

Typified in the Old Testament

by Martin Knapp

The sermon emphasizes the importance of the Double Cure, which transforms a person and makes them a prevailing prince, and highlights the significance of justification and entire sanctification.

Scripture: Genesis 21:2, Genesis 29:26, Exodus 21:2, Isaiah 1:18, Isaiah 40:29

Topics: "Justification", "Sanctification"

Description

Martin Knapp preaches on the transformative power of the Double Cure, emphasizing the importance of receiving both justification and sanctification to serve God with joy forever. Through biblical symbols like Rachel and Leah, Ishmael and Isaac, and the burning bush, he illustrates the process of casting out inbred sin and experiencing complete cleansing. Knapp also highlights the journey from the wilderness of the justified life to the Canaan of fully saved life, where believers can serve God in holiness and righteousness. The sermon culminates in the invitation to enter the holiest place of entire sanctification through the blood of Jesus, where God manifests Himself in perfect love.

Transcript

The Scripture firmament fairly glistens with typical stars of the first magnitude, which shine with holy light upon this theme. Those who ignore symbols, and others who try to make them mean more than the Word warrants, lose this light, but others rejoice in it.

Service and freedom. "If thou buy a Hebrew servant, six years shall he serve, and in the seventh he shall go out free for nothing." (Ex. 21:2.)

The first cure brings service in the King's employ with His wages, approval, and servants. The Double Cure makes that service a song and delight. Multitudes serve God; few delight to do His will; yet it is the privilege of all to receive the Double Cure and serve Him with joy forever.

Rachel and Leah. "And Laban said, it must not be so done in our country to give the younger before the first-born." (Gen. 29:26)

Justification is the first-born and sanctification the elder. The first cure must be sought ere the other can be had. The Leah of conversion must precede the Rachel love-union of full salvation. What God hath joined together let no man put asunder.

Usurper and prince. (Ex. 32:28.) when Jacob prevailed with God and received the Double Cure, his name was changed from "Jacob, Usurper," to "Israel, Prince of God." The Double Cure thus transforms a man. Carnality within is the usurper. Complete cleansing banishes it, and the soul then is indeed a prevailing prince. To God be the praise!

Ishmael and Isaac. (Gen. 21:2-10.) Ishmael, the first-born, was a trial to Sarah and a constant menace to Isaac, who was the destined heir. He mocked Isaac, and sought to lord it over him, and was finally "cast out." (See Gal. 4:22-30.)

Inbred sin is inborn in the being. It is the Ishmael of depravity, which, through priority of birth in the soul, seeks to rule over and expel the Isaac of grace which is received at conversion. The Double Cure casts it out and crowns completely grace in its stead.

Isaac born and Isaac weaned. (Gen. 21:8.) Isaac born is a type of the first cure, Isaac weaned of the second. He had life, an appetite, and his senses before he was weaned. He has also grown in years and stature, but the weaning was a second marked experience in his life.

There are many babes who are born of God but have never been weaned. They cry for the bottle, and can not masticate strong meat. They are very sensitive and sometimes peevish, cross, and self-willed. The Double Cure is the only remedy. (1 Cor. 3:1-3.)

The burning bush. (Ex. 3:2.) Ordinary fires, unless replenished from without, soon die. The difference between the burning bush and them was that "the bush burned with fire, and the bush was not consumed." Beautiful illustrations! The first depending largely on outside help for its sustenance; the second supplied like a lamp with oil from an exhaustless fountain. so that it continues to burn on forever. The first experience easily discouraged and tired out; the second, though burning constantly and brightly, like Bishop Taylor amid Africa's darkness, yet "not consumed."

The two crossings.. the Red sea and Jordan. (Ex. 14:13-31; Josh. 1:2, 3.) At the Red sea Israel escaped the bondage of Pharaoh and the destruction of his armies. At Jordan it was led into "a land of corn and wine and victory." In both instances God did the work, and they through faith were victorious. So at conversion man escapes the bondage of Satan and the destruction of his sins. At the Jordan of the Double Cure he is triumphantly led into the Beulah Land of complete cleansing and perfect love. As they crossed "by faith," so he is justified and entirely sanctified "by faith." "Being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life." (Rom. 6:22.)

The wilderness and Canaan. (Neh. 9:12, 13, 15; Num. 13:27.) The wilderness with its wanderings, inconsistencies, and yet frequent manifestations of God's presence, is a type of the justified life. Canaan is a fully saved life where the believer tests the blessedness of the promise which declares "that we should be saved from our enemies and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham; that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." (Luke 1:71-75.)

Water and fire. (Isa. 1:16, and 6:6.) The washing of water in this connection refers to the "ceasing to do evil and learning to do well," which is experienced at conversion. The live-coal purgation symbolizes the complete cleansing from inbred sin, with its brood of fears and doubts and troublesome tempers, which makes men, like Isaiah was, cowards where they should be brave.

Snow, and whiter than snow. (Isa. 1:18; Ps. 51:7.) Snow is white but not perfectly white. It is full of little specks, often visible to the naked eye, and surprisingly manifest under a magnifying glass. To become perfectly pure it must be melted and evaporated. Justification is a work of mighty magnitude, by which the sinner is purified outwardly, and, compared with his past record, becomes as white as snow. The dust of carnality however, still remains, and, under the more than electric light of the Word, is soon discerned. Under the melting power of the Double Cure all the impurity is eliminated, so that the heart actually becomes "whiter than snow."

Fainting and flying. (Isa. 40:29-31.) In verse 29 the weakness and weariness which characterizes the spiritual life of all who have not experienced the Double Cure is called faintness. To such it is promised that "He giveth power." They renew their strength, so that, divinely endowed, they henceforth mount up above their trials, run without weariness or impatience the Christian race, and walk arm in arm with Jesus without fainting. Glory!

The two gardens. (Isa. 58:11.) One garden is parched and full of weeds. The other is fresh and full of flowers. Both are gardens, but what a contrast!

Every believer's heart is a garden. But one garden is parched with drought, and the fruits and flowers of the Spirit languish, and are choked by the noxious weeds of tempers which spring from the soil of depravity in the soul. The other is fresh with perennial springs; the weeds are exterminated and it is like paradise restored. "Its wilderness has become like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." (Isa. 51:3.)

The two springs. (Isa. 58:11.) One is an intermittent spring. Its water is good but intermittent. The other is continuous. Its source is in the exhaustless fountains in the mountains above, and its flow is steady and ceaseless. Many Christians are like the intermittent spring. Their religious life and efforts are spasmodic and unsatisfactory, instead of being like the "spring of waters whose waters fail not."

Engaged and married. (Isa. 62:4, 5.) The bride belongs to her affianced just as really before the ceremony is said as after. She receives letters from him and an occasional visit, and gladly anticipates the bridal day. After that her name is changed; she has his continual presence, and her life is lost in his. How many believers have proved these two experiences and joyfully celebrate the day when they entered the Beulah land of complete oneness with Jesus. May their number multiply!

Shallow and deep water. (Ez. 47:35.) First, water ankle deep, knee deep, and waist deep; second, "waters to swim in." First cure brings one into the water, but it is shallow water near the shore. The Double Cure brings one into the measureless deep of God's infinite and perfect love. Reader, in which are you?

Mixed metal and pure gold. (Mal. 3:3.) The ore from the mines has pure gold in it, but it is mixed with dross. The purifier melts the ore and eliminates all impurities.

The first cure secures the ore. The Double Cure melts it and purifies it from all the dross of selfishness and evil tempers, and then when it shines so brightly that it reflects the refiner's face, He stamps His image upon it and then it will pass as the coin of His kingdom in all universes. Well do I remember when I passed through the melting, refining ordeal. With the multitudes of blood-washed I expect to praise God for it forever.

The "holy place" and the "most holy place." (Heb. 9:1-14.) The temple was twofold, composed of "the holy place" and "the most holy place." The second was entered by passing through the first, and was the place where God revealed himself. In a like manner the holy place of justification must be entered before the most holy place of entire sanctification can be reached, and in this place God manifests himself as no where else. "To enter the holiest place," says Taylor, "is to pass beyond the tin, brass, and iron of legal duties into the perfect love realm, where our affections are overlaid with pure gold."

The holiest place stands open wide,

Enter by the blood of Jesus;

The shadowing veil now hangs aside,

Enter by the blood of Jesus.

Enter now this holiest place,

Enter by the blood of Jesus;

Here He shows His shining face,

Enter by the blood of Jesus.

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