

says. Faith without works, like the body without the spirit, is dead, being alone. \* \* \* \*

Noah believed—his faith led him to build the ark for the salvation of himself and family; but the end is not yet accomplished—nor can it be without water. “God is not slack concerning his promise.” Deliverance will be wrought for the faithful \* \*

The ark floats, and in it the faithful few are transported upon the bosom of the waters from the old to the new world. The wicked perish, and the righteous are saved.

“The antitype, immersion, does also now save us—by the resurrection of Jesus Christ.” \* \* \*

In the type we found faith—the ark—and water. Noah’s faith in the ark was the cause of his being saved during the prevalence of the water. In the antitype we have faith—the resurrection of Christ—and immersion. Our faith answers to the faith of Noah: Christ stands in the same place to us that the ark did to him; and baptism occupies the place to us that the water of the deluge did to him. \* \* \*

Our faith like that of Noah, has two objects; one, like his, relates to the destruction of the world and the condition of the ungodly.—“He that believeth not shall be damned” The other respects the means of escape from sin, and our exemption from the destruction that shall come upon the world. “If you will openly confess with your mouth, that Jesus is Lord, and believe with your heart, that God raised him from the dead you shall be saved.” We are required to believe in the resurrection of Christ in order to our salvation, just as Noah believed in the ark.—“The antitype, immersion, does also now save us—by the resurrection of Jesus Christ.” “He who shall believe (in Jesus Christ) and be baptized, shall be saved.” \* \* \*

Yes, sinner, Jesus is the ark of safety; and if you are ever saved from your sins, and escape from the deluge of wrath that is to come upon the world, it will be in Christ, “There is no other name given under Heaven among men by which you can be saved.” Do you ask me how you are to get into Christ? Paul answers—by baptism, if you are a believer, a penitent believer in him. Gal. iii. 25.

We will now notice the parenthetical part of this passage; Baptism, says the Apostle, is “not the putting away of the filth of the flesh.”

There is no difficulty in understanding the expression of Peter. He was writing to Jews who were acquainted with his phraseology. They had often practised total washing for the purpose of removing legal uncleanness or defilement. As the same action was performed in Christian immersion, without being better instructed, they would naturally conclude it was for the same purpose. The filth of the flesh was that defilement which a Jew contracted by touching a dead body, &c. and before he could be