

DO WE NEED TO BE IMMERSSED TO BE SAVED?

by
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YaHuWaH's salvational plan is **BELIEVING** (John 3:16; Acts 2:38); **REPENTANCE** (Luke 13:3,5; Acts 3:19); **IMMERSION** (Mark 16:16; Acts 2:38); and **ENDURING TO THE END** (Matt.24:13; Rev.2:26).

Many Christian churches today tell people all they need to do to have their sins "forgiven" so they can be saved, is say the sinners' prayer and then after this, they are saved.

In this article I am going to prove to you how salvational it is to be immersed and what it takes to be saved. There are not too many people that would disagree with the fact that believing is necessary in the plan of salvation. That a person would first have to believe in our Savior Yahuwshuwa, and would have to believe and accept what He said and believe that He came to die for our sins.

Today, in Churchanity, the ministers fail by not bringing their flock through that narrow gate that leads to life (Matt. 7:13-14). They fail to inform them they have to repent (Luke 13:3,5) and fail to mention they have to be immersed for the remission of their sins (Acts 2:38; Mark 16:16), in order to have their sins blotted out/pardoned.

What does it me to repent? It means to **turn or change**. So repentance means to turn from our sins.

You may hear ministers of Churchanity quote the words of our Savior in Luke 13:3,5, "that unless we repent, we will perish," however, very few of them would tell the congregation that sin is the breaking of YaHuWaH's Torah (1 John 3:4). The very Torah that many Christian Churches today say they no longer have to obey.

Immersion which is as important as believing and repentance is often times completely ignored or is something you can do later on down the line as they think they are already saved by saying the sinners' prayer! Is this what our Mighty One of Ysra'al wants us to believe towards immersion? **No!**

Immersion means to be immersed - go completely under the water - (not sprinkled), and HAS TO BE done for a specific reason and that reason is "**for the remission or blotting-out of our sins**" (Acts 2:38).

WARNING: If you were immersed for any other reason, other than "for the remission and blotting-out of your sins", then, your sins were NEVER pardoned.

"He that believes and is immersed shall be saved" (Mark 16:16.) After the Savior rose from the dead and before He ascended into heaven He commissioned His Apostles: *"And He said to them, go into all the world and preach the Tob News to all creation. **He who has believed and has been immersed shall be saved; but he who has disbelieved***

shall be condemned" (Mark 16:15-16).

There are two conditions here, according to the Messiah, that have to be met in order for anyone to be saved:

First, we have to "**believe**" and secondly, we have to be "**immersed**."

Believing + IMMERSION = Salvation/Deliverance (According to our Savior).

NOT Believing = Salvation then IMMERSION (According to many churches today).

But did you notice that all someone has to do to be condemned is simply **not to believe?**

In the Renewed Covenant, we have many examples of literally thousands of people that came to believe in Yahuwshuwa and then, AFTER believing, they repented and were immersed FOR the remission of their sins. At which time their sins were pardoned, NOT BEFORE!

All the apostles and disciples of the Messiah believed that it was AFTER Immersion, as Yahuwshuwa said, that one's sins are blotted-out, and not before!

In Acts chapter two, the apostle Kepha/Peter explained to the Yahuwdim, who were assembled in Jerusalem to observe the feast of Pentecost, that it was the Messiah, the Anointed One of YaHuWaH, that they put to death by the hands of lawless men and, after hearing this, they were pierced to the heart and asked the Apostles, "...*What must we do?*" (Acts 2:37).

Notice Kepha's answer to these thousands of Yahuwdim.

Acts 2:38, Kepha said to them, "Repent, and each of you be immersed in the Name of Yahuwshuwa Messiah FOR the remission of your sins; and you will received the **gift** of the Ruwach haQadosh."

Unlike many ministers today, Kepha believed the Words of the Savior concerning Immersion, and told these thousand's of Yahuwdim to **repent AND be immersed**, for what reason were they told to be immersed? "**For the blotting-out of their sins.**"

And we're told in Acts 2:41, that those that received Kepha's words, were immersed, and AFTER being immersed, about 3000 souls were added to the assembly of believers.

In Acts 8:25-39, An Ethiopian eunuch who was traveling through Gaza on a desert road, was approached by the disciple Philip and asked if he, the eunuch, understood what he was reading in YashaYahuw/Isa. 53, which is a prophetic chapter concerning the Messiah. In verse 35, we're told that '*...Philip opened his mouth and beginning from this Scripture, he preached Yahuwshuwa to him.*'

Now we're not told exactly what Philip said to the eunuch, but one thing we can be certain of, and that is that Philip told him the necessity of Immersion for Salvation. Because right after Philip preached Yahuwshuwa to him, the eunuch upon seeing water, which, by the way, appeared on a desert road, he said to Philip, 'Look! Water! What prevents me from being immersed?'

Question: How did the eunuch know that he had to be immersed? Obviously Philip spoke

to him the Words of the Savior, in Mark 16:16, *"He that believes AND is immersed shall be saved."* We are told in verse 39, it was AFTER the eunuch was immersed that he went on his way rejoicing.

Acts 8:39, "When they came up out of the water, the Ruwach of YaHuWaH snatched Philip away; and the eunuch no longer saw him, but went on his way rejoicing."

In Acts 16:30-34, The Philippian jailer, after seeing Shaul miraculously released from his bonds while in prison, asked Shaul, verse 30, *"Sir, what must I do to be saved?"* We are not told exactly what it was that Shaul preached to the jailer, but we are told that Shaul told him to *"Believe in the Master Yahuwshuwa, and you will be saved and your household. And they spoke the Word of YaHuWaH unto him together with all who were in his house". Verses 31-32.*

Again, even though we're not told exactly what the Word of YaHuWaH was that Shaul preached to them, one thing we can be certain of, and that is that Shaul told the jailer and his household the Words of the Messiah in Mark 16:16; for in verse 33 we're told that Shaul took the jailer and his household out in the middle of the night, which would of been well after midnight (verse 25), and at which time they would of almost definitely had to of used lanterns or torches to light their way, and he immersed all of them. And AFTER they were immersed they 'greatly rejoiced' (verse 34).

In the last two instances, concerning the eunuch and the jailor, we're given much more details concerning their salvation experience than the other Renewed Covenant conversions, which is the reason I commented on them first. Let's back up and comment on a couple of conversions that were passed over.

In Acts 8:4-13,

When Philip preached to the people of Samaria, we're told *"When they believed Philip's preaching the Tob News about the Kingdom of YaHuWaH and the Name of Yahuwshuwa Messiah, they were being immersed, men and women alike" (Verse 12). "Even Simon himself believed, and after being immersed..." (Verse 13).*

Did you notice the order in the above account? **First, they believed and then they were immersed.** And, according to the Savior, at that point they were Saved, Mark 16:16.

In Acts chapter 10, we have the account of Cornelius and his family. There are a few things we should consider about Cornelius before we look at his immersion. First, we're told in Acts 10:1-2, that Cornelius *"...was a devout man and one who feared Eloah with all his household, and gave alms to the Yahuwdite people and prayed to Elohiym continually."* Cornelius, even knew of the Savior Yahuwshuwa, for Kepha states in verses 37-38, *"...you yourselves know the thing which took place throughout all Yahuwdah, starting from Galilee, after the immersion which Yahuwchanan proclaimed. You know of Yahuwshuwa of Nazareth, how Elohiym anointed Him with the Ruwach haQadosh and with power, and how He went about doing good and healing all who were oppressed by the devil, for YaHuWaH was with Him."*

So we see from the above passages that according to the Ruwach, Who inspired Luke to write the things he did concerning Cornelius, that Cornelius was:

1) A devout man 2) He feared Elohiym, as did his whole household 3) Gave alms to the Yahuwdite people 4) Prayed to Elohiym continually 5) He already knew of Yahuwshuwa and how Yahuwshuwa was Elohiym's Anointed (v.38).

Of course there was no reason for Kepha to tell Cornelius to first believe, he already did believe. All that remained for Cornelius and His household to do, in order to have their sins pardoned, was to be immersed.

However, the last command that Kepha received from the Savior concerning the Gentiles was that they, the apostles, we're not to preach to them. Please consider *Matt. 10:5*; *"These twelve, Yahuwshuwa sent out after instructing them: 'Do not go in the way of the Gentiles, and do not enter any city of the Samaritans'";* So Kepha and the six Yahuwdite brethren knew that it was forbidden to go to the Gentiles. And it would take a sign from YaHuWaH, Himself, in order to convince them that He was now calling the Gentiles. So the sign that YaHuWaH gave Kepha and the six brethren that Kepha brought with him, was the sign of speaking in tongues.

*Acts 10:44-46, "while Kepha was still speaking these words, the Ruwach haQadosh fell upon all those who were listening to the message. All the circumcised believers who came with Kepha were listening to the message. All the circumcised believers who came with Kepha were amazed, because the gift of the Ruwach haQadosh had been poured out on the Gentiles also. For they were hearing them speaking with tongues and **exalting Elohiym.**"*

The tongue or language that the Yahuwdite brethren heard Cornelius and his household speak was obviously the Hebrew tongue or language. For they understood them to be "exalting Elohiym." And since Cornelius and his household were Roman's they most likely spoke Latin or an Italian dialect. So for him and his household to exalt YaHuWaH in a foreign tongue or language that was understood by the Yahuwdite brethren, the tongue obviously had to be Hebrew, which was clearly a sign that YaHuWaH had accepted the Gentiles.

Tongues, were told in 1 Cor.14:22, is a sign to the unbelievers and in this case the ones that had to be convinced that YaHuWaH had accepted the Gentiles were the men of Yahuwdah. So upon hearing them speak in tongues, Kepha turned to the six brethren, he brought with him, and asked the question, *"Surely no one can refuse the water for these to be immersed who have received the Ruwach haQadosh just as we did, can he?"* (verse 47). And since there were no objections from the brethren, Kepha *"...ordered them to be immersed in the name of Yahuwshuwa the Messiah. Then they asked him to stay on for a few days."* (Verse 48).

So we see that in order for Cornelius and his household to be immersed in to the body of the Messiah, YaHuWaH had to give Kepha and the Yahuwdim a sign that he had accepted the Gentiles. (See Acts 11:18). **For it is at immersion that we enter into the Body of the Messiah.**

1 Cor.12:13, "For by one Ruwach we were all immersed into one body..."

Gal.3:27, "For all of you who were immersed into Messiah have clothed yourselves with Messiah."

So thus, when Cornelius and his household were immersed, they were immersed into the

Body of the Messiah, making them new creatures in the Messiah, as Shaul tells us in Romans 6:3-4, *"Or do you not know that all of 'us' (including Shaul) who have been immersed into Messiah, Yahuwshuwa, have been immersed into His death? Therefore we have been buried with Him through immersion into death, so that as Messiah was raised from the dead through the favour of the Father, so we too might walk in newness of life."*

It's AFTER we are buried with Him in the waters of immersion that we are raised up to walk in newness of life." NEVER BEFORE!!