

We will conclude by making some observations on three baptisms.

1. The baptism or submersion of the world by the waters of the deluge. Sin was the cause of this dreadful catastrophe; and for the purpose of washing away the stains of guilt and violence from the earth, was the world visited with the calamity. * *

The very waters which drown the world and destroy the wicked, save Noah. And why this difference? Because the wicked had water *alone*, and Noah had faith, and the ark, as well as water. If any should be trusting to their baptism for salvation without faith and obedience to Christ, remember the fate of the Antediluvians. Water alone was the instrument of their destruction; but connected with faith and the ark, it was the instrument of Noah's salvation.

2. The baptism of the Israelites in the cloud and in the sea.

Here were two parties; one perished, and the other escaped from their pursuers. And why this difference in their fate? The Hebrews were the people of God; they trusted in him for deliverance. Their faith in his promise led them into the Red Sea; and by faith they were immersed into Moses, in the cloud and in the sea. As they trusted in God, he delivered them.—The Egyptians did not acknowledge the dominion of Jehovah; they defied Omnipotence to arms, and were overthrown in their presumptuous attack. They were submerged, and perished.—Water alone we see will not do. Faith must be in exercise—faith in the denunciations and promises of God—faith that leads its possessor to obey the mandates of the Most High.

Here, as in the case of the deluge, the instruments of the believer's deliverance, proved the destruction of the unrelenting and disobedient.—“These things,” says an Apostle, “happened to them for ensamples to us, and they are written for our admonition.” But I must hasten to the

3. THIRD BAPTISM—the *Baptism of the world with fire.* *

With respect to the certainty of that day, there can be no doubt. There is as much prospect of its near approach, as there was of the deluge when Noah entered into the ark; or of the destruction of Sodom and Gomorrah, on that fine clear morning on which Lot fled to the mountains. I grant there is no visible appearance of this amazing period; and on this account, a great many infidel scoffers take occasion to taunt the people of God, and exultingly to inquire—“Where is the promise of his coming?” Still we are assured that this day will come—the day “in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works therein shall be burned up.” By the Heavens here, we are to understand the airy region, the atmosphere; and by the *earth*, and the *things therein*, every thing belonging to it, as the seas, rocks, and such like.