

Fourth Sermon on the Acts of the Apostles
1: 5; For John truly baptized with water &c -
and as a reference & comment -
Matt 11: 11-12, I indeed baptize you with water

the double purification of the human soul
Especially the purification by fire -
to which the text refers -

The Ministry of John the Baptist - not only
has its historic place in the history of the
salvation of men - but it has a typical
meaning in the ^{Christian} experience of men.
His ministry was not a new thing. It
was of the old dispensation of types & shadows.
It belonged to the dispensation of Ceremonial
Law.

It was an effort to show what that disp. really was.
It was a struggle to show Gods intent of that disp.
of ceremonial law.

It was an effort to remove the misconceptions
that were of the law-traditions.

To put away the hypocrisy & ungodly
remoteness.

To tear off the mask from the intense
selfishness underlying even the
surface of its worship.

And to show that it was not a dead
form & ceremony alone - but of life
& love & power as well.

Form & ceremony there was to help a
people to whom serious things were
a help & ^{had been} a necessity. But that it was
to be a form full of life, a ceremony
glowing with power & full of power -
a disp. that meant salvation to men &c

There was something more shown in a historical way, in the ministry of John the Baptist, there was underlying the ceremonial law a Covenant, a promise given to Abraham & accepted by him, through faith & his faith was counted to him for righteousness. The promise was to him this seed which seed was Christ. Gods Covenant was begun in faith & was to have its large results in faith &c.

The ceremonial law was not a part of this Cov. - Abraham Isaac - Jacob kept the Cov. - When Moses was sent to lead the people out &c. - They transgressed. They had only started from their first camping ground beyond the Red Sea - until their demoralized condition broke out through unbelief. & cried out "Would God we had died &c!" The Lord dealt very gently & mercifully with them, but seems at once to have begun the arrangement for a ceremonial education, to bring them back when pure faith could be taught them ~~or at least~~ they see & live by it.

The first thing he did he set their sabbath back a day - to make them peculiar, or marked - &c

Then came all of that marvelous system of laws, of works, of sacred & profane things, of clean & unclean things, of multiplied sacrifices & offerings - &c &c - All of which would never have been if they had been wisely to be

Galatians 3-19.

But the broader Cov. of Faith which was to lead to Jesus Christ the seed of Abraham was back of & underneath & above all of this ceremonial &c. Now John the Baptist stood for this Cov. of Faith in God. And while he rep. the Cerem. he was as one who looked through it all, as one looks through a thin mist & sees the sun shine beyond, as one who is loyal to & yet emerging from, as one who looks upon a picture & turns away to look upon the reality.

John stood for the Cov. of Faith which reached from Adam to Jesus. The whole Cov. was one long gaze forward to Jesus. John was the embodiment of that gaze - looking until he cried Behold the Lamb of God &c. He not only stands for this cov. of Faith in history, but he stands for the first cov. of grace in Christian experience. He truly bap. with water. His ministry was a cry in the wilderness to bring them to God. His cry was not an empty voice, it was the cry of the Kingdom. The Kingdom of heaven is not heard. It was the cry of the coming of the King. Prepare ye the way of the Lord. &c. It culminated in his own vis. of the Lord & pointing others to him. He made known to men salvation, by the redemption of sins. Jesus not only recognizes his place in history as a prophet, but his relation in humanity to his own

Johns Baptism⁴ represented a purification
a changed, a purified life. It represented
Repentance - faith in God - forgiveness of sins
a pure life. This is the first Cov. of grace
in Jesus Christ. There is a tremendous
amount of salvation in the baptism
of John. It means that a man knows
his sins are forgiven. And that he
lives a holy life. A sanctified man
does not live any more free from
sinning than any converted man -
sin is of the devil & when we commit
sin we are the child of the devil -
He that is born of God &c! John When we
preach conversion - people accuse us of
preaching entire sanctification. Conver-
sion is a high grace - it is a translation &c

John truly bap. with water &

But now I am about to enter on my work
& ministry - my peculiar ministry. My bap.
Now I wish to note - That the ministry
of our ascended Lord, is something more
than getting people converted. John
says. "I indeed bap &c!" I preach repentance
I lead men & women into salvation, so
that they have a knowledge of sin & in
The Cov. which he represented of faith
in God & of a servants to come - a prom-
ised. had for its instrument, the forgi-
ness of sins. Is. said come & let us reason
on literally quit our reasoning &c - The people
all the way were men to get rid of their
sins &c - Culminating in this rep-
resentative men - whose preaching
 swept through the nation like cyclone

Calling men to repentance and
the forgiveness of sins.
Now he prophesies of from Christ-some-
greater-something else. My ministry
he says is represented by water
purification. This other - this greater
ministry is represented by fire.

Both of these are cleansing agencies
There is much that water can wash
away. It can make a garment clean
It can make the outside of a person
It is a good purifying agency.

Johns Bapt. was not Ch. bap. It was a
gross type of purification. It told of
what salvation, through the forgiveness
of sins could do.

If a man is converted it washes
his outside life. He quits his sins
He turns face about, &c.

His past sins are forgiven him.
A new life - a new love is put into him
He loves God - good people - hates sin &c.

A man says is not that enough - no
nothing is enough - this side of what
God has provided. &c. J B this disciple
had all that it was a part of the common
inheritance of the first Cov.

J B. clearly indicates that Jesus
was going to do something more.
The emblem of the purification of
Jesus is fire. There is a purification
that water can not reach that nothing but
fire can do. I once was engaged in mining. I was Prs of

a Corn - that inverted about 42 cent-dollars
in a gr mine. The best-rent use a piece
of ore. Copier piece - very clean &c &c -
we had it assayed - rich in silver - &c
But he said in it was every bad thing
Antimony & sulphur &c, He was anxious
to find some cheap method &c. But
nothing but fire would take out the base
metal - &c.

He find in some sense that is true of
the human soul. Washed with
the washing of regeneration. The
real gold of the love to God & man
put in the soul. Yet there are still
base elements there, Spiritual antimony
that binds the soul's life. That
prevents the growth of Spt life. That
obscures the spiritual life with pecu-
temptations, That element in evit-
ably entraps the soul & causes it
to backslide. This base metal is
recognized in the New Testament
as the Old man. the flesh - carnality. the
old leaven &c. These are recognized
after his conversion. & the necessity
of their being taken away. Old man
is to be crucified. Carnality to be cast
out. Flesh put to death &c.

Of the need of this there can be no
question. The new life in the soul
is dominant. but in a hard soil. And
under the ordinary teaching of so called
Christianity, there is a feeling of poth for the young convert

The Sup. of Jesus completes the work of
redemption - leaves from him &c
Mal. the last of the Prophets, before John
the forerunner. As he looked out: - & saw
the coming of Ministry of Jesus -
said Behold I send my messenger &c.
It was the sons of Levi - &c.

This ref. to sons of Levi - seems to mean
comprehensively - those set apart to the
priestly office - & the service of the Sanctuary
Now that whole temple service was
a type of the Church of God. From that
holy of holies - there went out the
light & sanctity, of the divine presence
And from that Brazen Altar, which
represented the Cross of Calvary - away
by the laver. & the altar of incense & the
show bread - & the golden candle-
stick, to the holy of holies. It was
an approach to God. The sons of Levi
represent the Church of God - who
come by the way of the cross -
It is there that this messenger of
the ev. shall purify.

The dispensation of Jesus - in which
the Holy Ghost is a dispensation of things
beyond conversion. The great
fact in which it rises above the
dispensation before, the Holy Ghost
was given is largely the inter-
sanctification of believers, the puri-
fication, which the fire brings, which
the water did not.

of course in connection with it there
is the more abundant - manifesta-
tion in awakening & conversion -
But the signal work - that marks
the coming of the B.G. is that men
are sanctified wholly - &c -

We have here a very clear object
lesson. Here were assembled a company
of converted men & women, not all
the converted men & women in the
world. There were 300. disciples gathered
at one place after the resurrection
And there were doubtless many
more in the land. There were doubt-
less many converted people when
Jesus came - The Shepherds & Simon
Anna. There are doubtless but the
sums of earnest Godly souls
scattered here & there. The great
revival under John the Baptist
doubtless brought many to a know-
ledge of salvation - Jesus own pre-
aching & his disciples.

But here was a little company
of 120. to whose attention the prom-
ise of the father had been especially
called. And being very near to Jesus
had heard him say that
the prom. should be especially
fulfilled. And waited in prayer
& supplication, & expectancy until in
the unity of this spirit & bond they received

Their hearts were purified. The old
heaven was removed &c. Christ was revealed
to them & in them. The word of the Lord
gloried with a depth & breadth of
meaning never dreamed of before.
It is just the same to day.

There is clear calling attention to the
promise &c. Prayer & Supplication.
Expectancy. The rushing wind
The fire, &c.