

among the congregation, because he hath defiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him: he is unclean."

This double ceremonial purification is referred to in Ezekiel 36 : 25, where Jehovah Himself promises to perform for His people the dual realities typified in Jewish symbol. Jehovah engages first to sprinkle (Why to "sprinkle," except that he refers to His own ceremonial appointment?) clean water on His people that they may be clean; and secondly, to cleanse them, Himself, from all their filthiness and from all their idols.

The same double type is recognized in the New Testament—in Hebrews 10 : 22—where we are represented as "*sprinkled* (in) our hearts from an evil conscience, and *bathed* (in) our body with pure water."

(The "pure water" is the word of God. John 15 : 3, and Eph. 5 : 26.) And the same two emblems of cleansing are alluded to by Ananias in Acts 22 : 16, when he urges St. Paul—"And now why tarriest thou? Standing up baptize thyself (first emblem); and wash away for thyself thy sins (the second emblem); calling for thyself (the second emblem realized) upon the name of the Lord."

(Paul had already received the Holy Ghost, and yet he is required to take the sinner's place in baptism. The three Greek verbs are in the middle voice.)

That ceremonial practice which is ordered in the Law; which is ratified by Jehovah Himself in His