

Was the Israelites' Journey From Egypt's Bondage to Canaan a Type of a Two-Fold Cleansing?



The Book of Exodus gives us an account of this journey. As all know, these Israelites were held in bondage by their literal enemies. Now, these literal enemies were a type of our spiritual enemies before we were saved, such as: envy, malice, strife, hatred, pride, etc. But when the Israelites crossed the Red Sea they were delivered from all their enemies; not just a part of them (Exodus 14:28). Here we see that every enemy was destroyed—not one crossed the Red Sea, not one got over into the wilderness. Now, if this was a type of justification, as many reformation ministers say it was (to this I also agree), then we were delivered from all our enemies in our justified experience. Notwithstanding, many still contend that after we have crossed the Red Sea of justification, we still have the enemy of an evil nature left (or Adamic sin, as they choose to call it); therefore, all our

enemies were not destroyed in justification. By their claims they destroy the type of the Israelites' journey as meaning the destruction of all our enemies, as an evil of sinful nature would be one of our enemies that we did not get rid of when we crossed the Red Sea of justification (according to the two-fold cleansing teaching).

If such teachings were true, we could not be the anti-type today, as not one of their enemies could be seen on the other side of the Red Sea. Therefore, they rejoiced and sang the song of deliverance (see Chapter 15:1). Thank God, they did not have to wait until they got to Canaan land to be completely delivered from all their enemies. No, brother! All their enemies that held them in captivity perished in the one work (crossing the Red Sea), just as our enemies that held us in bondage are destroyed in the blood cleansing work of salvation. So it is with us today; we don't have to wait until we receive the Holy Ghost to get rid of all our enemies. No, they all perish in the crossing of the Red Sea of justification. No one can scripturally deny this.

Now, let us look at the Israelites in their wilderness experience (Exodus 19:10) where they were sanctified (verse 11). They came to Mount Sinai (a type of the church), yet they were still in the wilderness. According to this, we today reach Mount Sinai in the justified state (Chapter 10:1-18). Here they received the ten commandment law, while still in the wilderness of justification. They received it (the Law) outwardly; we receive it inwardly—in our hearts (Hebrews 8:10).

Nehemiah 9:12 reads, "Moreover thou leddest them [the Israelites] in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go." The reader should note that this is still only a type of a justified experience, yet God was leading them. So it is with us today when we are saved; God gives us the Holy Spirit to lead us into all truth (John 16:13). Also note further; God fed them on heavenly manna (Psalm 78:24-25). God also feeds His people on heavenly or

hidden manna today (Revelation 2:17). Deuteronomy 8:3-16: "Their raiment waxed not old." Just think of their clothes and shoes lasting forty years; still this was only a wilderness experience. The same is true with us today; our white raiment never fades or grows old. It sparkles and shines like the noonday sun, without spot or wrinkle, without so-called "inherited sin," when cleansed by the blood of Calvary's Cross in salvation. Praise God!

In Exodus 20:24 is where the altar was built and sacrifices began. Also the reader should note that the tabernacle (a type of the church) was erected in the wilderness (Exodus 26:1; Hebrews 9:2-3). We all know that this tabernacle had two rooms. The first room was called the holy place; the second room the most holy place. Here someone is going to say, "Yes, this represented two works of grace." Well, let us see if it did. The priest entered the first court (or room), and the high priest entered the second room once every year, and offered blood upon the golden altar in the inner court for the errors (or sins) of the people; not for a second cleansing of the saints as many would have us believe (Hebrews 9:7).

Hebrews 9:11 shows us that Christ is our High Priest who carries us into the inner court: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building." Hebrews 10:19 states, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." So we see here that it was the blood of Christ and not the Holy Ghost that carried us into the inner court. "By a new and living way, which he [Christ] hath consecrated for us, through the veil, that is to say, his [Jesus'] flesh" (Hebrews 10:20). "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place [inner court], having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh [outer man]: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience . . ." (Hebrews 9:12-14). Here it is clearly shown that those old law sacrifices only purged and cleansed the outer man (the flesh). It also shows that Christ's sacrifice went far beyond that of the law in that it cleansed and purged the inner man, the conscience (see verses 10-15).

We also see the Israelites in their wilderness journey (when erecting the tabernacle) placing

within the inner court of the tabernacle a golden altar (called the mercy seat) where lost sinners find mercy and pardon from all sin (Exodus 37:6). This golden altar was a type of Christ where only the high priest was allowed to enter once a year to offer a sacrifice upon the golden altar, though not without blood; for the errors (or sins) of the people (Hebrews 9:7), not for the second cleansing of the saints, but for the sins of the people (unsaved people). Brother W.G. Shell says in his song No. 399 in the *Select Hymns Song Book*, "Many on the golden altar purified made white and tried." This is so true, praise God!

Christ then is our High Priest (Hebrews 10:21). He is also our spiritual (or golden) altar from which all saving grace, and cleansing virtue is received. Matthew 5:23-24: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." This proves Christ to be our spiritual or golden altar that we come to for salvation. Matthew 23:19 says the altar [Christ] sanctifies the gift. So, according to this, our sanctification comes from Christ and not the Holy Ghost. Also Hebrews 13:12 says, "Wherefore Jesus also, that he [not the Holy Ghost] might sanctify [cleanse] the people with his own blood, suffered without the gate."

Now, when we have offered ourselves as a sacrifice upon the golden altar (Christ), we then become like (Christ) the altar, pure as gold. To this Malachi 3:3 agrees, speaking of the first coming of Christ says, that Christ would sit as a refiner and purifier of silver and he (not the Holy Ghost) would purify the sons of Levi (His people) and purge them as gold and silver. Therefore, they become like Christ, their golden altar, pure as gold. Praise God! The above Scripture is a clear prophesy of Christ's First Coming as a great Savior to redeem, purge, and purify a people to be His spotless bride (or church). Here I ask, For what did the high priest offer a sacrifice in the inner court? For the errors (or sins) of the people (not the saints); see Hebrews 9:7, also Chapter 5, verses 1-4.

For the same purpose Jesus offered Himself a sacrifice for the sins of the world. Luke 19:10 tells us, "For the Son of man is come to seek and to save that which was lost." By this we see that Christ's great sacrifice was to save the lost. We read in Matthew 9:12-13: "But when Jesus heard that, he said unto them, They that be whole need not a physician, but

they that are sick [sin sick]. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." No, neither Jesus nor the Holy Ghost came to cleanse those who were already whole [saved]. No, no, they were already whole and needed no physician, or second cleansing.

We see this (old Law) tabernacle with its two rooms and all its sacrifices took their fulfillment when Christ, our High Priest, made the one sacrifice on Calvary's Cross, or entered the inner court once for all, hence the veil of the temple was rent (torn down, see Matthew 27:51). Thus, the two courts or rooms in the temple were made into one. So, to enter the temple (or church) at all means to enter the inner court through the one sacrifice of our Lord; once for all.

Joshua 5:3 shows us that the Israelites were circumcised in the wilderness, which was a type of our spiritual circumcision in the heart by Christ when we were saved (Colossians 2:11). Thus giving us a pure heart. Remember, brother, the tabernacle was sanctified while in the wilderness (Exodus 29:43). If the wilderness experience was a type of justification for us today, then for us to be the anti-type we would be sanctified (cleansed) in the justified experience by the blood. And there I will meet with the children of Israel, and the tabernacle [church] shall be sanctified" (Exodus 29:43). So the church (according to the type) was sanctified in a justified, or wilderness experience. This the New Testament clearly proves.

Leviticus 8:10 states, "And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them." This shows that the church and all that is in it (the saints) are sanctified in a justified state if the wilderness experience was a type of justification for us today. Most all, if not all, the reformation ministers say that it was, and I also agree. Leviticus 8:30 reads, "And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him." The reader should note that it was the blood from their literal altar that gave the old Israelites (in the wilderness) an outward experience of sanctification, which is a type of the blood from the spiritual altar, Christ, who gives us an inward experience of a sanctified heart, which changes the very nature of

man, indeed. This was a clear type of the altar and the priests being sanctified, which was a type of our sanctification, or being cleansed in a justified state.

Moses (a type of Christ) took the blood that was upon the altar. Remember, this was a wilderness experience. Aaron, the priest, was a type of the ministers, also those spiritual priests spoken of in Revelation 5:10 (the blood-washed saints). The reader should also note that those ordinances and ceremonial laws had to do with the cleansing of the outer man, which was a type of our inner cleansing; giving us a pure heart and life by the blood of Christ.

Now, to say as some do, that Christ only cleanses the outer man, would be to say He did no more for us than the Law did for the Israelites. Yea, Christ's sacrifice went far beyond the Law, in that it cleansed also the inner man, the soul, the heart, and the inner life. Hebrews 9:14 says, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience?" The reader should note that it was Jesus who purged the inner man (conscience) and not the Holy Ghost, as some teach.

Numbers 34:15 shows us that there were two tribes and a half tribe that never crossed Jordan but took their inheritance in the wilderness. Now, if the Canaan land was a type of a second cleansing, these tribes never reached the Canaan land experience; nevertheless, they got their inheritance in the wilderness just the same as those did in the Canaan land. We have already shown that they were sanctified and were circumcised while yet in the wilderness. Here the two-fold cleansing teachers who use this as a type of their second cleansing teaching are at their wits' end to know where to place these two-and-a-half tribes to make it fit with their second cleansing teaching. If they turn one way, they are in a muddle, and if they turn the other, they are in a deeper muddle. Thus they would be acting wisely to just say, "No answer."

We also read in Luke 14:33 that we have to forsake all to become a disciple (or be saved). Now, if one has to forsake all to be saved (and he does) then what is left to forsake (or give up) in order to be sanctified, if sanctification is a second work (or cleansing)? Nothing whatsoever, unless we go back over the same consecration and tell them (as we have in the past) that they would have to consecrate themselves and all they possessed; in other words, consecrate all over again.

We also read in Matthew 13:46 of a man seeking

goodly pearls, and when he had found one of great price went and sold ALL that he had and bought it. Therefore, to be able to purchase this great pearl of salvation, one has to give up ALL. If sanctification is a second work (or cleansing) when do we get the pearl of great price? Do we get this goodly pearl in the first or second work? The reader should note that one has to give up ALL before he can purchase this great pearl. Therefore, if we say that we receive it in the first work, then there could be no second work, since there was nothing left to sell (or give up). On the other hand, if we say that we do not get the pearl until we get the second work (or cleansing) then we would be forced to say that we do not sell all in the first work as Jesus said (Luke 14:33). Otherwise, there would be nothing left for the second work to do. For this the second cleansing teachers can find no answer.

One more type we want to notice in the Israelites' journey is found in Numbers 20:11, which tells us, "And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly." Remember, the abundant water was received in the wilderness (a justified experience). The rock was a type of Christ from whom all cleansing virtue flows. First Corinthians 10:4 states, "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." Again we read in John 7:37-38: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." Note here that the abundant living water came from Christ, also the abundant water was received in the wilderness in a justified experience, leaving no place for a second cleansing.

There is no other cleansing fountain that offers any cleansing virtue to redeem fallen man. That would bring him back to his creative state of purity other than Christ. Praise God! The all-cleansing fountain was opened in the Savior's side on Calvary's Cross when Jesus declared on the Cross, "It is finished!" Thus, the plan of salvation was finished even before the Holy Ghost came. The great plan of redemption was then made complete. OH, GLORY! Note here, Moses displeased God, and God refused to let him enter Canaan. His zeal was like that of many today, lifting up their rods, and smiting the rock twice in their two-fold cleansing teaching. Thus, many are smiting the rock too many times (some

two, some three times) and are displeasing God. Hence, a multitude has been rejected from entering this blood-cleansed land of a deep experience of grace by having their inner man cleansed from pride and carnal strife by the shed blood of our blessed Lord. Amen.

While if some can prove, as they can and AS WE ONCE THOUGHT, that we have to smite the rock two times, or have two cleansings before the inner man can be cleansed or before we can have a pure heart, others could teach (and some do) that we would have to smite the rock three times. What sayest thou, Brother?

Here someone is going to ask, "If the crossing of Jordan into Canaan land was not a type of two cleansings, then what was it a type of?" I answer, "It was a clear type of the Holy Ghost age today that brings power, light, and understanding."

"But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). The Israelites received a great experience of deliverance in the wilderness that enabled them to be conquerors to possess their promised inheritance, the Canaan land. After we have crossed the Red Sea of deliverance from all our enemies today, we still have to fight the good fight of faith. Yea, we have to labor, watch, and pray to be able to gain our final promised inheritance in the paradise of eternal glory. Praise God! Amen!

Under the leadership of the Holy Ghost, we are called to march against the many "Jericho" sectarian walls. The mission and work of the Holy Ghost is to give to the clean, sanctified servant the gift of light, power, and understanding to fight the good fight of faith (Acts 1:8). Thus, Moses, Aaron, and Joshua led the Israelites through a great training period of forty years before they were able to enter the Canaan land. Christ led, taught, and trained His disciples for three years before they were able to receive the Holy Ghost experience of light, power, and understanding that enabled them to labor, fight, and die for the cause that they so loved and esteemed far greater than the treasures of this old world. Praise God!

The reader will please note that these Israelites had already been delivered from their enemies before they reached the Canaan land. We also read in Ephesians 5:5, "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Just as the old Israelites were delivered from all their literal inheritance, so also the above Scripture shows that we have

to be delivered from all our spiritual enemies before we can gain any inheritance in the Kingdom of God. There is not one experience recorded of the Israelites (after they entered the Canaan land) to prove, or even hint of them having another cleansing or work. No, they had the courage and power to fight as courageous soldiers, just as we have today when cleansed by the blood of Calvary's Lamb.

The Israelites in Canaan were only what the Law had made them in the wilderness. The same Law was to govern them in their fighting and possessing of the Canaan land. Their fame as noted warriors had so spread that the heathen nations feared and dreaded them (Exodus 15:16). The same is true today with these Holy Ghost warriors. The heathen nations of the sects and holiness factions fear and tremble when such warriors appear in their midst. They at once begin to work to keep them out of their pulpits. They fear that these warriors, with such a powerful two-edged sword, would set at naught and hinder their shrine worship. Thus, they set out to kill their influence by sending out a flood of evil reports about their one-work doctrine (as they call it) of the blood cleansing from all sin. Hence, they shake and shiver with fear insomuch that their hands become weak and feeble at the very thought of one of these Canaan land, blood-washed, spirit-filled warriors coming into their camp. They fear their golden wedges and Babylonish garments will be dug up and exposed. Thus, all their efforts are turned against such blood-washed warriors to try to stop them. Otherwise, their money-loving haven would be turned upside down. Praise God! The Israelites, with their Canaan land experience, was a type of our Holy Ghost experience of power and cannot be connected with a second cleansing, or purging, from any sin or evil nature whatsoever.

Paul shows us plainly in Hebrews 9:14 that Christ's sacrifice purged our conscience in salvation, so there is no purging, or cleansing, from any sin or evil nature left for the Holy Ghost to purge out. Nowhere is the work of the Holy Ghost connected with cleansing us of any sin or evil nature. Second Corinthians 5:17, "Therefore if any man be in Christ [saved], he is a new creature: old things are passed away; behold, all things are become new." I here declare that if "all things" means *all things*, there would be no room or place for a second cleansing. There is nothing to be cleansed from, since all things became new when we accepted Christ (or were saved). Here the two-fold cleansing teachers might

just as well throw up their hands or admit they deny the Word of God and say that "all things" does not mean ALL THINGS. We, like the Israelites, when we cross the Red Sea of justification can sing the joyful song of deliverance from every foe. Praise God! There are no enemies left to be destroyed later on by the Holy Ghost. First John 1:7 says plainly, "... the blood of Jesus Christ his Son cleanseth us from ALL sin." Therefore, there is no sin, in any form left where the blood has been applied. AMEN!

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