down over their head, and every Israelite entered into, and passed through the cloud, until it stood at their rear. Then it separated them from the destroying armies of Egypt.

It was their protection all through the night. And very interesting, it was light to the Israelites, darkness to the Egyptians. To the Israelites it brought hope, guidance, comfort.

But to the people of this world, it was something dark, mysterious, unacceptable, that they had to keep their distance from. And that is how God protected Israel through that night. But even the cloud did not provide final protection.

The final protection came when by faith, the waters of the Red Sea parted. They entered into the water, passed through the water, and came up on the other side. And Paul says they were baptized under Moses in the sea.

These are types or patterns written for our admonition. What does the cloud typify? The baptism in the Holy Spirit. What does the sea typify? Baptism in water.

They went down into the water, passed through the water, came up on the opposite side. A new people, with a new leader, new laws, a new destination. They walked forth into newness of life.

Now the thing that I want to emphasize is this, and it is of tremendous importance. The thing that finally separated God's people from Egypt, was not the blood of the Lamb, nor was it the baptism in the cloud. It was the baptism in the sea.

That was where the Egyptians could not follow. The Egyptians, seeking to go in without faith, perished in the waters. Every Egyptian died.

Not one enemy could pass through the waters. Now this is the real purpose of water baptism. It's the final act of separation from the devil, his kingdom, his evil habits, his demons, and every rotten association of Egypt and its corrupt ways.

And remember I'm not talking about Egypt as a modern nation. But Egypt as a type of this sinful world in the Scriptures. The final separation came at the water.

And this is what God has ordained in water baptism. When you pass down into those waters, pass through and come up. That's the last inch of territory, that the old enemy has an illegitimate right to follow.

Here's where every satanic, demonic power, should be cut off. And if God's people rightly practiced, the things that go with water baptism. Repentance, discipleship and baptism.

And the understanding or identification with Jesus. We wouldn't have to have deliverance services to get the demons out of God's people. That is not the way it should be.

But until we've cleaned the camp out, and restored the meaning of baptism. We'll have to go on a little longer. But I envisage a day, when the church now will be like the church in the New Testament.

There weren't any demons in the New Testament church. But it says of the rest, the unbelievers didn't dare to add themselves. There was such a power, such a holiness, such a unity over that church.

No unbeliever wanted to get in. And no demon could get in. And one of the great things to purify the church, and reconstitute it as God intended.

Is that you and I follow through the waters of baptism, the way that God has ordained. Let's close in prayer. We're going to pray now for those who are to be baptized.

Briefly and commitment to the Lord. Dear Father we thank you that you once again illuminated the truths of your word. We thank you for everyone who is here this afternoon to be baptized and become a disciple of Jesus Christ.

By this outward act of submission and identification. And now Lord we ask in the name of Jesus your special blessing upon each one from this day forward. May your hand be upon that light.

May the fullness of the ordinance of baptism be worked out for each believer for your glory. In Jesus name we pray and all the people saved. Amen.

For further teaching on this theme we recommend the cassette Entrance into God's Kingdom number 2001. For further information and a resource guide containing all audio and video cassettes and books, please contact Derrick Prince Ministries, Box 19501, Department T, Charlotte, North Carolina 28219. Telephone 704-357-3556.

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