

WORDS ON PAPER BEAT ROCK & SCISSOR!

By David Lee Burris

¹⁵ He saith unto them, **But whom say ye that I am?**

¹⁶ And Simon Peter answered and said, **Thou art the Christ, the Son of the living God.**

¹⁷ And Jesus answered and said unto him, **Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.**

¹⁸ And I say also unto thee, **That thou art Peter, and upon this rock will build my church; and the gates of hell shall not prevail against it.**



CAPTAIN OBVIOUS

Matthew 16: 13 - 20

- Translated Greek: “Thou art *Petros*(single rock or small pebble) & on this *Petra* (large solid rock, foundation rock, or rock bed) I will build my church.”
- Greek Contextual: Peter’s Confession of Faith an Archtype
- Transliterated Aramaic: Pauline Letters Peter & Rock Same
- Original Spoken Aramaic Allowed Lesson Form Word Play
- In Summation, Building a Church upon a Pebble would be obviously ridiculous and therefore could not be Christ’s real meaning. When Peter acknowledges that Jesus was the Messiah, Jesus showed His agreement that He (Jesus) is indeed the Son of God & the Rock of Ages. Peter compares himself as only a stone when referencing Christ’s as The Rock & Chief Cornerstone of the Church - 1st Peter 2: 5 & 6.
- In other words – Salvation is not based on an institutional connection with the Apostle Peter but by way of a personal relationship with Jesus Christ!

Pagan Sacred Space & Stone Altar Turned Into Profane Space:

Gill's Exposition of the Entire Bible

2 Kings 10:27 - And they broke down the temple of Baal,.... Which some take to be Belus, others Saturn, others the sun, which seems most probable:

and broke down the house of Baal; his temple, demolished it:

and made it a draught house until this day; a common sewer, a jakes; a fit place for dunghill gods to be thrown into, and an idol temple to be turned into.

Cambridge Bible for Schools and Colleges

27. *they brake down the image of Baal*] As the verb is the same as that used immediately afterwards for the breaking down of the house, we may be almost certain that this chief object of worship was of stone. The verb is constantly employed of pulling down buildings. The LXX. omits the next clause, 'And brake down the house of Baal'.

a draught house] The word 'draught' is found again in [Matthew 15:17](#); [Mark 12:19](#). Cf. also Burton, *Anatomy*, p. 165, 'Muck hills, *draughts*, sinks, where any carcasses or carrion lies'. For the idea cf. [Ezra 6:11](#); [Daniel 2:5](#); [Daniel 3:29](#), 'their houses shall be made a dunghill'.

unto this day] See above on [2 Kings 8:22](#). For the commands in the law to destroy the objects of heathen worship cf. [Deuteronomy 7:5](#); [Deut 7:25](#); [Deut 12:2-3](#), where a destruction like that described here is enjoined.

Pulpit Commentary

Verse 27. - **And they brake down the image of Baal**; rather, they brake in pieces the pillar of Baal. The representation of Baal, the main stele of the temple, being of stone or metal, could not be destroyed by fire, and was therefore broken to pieces (comp. [2 Kings 23:14](#)). **And brake down the house of Baal** - i.e. partially ruined it, but still left portions of it standing, as a memorial of the sin and of its punishment - a solemn warning, one would have thought, to the people of the capital - **and made it a draught-house unto this day**; made it, i.e., "a depository for all the filth of the town" (Stanley); comp. [Ezra 6:11](#); [Daniel 2:5](#); [Daniel 3:29](#); and for the word "draught" in this sense, see [Matthew 15:17](#). Such a use was the greatest possible desecration. **2 Kings 10:27**

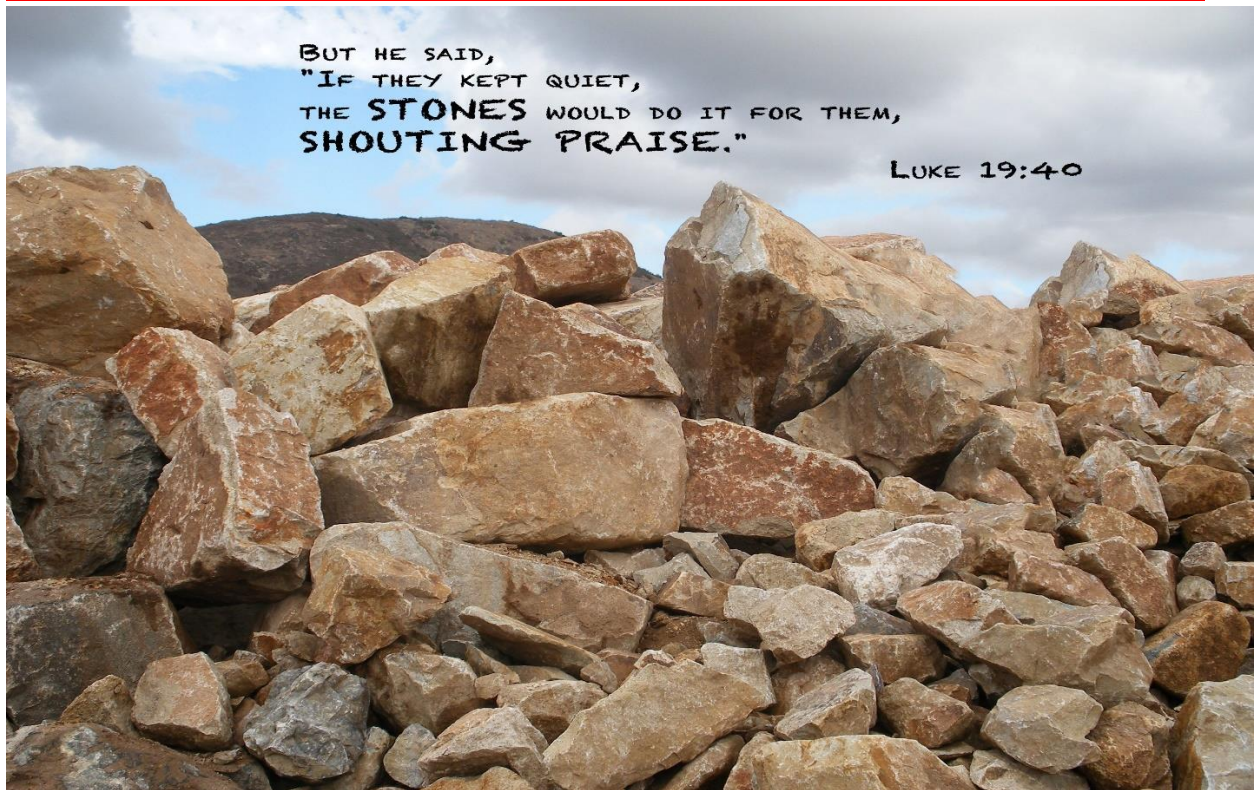
From Judas Maccabaeus & The Jewish War of Independence:

“The purification of the Temple was at once commenced. Priests of orthodox faith, untainted by any suspicion of Hellenistic heresy, were chosen to restore and cleanse the inner courts. The chambers were built up, the gates re-hung, and the desecrated altar on which swine had been sacrificed, and which a woman had struck in contempt, was pulled down. Stones for the new altar were sought in the valley of the Kedron, and dug out from red virgin earth, without the use of iron. They were arranged in a wooden frame, and cemented together with mortar. The hollow horns were fashioned on wooden molds, and, the framework being removed, the rude concrete structure was whitewashed all over.



It was not easy to deal with the stones of the old altar. Though no longer fit for the service of God, they had, nevertheless, been at one time consecrated, and it seemed doubtful to the scrupulous Purists, who now led the nation, whether it would be right to cast them out into a profane place. For such a predicament no precedent or direction could be found in the Law of Moses, and it appeared, therefore, to be a question which could only be settled by the authority of a divinely-commissioned messenger—of such a prophet as was expected shortly to appear. **They, therefore, laid up the stones in a chamber at the north-west corner of the altar court, in the great gate-house called Moked, there to remain until a prophet should arise to show what should be done with them. In that chamber they remained until the time of Christ, and until the Holy House had been once more overthrown, once more restored and beautified, and yet again levelled to the ground. The Prophet with the required authority was never recognized, and the stones of the desecrated altar were finally scattered, no man knows where.”**

Did the Old Altar Stones Stacked At The Gatehouse Cry Out At Jesus' Eighth Day Circumcision Like They Wanted During His Last Week?



Jesus: The Cornerstone

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From Issue: Discovery 7/1/2006 KYLE BUTT, M.Div.

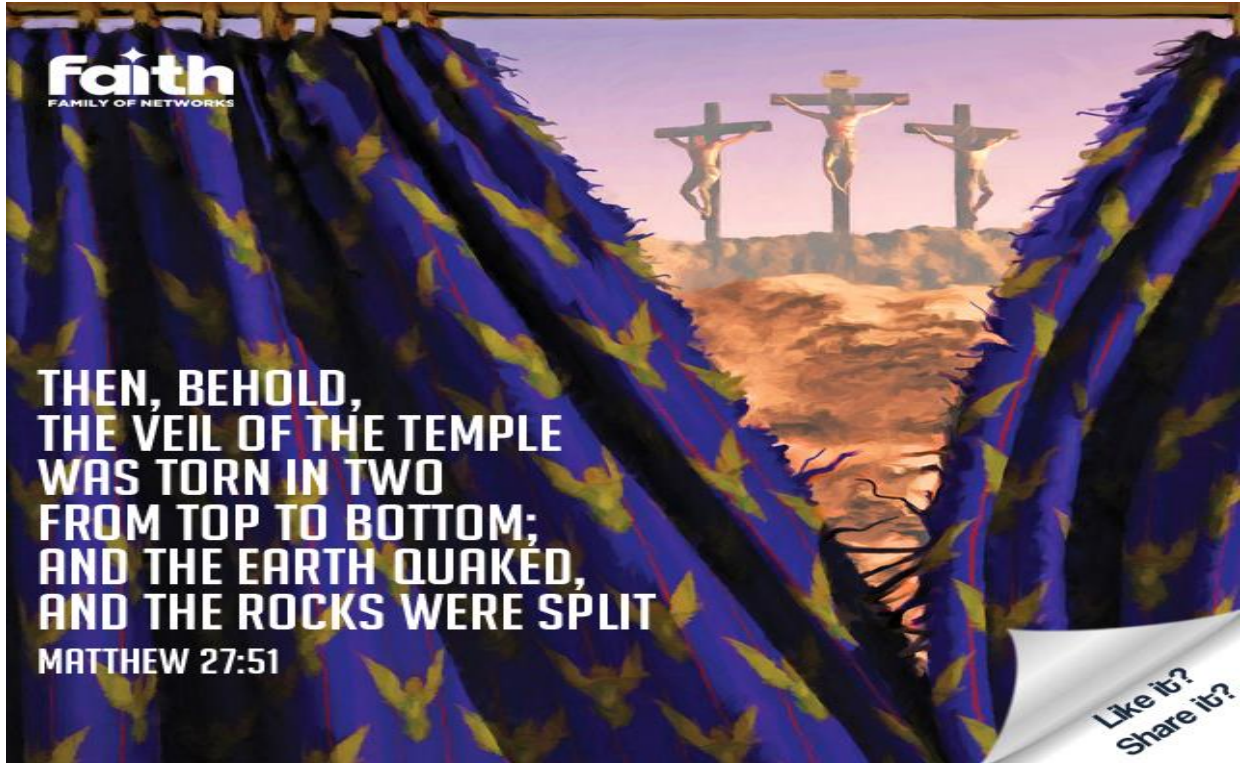
Have you ever thought about how useful stones and rocks are? Entire roads and streets are composed of stone. Beautiful buildings often are made of marble or other costly stones. Elegant jewelry that contains precious stones such as rubies, diamonds, and emeralds are sold for thousands of dollars. Rocks and stones help us, protect us from storms, and make our physical lives more enjoyable in many ways.

One of the most useful aspects of stones is how they can be put together in order to make strong, sturdy buildings. In the Bible, we read that the temple foundation was made of large, costly stones (1 Kings 5:17). Did you know that there is one stone that is more important than any other stone in a building? It is called the cornerstone. It usually is a very large stone that is covered with beautiful carvings or important writing. Some cornerstones weigh as much as 9,000 or more pounds. The cornerstone is laid down at the corner of two walls of a building. It is the foundation on which the entire building is built. If the cornerstone is weak, the whole building will be weak. If the cornerstone is then placed incorrectly, the building will not be level and straight. The cornerstone is usually the biggest, most expensive, most beautiful, and the most important stone in the building.

In the Bible, we are told that Jesus Christ is the cornerstone of the temple of God (Ephesians 2:20). That might sound odd. How can Jesus be called a stone? The Bible explains that, under the Christian system, the temple of God is not a literal building made out of real stones in Jerusalem anymore. Rather, it is a spiritual building that is made out of all the faithful Christians who are "built" into it. Jesus is the cornerstone of the spiritual temple because He is the most important part of it. He lived a perfect life and left a perfect example. In a sense, He is the perfectly straight cornerstone that helps keep His church standing straight, tall, and strong against temptation and the sinful world.

The next time you see a huge, impressive building made of stone, look for the cornerstone and remember that Jesus is our cornerstone.

God No Longer Resides In Temples Of Stone But Is Written On Human Hearts

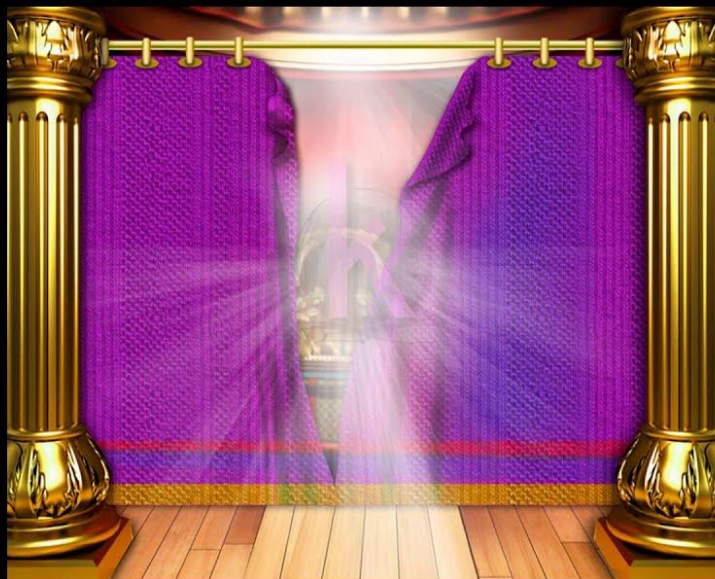


How strong was the veil of the Temple

Tradition says..

The veil was

- 60 feet high
- 30 feet wide
- 4 inches thick





Torn By The Hands Of God!



"Upon This Rock . . ."

The most profound statement ever made concerning the church was made by its builder, Jesus Christ, in Matthew 16:18-19. Within a few words Jesus revealed many great truths about the church which we should learn and understand. Jesus asked his disciples, "Who do men say that I, the Son of man, am?" Some thought John the Baptist. Herod thought this (Mt. 14:2). Some thought Jesus was Elijah, because of the prophecy of Malachi that the spirit of Elijah would return before the Messiah (Mal. 4:5). Others thought he was Jeremiah, who was also thought to come before the Messiah in Jewish legend (2 Esdras 2:18; 2 Macc. 2:4-7). Another Jewish theory concerning Jesus' identity was that he was one of the prophets. This idea probably was based upon the promise of Moses that a special prophet would arise (Deut. 18:15).

"But who do you say that I am?", Jesus asked the disciples. Simon Peter spoke up, "You are the Christ, the Son of the Living God." The term "Christ" referred to the Messiah, the anointed one for whom the Jews hoped and longed. But even more, Simon Peter recognized Jesus divinity by calling him the Son of God.

Jesus responded by indicating that Simon Bar-jona, the son of Jona, was blessed, for flesh and blood, had not revealed to Simon Jesus' divine nature but the heavenly Father. How had the divinity of Jesus been revealed to Simon and the other apostles? Through the miracles and teachings of Jesus (see Matthew 14:22-23; John 17:6-8).

Since the Father had revealed Jesus' divinity to Simon, son of Jona, Jesus was now going to reveal something to Peter, the disciple of Jesus ("And I also say to you. . ."). Jesus told Peter and the rest of the disciples of his grand purpose and plan to build his church.

"Upon This Rock": The Foundation

There is a lot of controversy on who or what the "rock" is, referred to by Jesus in this passage. Some popular theories include: (1) Peter; (2) Christ; and **(3) Peter's confession of Christ.**

Was Peter the rock upon which Jesus was going to build? The main argument in support of this position is the name "Peter," which Jesus designates his disciple, means "rock."

The Greek and the context of Jesus' statement do not support the claim. The name "Peter" is not the same word in Greek as the word "rock" used by Jesus. The Greek word for "rock" is *petra*, it is in the feminine and means "mass of rock" (Vine, Expository Dictionary of New Testament Words). Thayer defines *petra* as "a rock, ledge, cliff a rock, a large stone" (Thayer, Greek-English Lexicon of the New Testament). "Peter" comes from the Greek word *petros*, which is masculine and refers to a "detached stone or boulder, or a stone that might be thrown or easily moved" (Vine, *Ibid.*)

Greek scholar, Marvin Vincent, has pointed out the differences between *petra* and *petros*. "In the classical Greek the word (*Peter*, '*Petros*') means a piece of rock, as in Homer, of Ajax throwing a stone at Hector (*'Iliad,' vii.*), or of Patroclus grasping and hiding in his hand a jagged stone (*'Iliad,' xvi.*) . . . The word (rock, '*petra*') is feminine and means a rock, as distinguished from a stone or a fragment of rock (*petros*). Used of a ledge of rocks or rocky peak. In Homer (*'Odyssey,' ix., 243*), the rock (*petra*) which Polyphemus places at the door of his cavern, is a mass which two-and-twenty wagons could not remove; and the rock which he hurled at the retreating ships of Ulysses, created by its fall a wave in the sea which drove the ships back toward the land (*'Odyssey' ix., 484*)" (Vincent I Vincent Word Studies of the New Testament, Vol. 1).

The foundation of the wise man's house was a *petra*, a large mass of rock, not a *petros*, a small stone (Mt. 7:24). Also, *petra* refers to rocks split at Jesus' death (Mt. 27:51), the tomb of Jesus was in *petra* (Mt. 27:60), and when God's wrath is displayed men hide themselves in *petra* (Rev. 6:15-17). Peter (*Petros*) is not and cannot be the rock (*petra*) upon which Jesus promised to build his church.

Some contend Jesus is the rock. While Christ is certainly designated as a rock and foundation elsewhere, the view that Jesus is the rock in the immediate context of this passage also has some difficulties. Vincent here reminds us of the context of Jesus' statement, "Christ appears here, not as the foundation, but as the architect: 'On this rock will I build'" (Vincent, *Ibid.*, p. 92).

Probably the most prominent view among [non-Catholics] is that the "rock" of Matthew 16:18 is "Peter's confession." Commentators often want to emphasize what they call "Peter's confession" and overlook the immediate significance that Jesus placed upon Peter's statement. **Christ did not characterize Peter's statement as being a confession but as a revelation!** Jesus plainly says what Peter said was not from man, but from the Father. The "rock" to which Jesus refers is the divinely revealed truth, Jesus is the Christ the Son of God. The difference between confession of a man and revelation of God is vast and significant. Myriads of churches and kingdoms have built upon the mere confessions of men, but the church Jesus promised to build was going to be established upon the truth of Jesus' divinity as revealed by the Father.

The identity of "this rock," as divinely revealed truth concerning Jesus, can be seen in the immediate context of Jesus' response to Peter. Robertson points out that, "The emphasis is not on 'Thou art Peter' over against 'Thou art the Christ,' but on Kago ('And I'): 'The Father hath revealed to thee one truth, and I also tell you another' (McNeile) " (Robertson, *Word Pictures In the New Testament*, Vol. 1, p. 131). The parallel between verses 16, 17 and 18 illustrates the identity of "this rock" to which Jesus refers.

Jesus is described as a foundation elsewhere in the N.T. in that he has been declared the Christ, the Son of God by the resurrection. "For no other foundation can anyone lay than that which is laid, which is Jesus Christ" (1st Corinthians 3:11). The church has been "built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone" (Eph. 2:2). "This is the 'stone which was rejected by you builders, which has become the chief cornerstone.' Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved" (Acts 4:11-12).

"I Will Build": The Builder

Jesus pronounced himself as the builder of his church. This fact had been prophesied, "Behold, the Man whose name is the Branch! From His place he shall branch out, And He shall build the temple of the Lord; Yes, He shall build the temple of the lord. He shall bear the glory, And shall sit and rule on His throne" (Zech. 6:12-13).

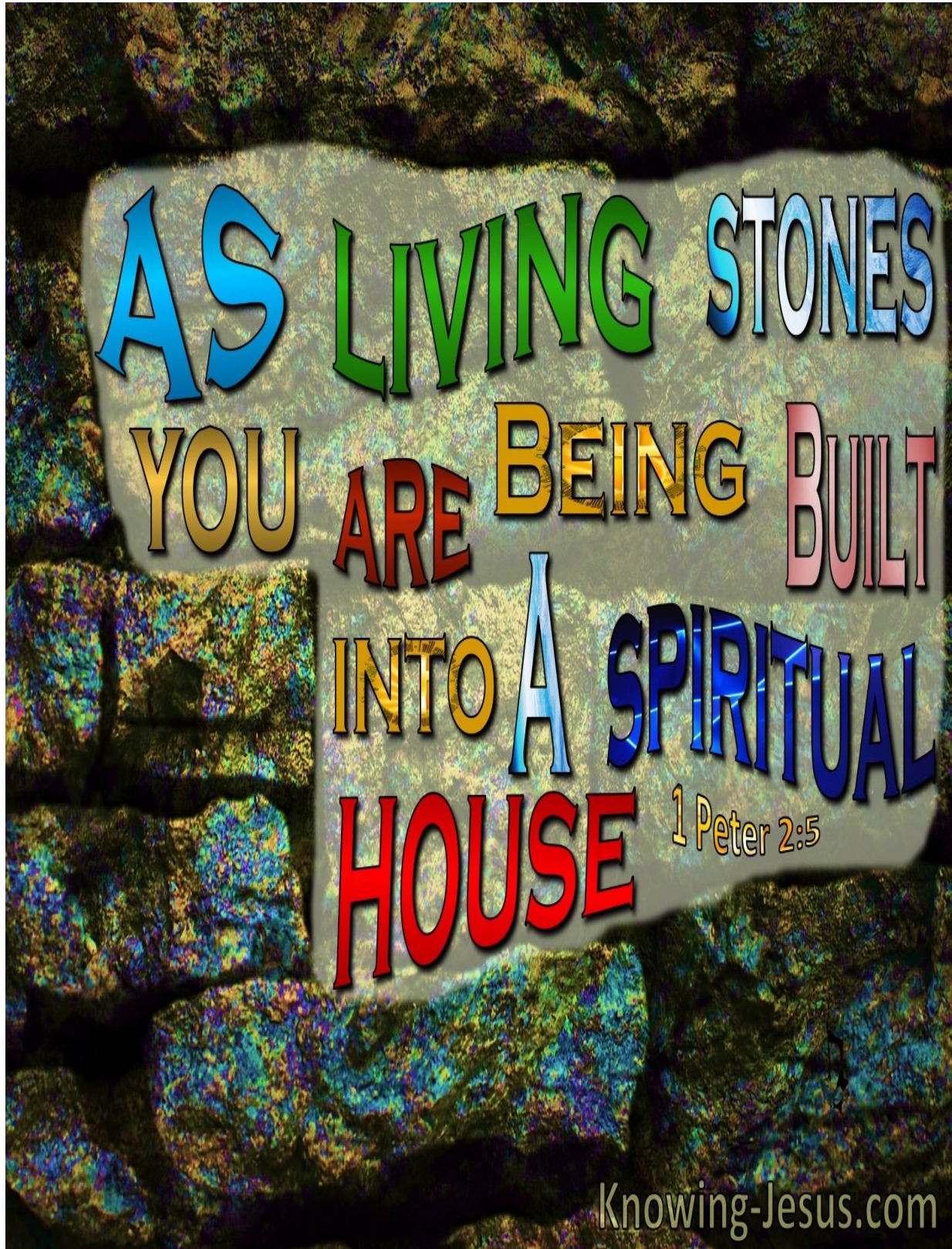
"My Church": - The Building

The "church" refers not to any physical building, but to "those called out" a group of people called together for a purpose. "Church" in Greek means "an assembly of citizens, regularly summoned. The Septuagint translates the word using it for the congregation of Israel, either as summoned for a definite purpose (1 Kings 8:65), or for the community of Israel collectively, regarded as a congregation (Genesis 28:3) . . . The Christian community in the midst of Israel would be designated as (an ekklesia)" (Vincent, *Ibid.*, p. 93).

"The word church means literally those called out, and often means an assembly or congregation. See Acts 19:32; Acts 7:38. It is applied to Christians as being called out from the world. Sometimes it may mean the whole body of believers, Ephesians 1:22; 1 Corinthians 10:32. **The Apostle Peter describes Christians "as living stones. . . being built up a spiritual house" (1 Peter 2:5).**

Conclusion

The words of Jesus in Matthew 16:17-18 teach so many truths concerning the church he built. He built his church and founded it upon his demonstrated resurrected deity. Peter stood up on the day of Pentecost, after Jesus' resurrection, and opened the door to the kingdom. Peter preached Jesus was the Christ, the Son of God as seen by his resurrection. "Then those who gladly received his word were baptized . . . and the Lord added to the church daily those who were being saved" (Acts 2:41, 47). And, for those who become a part of Christ's church, even death does not separate them from the love of God (Romans 8:39). – *Guardian of Truth*



AS LIVING STONES

YOU ARE BEING BUILT

INTO A SPIRITUAL

HOUSE 1 Peter 2:5

Ellicott's Commentary for English Readers

(5) **Ye also, as lively stones, are built up.**—This is true enough: they *were* in process of building up; but it suits the hortatory character of the whole Epistle better to take it (one is as grammatical as the other) in the *imperative* sense: *Be ye also as living stones built up*. The rendering “lively,” instead of “living,” as in [1Peter 2:4](#), is arbitrary, the Greek being precisely the same, and the intention being to show the complete conformation of the believers to Him who is the type and model for humanity. “Built up,” too, only expresses a part of the Greek word, which implies “built up *upon* Him.”

A spiritual house.—The epithet is supplied, just as in “*living* stone,” to make it abundantly clear that the language is figurative. In the first three verses of the chapter these Hebrew Christians were treated *individually*, as so many babes, to grow up into an ideal *freedom of soul*: here they are treated *collectively* (of course, along with the Gentile Christians), as so many stones, incomplete and unmeaning in themselves, by arrangement and cemented union to rise into an ideal *house of God*. Peter does not distinctly say that the “house” is a temple (for the word “spiritual” is only the opposite of “material”), but the context makes it plain that such is the case. The temple is, however, regarded not in its capacity of a place for *worship* so much as a place for Divine *inhabitation*. “The spiritual house,” says Leighton truly, “is the palace of the Great King. The Hebrew word for *palace* and *temple* is one.” And the reason for introducing this figure seems to be, to console the Hebrews for their vanishing privileges in the temple at Jerusalem. They are being taught to recognize that they themselves, in their union with one another, and with Jesus Christ, are the true abode of the Most High. The Christian substitution of something else in lieu of the Jerusalem Temple was one of the greatest stumbling-blocks to the Hebrews from the very first. (See [Mark 14:58](#); [John 2:21](#); [Acts 7:48](#); [Acts 21:28](#); compare also [Hebrews 9:8](#); [Hebrews 9:11](#).) All history is the process of building up a “spiritual palace” out of sinful humanity, in order that, in the end, the *Father Himself* may occupy it. This follows from the fact that the Incarnate *Son* is described as a *part* of the Temple. Even through the Incarnation—at least so far as it has as yet taken effect—creation has not become so completely pervaded and filled with the Deity as it is destined to be when the “palace” is finished. (See [1Corinthians 15:28](#).) The idea of the Eternal Son occupying such a relation to the Father on the one hand, and to humanity and creation on the other hand, is really the same as when He is called (by an entirely different metaphor) the “firstborn of all creation” ([Colossians 1:15](#)).

An holy priesthood.—“Being *living* stones,” says Bengel, “they can be priests as well.” They not only *compose* the Temple, but minister in it. By becoming Christians they are cut off from neither Temple nor hierarchy, nor sacrifice; all are at hand, and they themselves are all. The old priesthood, like the old Temple, has “had its day, and ceased to be.” Mark, though, that the Apostle is not dwelling on the individual priesthood of each (though that is involved), but on the hierarchical order of the whole company of Christians: they are an organized body or college of priests, a new seed of Aaron or Levi. (See [Isaiah 66:21](#).) The very word implies that all Christians have not an equal *degree* of priesthood. And this new priesthood, like the old, is no profane intruding priesthood like that of Core ([Jude 1:11](#)), but “holy”—*i.e.*, consecrated, validly admitted to its work. The way in which this new metaphor is suddenly introduced,—“**to whom coming, be built up upon Him . . . to be an holy priesthood,**” implies that **Jesus Christ is the High Priest quite as much as it implies His being Corner Stone. The Incarnate Son heads the adoration offered to the Father by creation, just as He binds creation into a palace for the Father’s indwelling.**

To offer up spiritual sacrifices.—The new priesthood is not merely nominal; it is no sinecure. None is a priest who does not offer sacrifices ([Hebrews 8:3](#)). But the sacrifices of the new hierarchy are “spiritual,”—*i.e.*, not material, not sacrifices of bulls and goats and lambs. What, then, do the sacrifices consist of? **If our priesthood is modelled on that of Jesus Christ, as is here implied, it consists mainly of the sacrifice of *self*, of the *will*; then, in a minor degree, of words and acts of worship, thanks and praise.** (See [Hebrews 13:10-16](#).) But in order to constitute a true priesthood and true sacrifices after the model of Jesus Christ, these sacrifices are offered up on behalf of others. (See [Hebrews 5:1](#), and [1John 3:16](#).) The first notion of the priesthood of all believers is not that of a mediatorial system being abolished, but of the mediatorial system being extended: whereas, before, only Aaron’s sons were recognized as mediators and intercessors, now all Israel, all the spiritual Israel, all men everywhere are called to be mediators and intercessors between each other and God.

By (or, *through*) Jesus Christ.—The *name* again, not the title only. We all help one another to present one another’s prayers and praises, which pass through the lips of many priests; but for them to be acceptable, they must be presented finally through the lips of the Great High Priest. He, in His perfect sympathy with all men, must make the sacrifice His own. We must unite our sacrifices with His—the Advocate with the Father, the Propitiation for our sins—or our sacrifice will be as irregular and offensive as though some Canaanite should have taken upon himself to intrude into the Holy of Holies on Atonement Day. (See [Hebrews 10:19-25](#), especially [1Peter 2:21](#).)

The New Testament Temple Not Constructed By Human Hands But The Builder Lives Within The Human Heart:

Do you not know that your body is a

TEMPLE

of the Holy Spirit, who is in you,
whom you have received from God?

YOU ARE NOT YOUR OWN.

**I Corinthians
6:19**

Committed to Purity

God expects his contemporary earthly dwellings to be as pure as his earthly dwellings of ancient times.

Imagine that God commissioned you to construct the tabernacle. What material would you deem suitable to use in its construction? Remember, this structure represents God's dwelling among his people (Exodus 29:43). I imagine Moses was as thankful God didn't leave these matters for him to contemplate. Rather, God revealed to Moses every detail concerning the construction of this most important dwelling place.

One of the most consistently striking aspects of God's instructions concerning the construction of the tabernacle was that it was to be constructed of valuable and *pure* raw materials. This is most evident with regard to the furnishings within the holy place and the most holy place. The table of shewbread, the ark of incense, and the ark of the covenant were overlaid with pure gold. The candlestick, the mercy seat, as well as each of the articles that sat on the table of shewbread, were made entirely of pure gold. In addition, the olive oil, myrrh, and frankincense that were used in the tabernacle were to be in their pure form. Only the purest form of these valuable elements was permitted in the presence of God. Later in time, God authorized Solomon to construct the temple. It, like the tabernacle, represented God's presence and needed to be built of pure materials.

We have been reminded of these Old Testament facts to impress upon those who follow Christ that they are now God's representative dwelling place. Peter spoke of the "tabernacle" of his body (2 Peter 1:13). Jesus spoke of the "temple" of his body (John 2:19). The inspired word of God reveals that every Christian is the "temple of the living God" (2 Cor. 6:16). Certainly, God expects his contemporary earthly dwellings to be as pure as his earthly dwellings of ancient times.

The Meaning of Purity

The word “pure” is translated from three different Greek words. A comprehension of the similarities and the differences of these three words will help us to appreciate the characteristic fullness of purity.

“Pure” is translated from *hagnos* in four New Testament passages (Phil. 4:8; 1 Tim. 5:22; Jas. 3:17; 1 John. 3:3). The word means, “. . . *pure from: carnality . . . every fault.*” (Thayer). Of particular significance is that it shares the same root as the word from which “holy” is translated. That word is *hagios*; which means, “*separated from sin and therefore consecrated to God*” (Vine).

Eilikrines signifies “without alloy.” It is translated “pure” in 2 Peter 3:1, and “sincere” in Philipians 1:10. Thayer’s definition includes, “***to be found pure when unfolded and examined by the sun’s light.***”

The word from which “pure” is most often translated is the Greek word *kathros*, meaning, “clean, pure.” *Kathros* is translated into one of these two English words throughout the New Testament.

Each of these three words conveys the same thought. To be “pure” means to be free of anything foreign. Christians are not to mix God’s righteousness with any “alloy” of sin. Rather, we are to “separate” ourselves from sin. **When the deepest folds of our spirit are unfolded and exposed to the light of God’s truth, they are to be found pure.**

The Motivation For Purity

All Christians acknowledge that God has called them to live purely. Nevertheless, we also realize that we are less than pure. Thankfully, God has furnished us with some things to consider that motivate us to strive for purity.

In his opening remarks of the Sermon on the Mount, Jesus said, “Blessed are the pure in heart: for they shall see God” (Matt. 5:8). Many of the points of this sermon are focused not merely on impure actions, but on the impure heart from which the action proceeds. The desire to “*see God*” should motivate us to be pure in both thought and action.

In 1 John 3:2 our attention is focused on our eternal hope. Verse 3 reads, “. . . every man that hath this hope in him purifieth himself, even as he is pure.” Our eternal hope should motivate us to strive to be as pure as the One we claim to follow.

1 Timothy 1:5 reads, “Now the end of the commandment is love out of a pure heart, and of a good conscience . . .” This passage speaks to the purity of the selfless characteristic of true love. Yet it is also true that pure love for God is a major motivation for us to be pure. Our desire to honor and glorify our Savior should motivate us to be pure, “*even as he is pure*” (1 John. 3:3).

The Call To Purity

In 2 Timothy 2:19-22, we read “Let everyone that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and *for the master’s use, prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.*”

These verses reveal what we confirmed earlier: we are called to purity, yet we are aware of and acknowledge our impurities. We have come to appreciate our true value through God’s revelation and by Christ’s sacrifice. Righteous characteristics are avowed by Christians to be honorable and more valuable than silver and gold. We admit that our dishonorable characteristics of unrighteousness are temporal and corruptible and of no eternal value.

Therefore, we are to purge ourselves of those characteristics that are dishonorable, and permeate our character with those things that are righteous and honorable. This sanctification process makes us suitable vessels for the good works in which God instructs us (2 Timothy 3:16). The true Christian must go beyond mere appearance of righteousness, faith, charity, and peace. Christians are to display these characteristics from pure motives and a pure heart.

Manifestation Of Purity

In James 3:17, we read, “. . . the wisdom that is from above is first pure . . . without hypocrisy.” God’s wisdom calls us to be pure. To respond to God’s call to purity, we must first be committed to purity in the characteristics and manifestations of godliness.

Hebrews 10:22 reads, “Let us draw near with a true heart in the full assurance of faith, having had our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” Christians are fully assured their sins are forgiven when they have fully obeyed the gospel, being immersed in water for the remission of their sins. Likewise, the full assurance of our faithfulness is confirmed when we are committed to separating our hearts from an evil conscience that excuses and justifies impurities. A pure conscience has been instructed in God’s pure righteousness and has conformed to its instruction; convicting its owner of any unrighteousness while it encourages him in the way that is pure.

Christians are encouraged to be “holding the mystery of the faith in a pure conscience” (1 Timothy 3:9). The mystery of the faith has been revealed in the gospel (Ephesians 3:3). Christians are instructed to think on those things that are true, honest, just, pure, lovely, and of good report; those things promoting spiritual excellence and are praiseworthy (Philippians 4:8). Such things confirm the true heart of the faithful Christian.

The souls of Christians have been purified by the blood of Jesus in obeying the Spirit-revealed truth (1 Pet. 1:22). True Christians rejoice in their purification and are committed to the eradication of every impurity from their life. They are committed to purity in the practice of the truth and have a valid reason to trust in God's promises and the spiritual blessings that are available to them.

The spirit and deeds of the pure and impure are vividly contrasted in Titus 1:15-16: "Unto the pure all things are pure; but unto them that are defiled and unbelieving nothing's pure; their mind and conscience is defiled. They profess they know God; but in works deny him, being abominable, and disobedient, and unto every good work reprobate." Like Timothy, every Christian is exhorted to be ". . . an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy 4:12).

Reward For Purity

In Revelation 21:18, we are told concerning heaven, "the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass." Revelation 21:21 says, "the street of the city was pure gold, as it were transparent glass." In heaven, we find the source of the spiritual sustenance that has instructed the earthly conscience of every faithful Christian, the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Revelation 22:1).

God invites everyone who hungers and thirsts after righteousness to drink from this "fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Revelation 21:6-7). "For this ye know, that no unclean person hath any inheritance in the kingdom of Christ and of God" (Eph. 5:5).

Those who are committed to providing a pure habitation for God's righteous presence on earth will be rewarded with being in eternal presence of he that's pure. In the inspired words written to Timothy, Christian, "keep thyself pure" (1st Timothy 5:22). – Truth Magazine