

# Christian Growth Part 3 Purification



**1. Abiding describes an ongoing fellowship with Christ.**

## ***Fellowship and Abiding?***

- 1. Fellowship is based on a correct view of the undiminished deity and true humanity of our Lord Jesus Christ (1 John 1:1–4); Abiding is based on believing the message about Christ that they heard from the beginning (1 John 2:24).**
- 2. Fellowship with God and walking in darkness are mutually exclusive (1 John 1:5); Abiding is walking “in the same manner as He walked” (1 John 2:6).**
- 3. Fellowship is walking in the light (1 John 1:7). Abiding is walking “in the light” (1 John 2:10).**

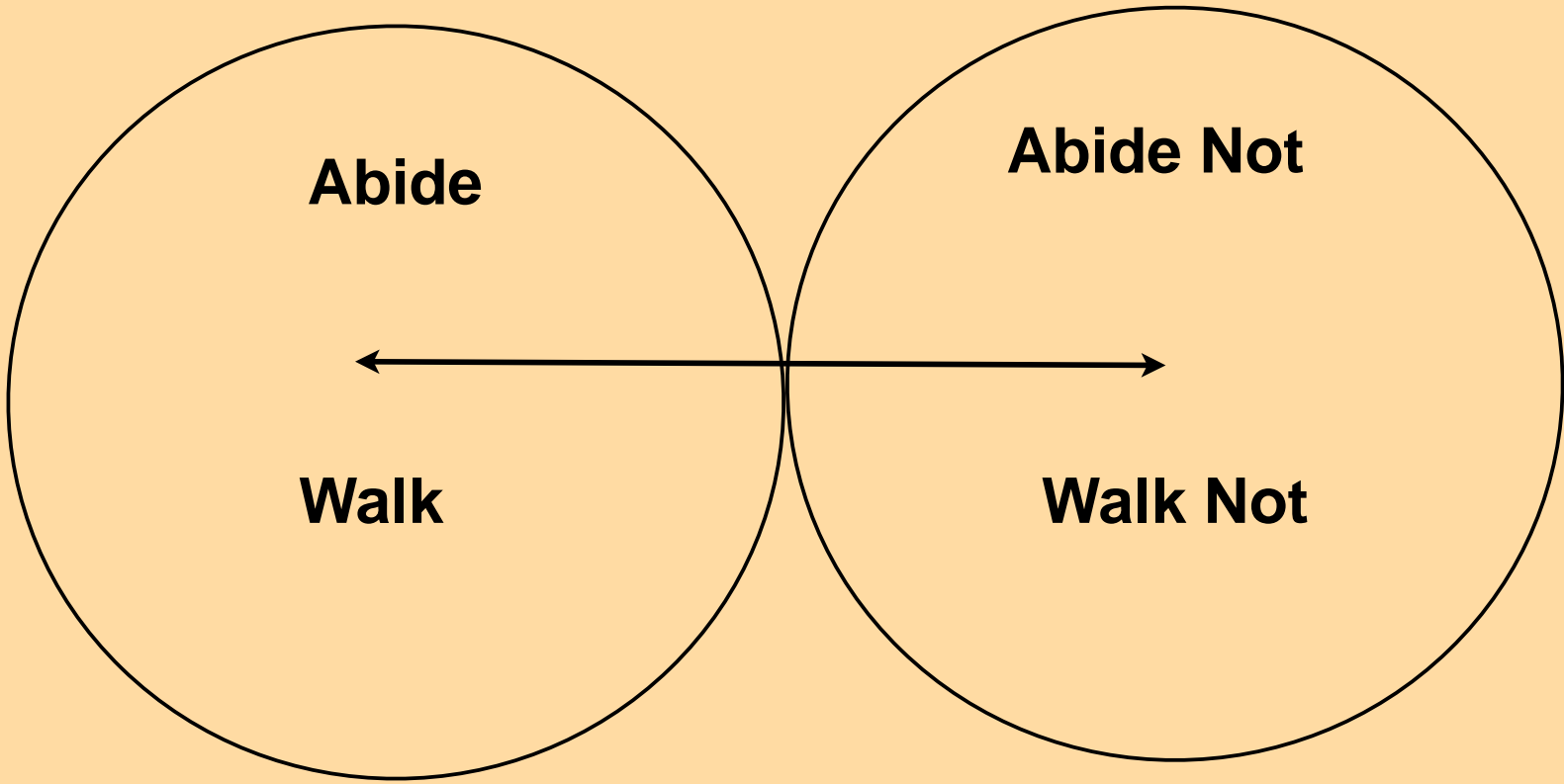
## **2. Three kinds of Christians in John 15:1–6:**

- **young, not yet producing fruit**
- **maturing, producing fruit, much fruit, and more fruit**
- **not fructifying, under divine discipline**

**In 1 Cor. 3:1–3 only two kinds: spiritual and carnal**

**3. Only two options: abide or abide not, walk by the Spirit or not, walk in the light or not, walk in truth or not.**

**4. Abiding in Christ, walking by the Spirit, walking in the light, walking as children of light are pictures of how the believer is to maintain fellowship with God.**



# Conclusions from John 15 and Gal. 5:16–26 and Eph. 5

## The Command

Abide in Me (the sole and necessary condition)

Walk by means of the Spirit

Walk in the Light

Walk as children of Light

## The Result

Fruit, More Fruit, Much Fruit

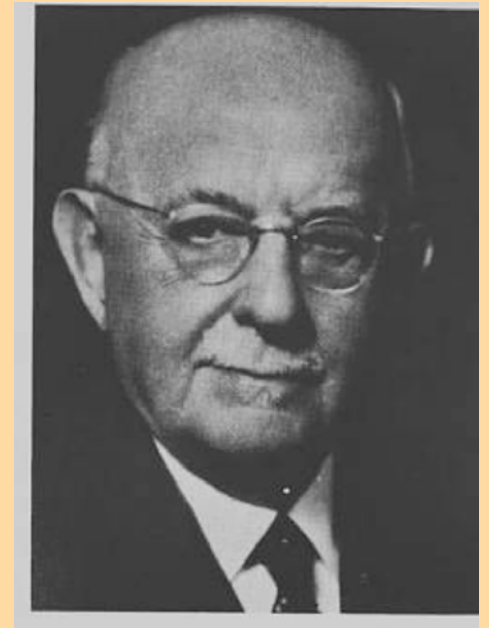
The Fruit of the Spirit

Fruit



**“The walk in the Spirit is to live and walk in Christ, to have Him always before the heart in the power and energy of the Holy Spirit, who is in us to make Christ a blessed reality. In such a walk, abiding in Christ, the lusts of the flesh have no place.”**

**~Arno C. Gaebelin (1861–1945)**



**ETERNAL  
REALITIES**

**TEMPORAL  
REALITIES**



ACTS 16:31

**IN CHRIST**

*Baptism by the  
Holy Spirit*

**INDWELT**

**FILLED BY  
THE  
HOLY SPIRIT**

**“Walking by the  
Holy Spirit”**

**SIN  
NATURE**

**CARNALITY**  
**Sin Nature Control**

## Premise

**1 John 1:5, “This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.”**

# Fellowship and Walking

**1 John 1:6, “If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.**

**1 John 1:7, “But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.”**

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pres act indic 3 sing

to cleanse, to purify

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- 1. Makes 1:9 unnecessary if not wrong.**
- 2. Since these are believers, he is clearly addressing post-salvation sins.**

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**2. As long as we walk in the light we will be cleansed of unknown or unintentional sins.**



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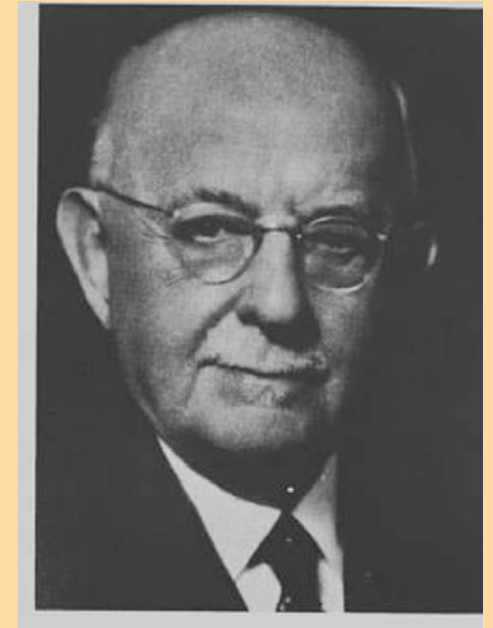
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**1. Understands light only in a revelational, but not in a righteousness sense.**

**“He is the *Holy Spirit* and all which is unholy must be avoided so as not to displease the guest who dwells in the heart. Every sin is a sin against Him, who is in us. Especially is He grieved when the Lord Jesus Christ is not honored and given the pre-eminent place. Confession and self-judgment will end the grieving of the Spirit. He himself leads to this through the Word of God.”**

**~Arno C. Gaebelein (1861–1945)**



# Fellowship and Walking

**1 John 1:7, “But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.”**

**3. Verse 7 defines the basis for why God can forgive and cleanse in verse 9.**

**1 John 1:8, “If we say that we have no sin, we deceive ourselves, and the truth is not in us.**

**1 John 1:9, “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”**

# Fellowship and Walking

καθαρίζω *katharizo*

**“to cleanse, purify, to be ritually or morally pure”**

- 1. Remember the cognate for καθαίρω (*kathairo*) in John 15:2.**

**John 13:1, “Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.**

**John 13:2, “And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon’s son, to betray Him,”**

**John 13:3, “Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God,**

**John 13:4, “rose from supper and laid aside His garments, took a towel and girded Himself.”**

**John 13:5, “After that, He poured water into a basin and began to wash the disciples’ feet, and to wipe them with the towel with which He was girded.”**



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**νίπτω *nipto* “to wash a part of something”**

**John 13:6, “Then He came to Simon Peter. And Peter said to Him, ‘Lord, are You washing my feet?’ ”**

**νίπτω *nipto* “to wash a part of something”**

**John 13:7, “Jesus answered and said to him,  
‘What I am doing you do not understand now,  
but you will know after this.’ ”**

**John 13:8, “Peter said to Him, ‘You shall never wash my feet!’**

**Jesus answered him, ‘If I do not wash you, you have no part with Me.’ ”**

*νίπτω nipto* “to wash a part of something”

*μέρος meros* “designates the inheritance share or portion” (Luke 12:46; 15:12; Rev. 20:6; 21:8)

**John 13:9, “Simon Peter said to Him, ‘Lord, not my feet only, but also my hands and my head!’  
John 13:10, “Jesus said to him, ‘He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.’ ”**

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λούω (*louō*), “to bathe, to wash completely”

νίπτω *nipto* “to wash a part of something”

**Ex. 29:4, “And Aaron and his sons you shall bring to the door of the tabernacle of meeting, and you shall wash them with water.”**

**Ex. 40:12, “Then you shall bring Aaron and his sons to the door of the tabernacle of meeting and wash them with water.”**

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**Ex. 30:18, “You shall also make a laver of bronze, with its base also of bronze, for washing. You shall put it between the tabernacle of meeting and the altar. And you shall put water in it,  
Ex. 30:19, “for Aaron and his sons shall wash their hands and their feet in water from it.”**

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**Ex. 30:20, “When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn an offering made by fire to the LORD, they shall wash with water, lest they die.”**

**Ex. 30:10, “And Aaron shall make atonement upon its horns once a year with the blood of the sin offering of atonement; once a year he shall make atonement upon it throughout your generations. It is most holy to the LORD.”**

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**ἐξιλάσκομαι *exilaskomai* to propitiate,  
make atonement**

**καθαρισμός *katharismos* cleansing, purification**

**καθαρίζω *katharizo*  
fut act indic 3 sing “to cleanse”**







מקוה סהרה הצוב בסלע מימי הבית השני  
המאה הראשונה לפני סה"נ – המאה  
הראשונה לסה"נ.

A rock-cut Jewish ritual bath (miqveh)  
of the Second Temple period (1st  
century BCE – 1st century CE).

حوض للتنطهر (مكفيه) من عهد الهيكل  
الثاني (القرن الأول قبل الميلاد – الأول ميلادي).















IN THE MIDDLE OF THE CHAMBER  
WAS A SMALL ALTAR  
WITH A STATUE OF A GOD

**John 13:8, “Peter said to Him, ‘You shall never wash my feet!’ ”**

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Experientially Clean

καθαρός *katharos*  
nom masc plur  
pure, clean

Positionally Clean

**John 13:11, “For He knew who would betray Him; therefore He said, ‘You are not all clean’.”**

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**Judas was not clean, he was not positionally clean because he was not a believer.**

**John 13:12, “So when He had washed their feet, taken His garments, and sat down again, He said to them, ‘Do you know what I have done to you?’ ”**



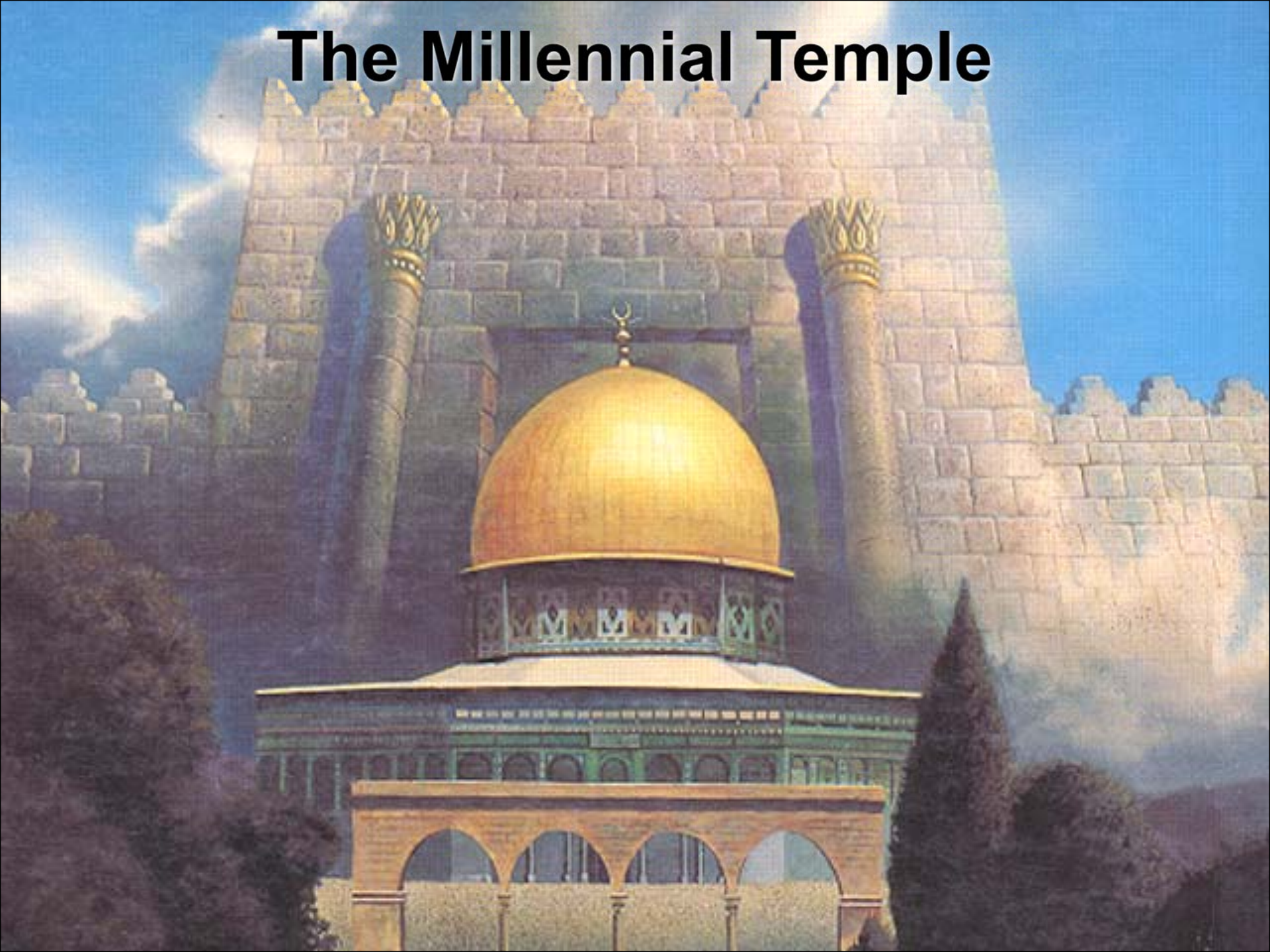
**John 13:14, “If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.**

**John 13:15, “For I have given you an example, that you should do as I have done to you.”**

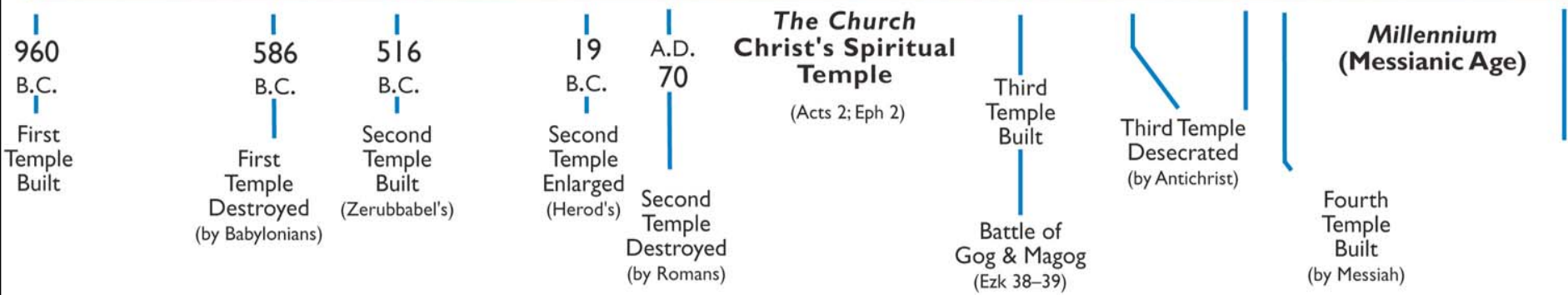
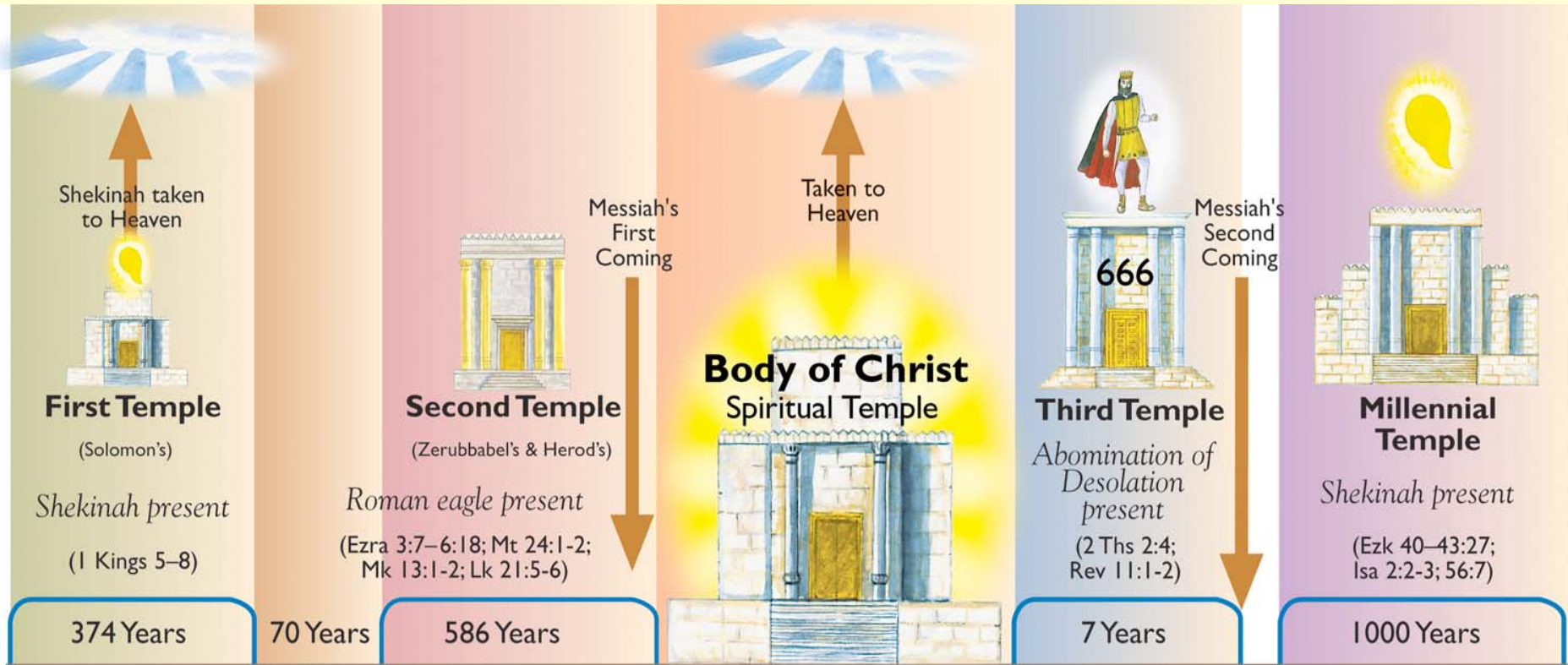
**John 13:34, “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.**

**John 13:35, “By this all will know that you are My disciples, if you have love for one another.”**

# The Millennial Temple



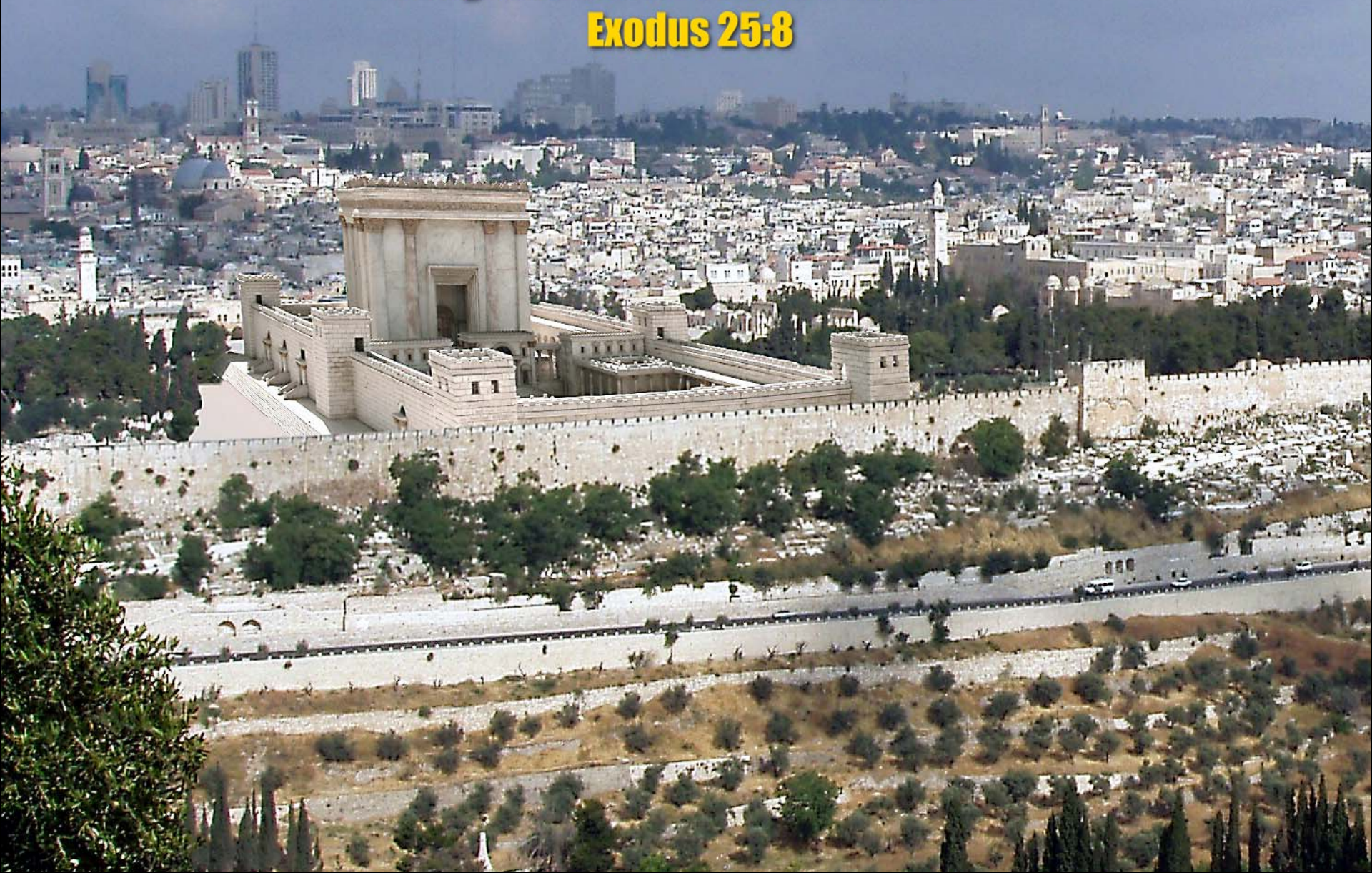
# The Temple through Time





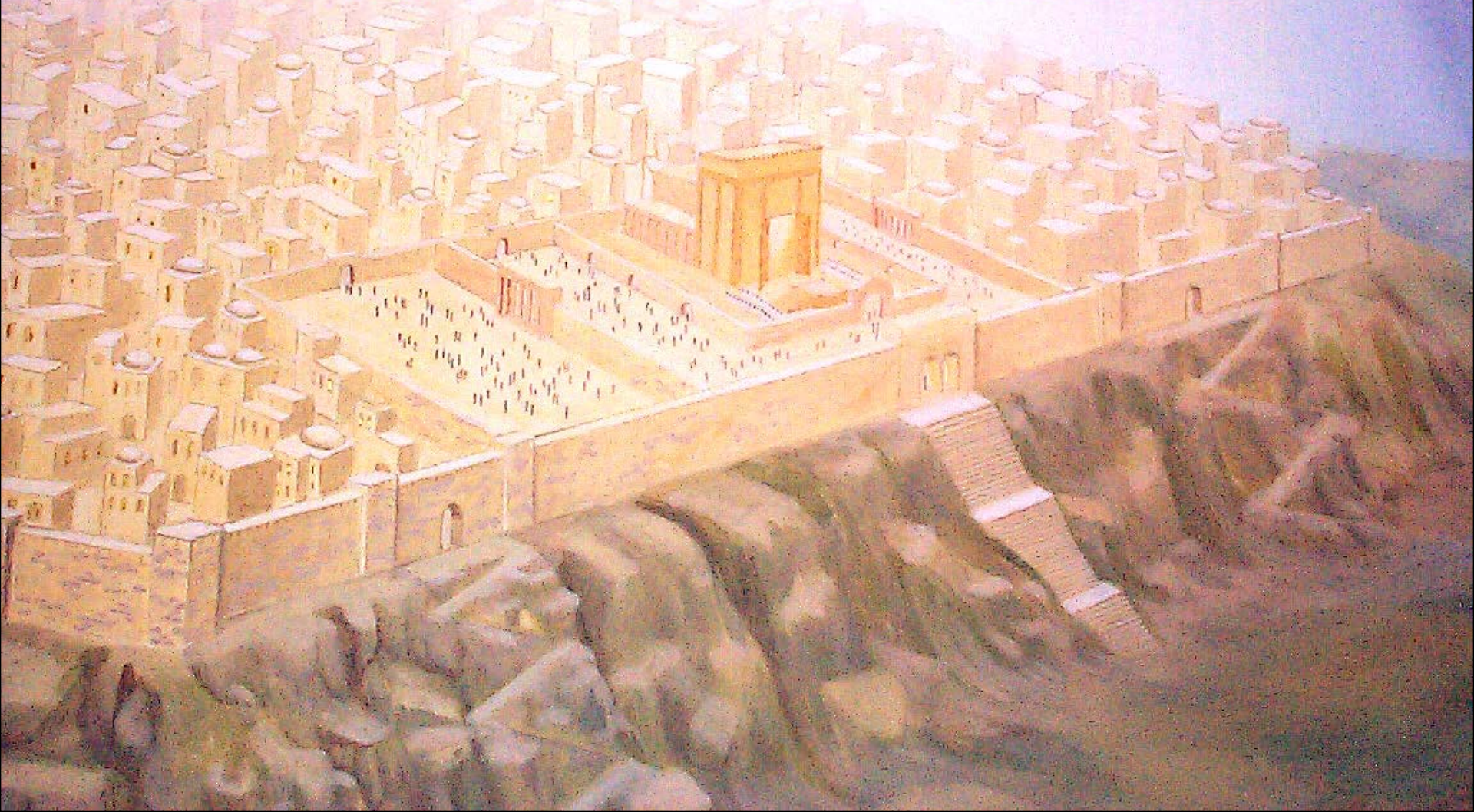
**“And let them build for me a Sanctuary, that I  
may dwell in their midst.”**

**Exodus 25:8**





**“Now it will come about in the last days, the mountain of the house of the Lord will be raised above the hills; and all the nations will stream to it .” - Isaiah 2:2–3a**







“During the Millennial reign of Christ, Israel as a nation will fulfill the function for which they were originally set apart by God. They will become a kingdom of priests (Ex. 19:6) who are intermediaries between those who need to be saved and the King who provides salvation. They will become as they were originally appointed to be: God’s lights to the world.”

J. Dwight Pentecost,  
*Thy Kingdom Come*,  
pp. 316–317

**“Jesus Christ is the only Mediator, His blood the final sacrifice. There can be no going back. If there is a way back to the ceremonial law, to the types and shadows of what has now become the bondage of legalism, then Paul labored and ran in vain—more than that, Christ died in vain.”**

**~Edmond P. Clowney**



**The basic error in this question is the assumption, usually unconscious, that the conditions which prevail in this age of grace must necessarily be the same in all future ages, that the relations between God and man which exist now must continue to the end of time ... He will again bring forward His people Israel, the only nation He has ever recognized (Amos 3:2), and deal with them and with the Gentiles on a basis of law, although necessarily modified by grace as in the Mosaic dispensation.**

**“This follows for at least three reasons: (1) The age or dispensation of grace ends at the rapture and is never to be repeated. (2) In all other ages God deals with man on a law relationship. (3) All left on earth are God’s enemies and must therefore be dealt with by law. Law is, and must be, accompanied by sacrifice. A repentant Israel must join in such sacrifices; and repentant Gentiles must conform and join therein also.”**

**~Clive Thompson, *BSac***

**“The problem for Dispensationalists has been in the area of what role the Millennial Temple and sacrifices actually play in the Messianic Kingdom and how they do not contradict or demean the final sacrifice of the Messiah on the cross.”**

**~Arnold Fruchtenbaum**

## Church Age Believer-Priest

During this present Church Age the believer is **a priest** (Romans 15:16; 1 Peter 2:5, 9; Revelation 1:6), **his body a spiritual temple** (1 Corinthians 3:16, 17; 6:19) with **spiritual sacrifices** (Romans 12:1; Hebrews 13:15–16) and **access to God through Christ our High Priest into the Heavenly Temple** (Hebrews 4:14–16; cf., 12:22–24). This spiritual temple of the individual believer in the Church Age, the Lord will remove at the pre-tribulation rapture of the church when God's plan returns to Israel.

THE LATEST DEVELOPMENTS IN BIBLE PROPHECY

# The Coming Last Days Temple

The background of the cover is a dramatic, golden-hued scene. It depicts a grand, multi-tiered temple structure with a long, wide staircase leading up to a brightly lit entrance. The sky is filled with swirling, fiery clouds, and the overall atmosphere is one of divine light and glory. The temple's architecture is classical, with columns and a pediment. The entrance is framed by a series of smaller, nested doorways, creating a sense of depth and mystery. The lighting is warm and intense, emanating from the entrance and casting long shadows on the steps.

Randall Price

That certain ritual aspects of the Mosaic Covenant remain under the New Covenant is to be expected, since the divine ideal is for the Creator to dwell with His creatures in an uninterrupted relationship (see Zechariah 2:10–11 and chapter 3). **Even so, the significant legal differences in the ritual under the New Covenant confirms it is not a repetition of the Mosaic Covenant. This ritual, the focus of which was the regulation of a relationship between God and man through sacrifice, as already mentioned, was initiated with Adam and Eve (see Genesis 3:20; 4:3–7), and continued in the Abrahamic Covenant (Genesis 15:1–18), long before the Mosaic legislation was enacted.**

- **The burnt offering (Ezekiel 40:38–39; 42; 43:18, 24, 27; 44:11; 45:15, 17, 23, 25; 46:2, 4, 12-13, 15)**
- **The sin offering (Ezekiel 40:39; 42:13, 19, 21–22, 25; 44:27, 29; 45:17, 19, 22–23, 25; 46:20)**
- **The guilt offering (Ezekiel 40:39; 42:13; 44:29; 46:20)**
- **The grain offering (Ezekiel 42:13; 44:29; 45:15, 17, 24–25; 46:5, 7, 11, 14–15, 20)**
- **And the peace offering (Ezekiel 43:27; 45:15, 17; 46:2, 12)**

**Therefore, according to this view, what sacrifice accomplished was the removal of ritual impurity in order to restore the ability of worshippers to approach God. This concept understands that ritual violations (such as those specified in Leviticus), result in a ceremonial condition of uncleanness which not only interrupts and restricts the worship of the one who has committed an offense, but by its contagious nature is able to contaminate other people and objects, disrupting the required service of God. The possibility then exists that not only could the entire Nation suffer uncleanness, but that also the Temple itself could be defiled.**



**“If we neglect to be thankful and do not praise Him for everything, then we quench the Spirit, He is in us as the Spirit of praise and worship.”**

**~Gaebelein**

**“As the believer obeys the Word of God, is yielded to the Lord, is occupied with Christ, walking in the Spirit, the Spirit of God fills his heart. If we sin and have been disobedient, the Spirit is still in us, but instead of filling us and leading us deeper into the things of Christ, he will direct our attention to our failures, so that we may judge ourselves and confess our sins to God our Father. If the believer walks in self-judgment before God, walking in the light as He is in the light, obedient to His Word, the Holy Spirit is well pleased and then fills him. A believer may begin the day filled with the Spirit, but at night the filling may no longer be enjoyed, because there was disobedience to the Word of God. The filling returns as we retrace our steps and bring our sin into the light.”**

**~Arno Gaebelein**