

Philippians Series

Lesson #096

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Dean Bible Ministries

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God's Grace Provision for Cleansing From Sin – Part 2 Philippians 4:6–7



Php. 4:6, “Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God.

Php. 4:7, “And the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.” [NKJV]

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Php. 4:7, “and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.”

Php. 4:6, “Y’all don’t be anxious for any reason, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God.” [RD]

The prohibition

μεριμνάω *merimnaō*

2 plur pres act impera

“Y’all don’t be anxious for any reason.”

The positive command

In every situation,

by prayer and supplication

along with thankfulness for the situation

let your requests be made known to God

What the Bible Teaches About Prayer



Definition:

- 1. Prayer is just an ongoing conversation with God.**
- 2. Prayer is the believer's vital communication link to his heavenly Father.**
- 3. Prayer takes us immediately into the throne room of God, into God's very presence.**

3. Prayer takes us immediately into the throne room of God, into God's very presence.

We are able to enter God's presence boldly because Jesus is our High Priest.

4. From this we learn that prayer is only for believers.

Why is that?

One exception:

The unbeliever who is expressing a desire to know God, is honored by God who will bring someone to that person to help them know God.

The unbeliever cannot pray to God, any more than the believer who has not confessed sin can.

- **The unbeliever is a spiritually dead person. As such they cannot have a relationship with God.**
- **Spiritual death is alienation, isolated, and removed from the life of God (Ephesians 4:18) “alienated from the life of God.”**
- **Because of sin, man cannot enter the presence of God.**
- **Not all human beings are believers, only those saved. Only believers are in the family of God, only believers have God as their Father.**

The problem is sin.

Psa. 66:18, “If I regard iniquity in my heart, the Lord will not hear.”

Unbelievers are spiritually dead, and are able to only think in terms of sin.

Believers who are not walking according to or by means of the Holy Spirit are by default walking according to their sin nature.

Neither will have their prayers heard.

Unclean [טָמֵא tameʿ “unclean”] 88× OT/47× in Leviticus/66× in *Torah*

Lev. 5:2, “Or if a person touches any unclean thing, whether it is the carcass of an unclean beast, or the carcass of unclean livestock, or the carcass of unclean creeping things, and he is unaware of it, he also shall be unclean and guilty.”

Lev. 7:19, “The flesh that touches any unclean thing shall not be eaten. It shall be burned with fire. And as for the clean flesh, all who are clean may eat of it.”

Lev. 7:21, “Moreover the person who touches any unclean thing, such as human uncleanness, an unclean animal, or any abominable unclean thing, and who eats the flesh of the sacrifice of the peace offering that belongs to the LORD, that person shall be cut off from his people.”

Unclean [טָמֵא tame' "unclean"] 88× OT / 47× in Leviticus / 66× in *Torah*

Lev. 10:10, “that you may distinguish between holy and unholy, and between unclean and clean,”

Num. 19:13, “Whoever touches the body of anyone who has died, and does not purify himself, defiles the tabernacle of the LORD. That person shall be cut off from Israel. He shall be unclean, because the water of purification was not sprinkled on him; his uncleanness is still on him.”

Unclean [טָמֵא *tame'* “unclean”] 88× OT / 47× in Leviticus / 66× in *Torah*

Num. 19:19, “The clean person shall sprinkle the unclean on the third day and on the seventh day; and on the seventh day he shall purify himself, wash his clothes, and bathe in water; and at evening he shall be clean.”

Num. 19:20, “But the man who is unclean and does not purify himself, that person shall be cut off from among the assembly, because he has defiled the sanctuary of the LORD. The water of purification has not been sprinkled on him; he is unclean.”

Num. 19:22, “Whatever the unclean person touches shall be unclean; and the person who touches it shall be unclean until evening.”

רָחַץ *rachatz* to wash, bathe

טָהוֹר *tahor* clean

Unclean [טָמֵא tameʾ “unclean”] 88×

What is this teaching?

- 1. It is teaching that God is totally holy (set apart, one of a kind, unique) and as such, sinful humanity must have something done to cleanse them from sin in order to come into the presence of God.**
- 2. The rituals of the Old Testament focused on solving this sinful problem through ritual cleansing, which pictures the need for a real cleansing through faith in God’s promises of redemption and through confession.**

5. You do not pray *to be* spiritual, but because *you are* spiritual.

Prayer, giving, witnessing, using your spiritual gifts are the results of spiritual growth, not their cause.

6. Prayer demands concentration and thought.

While emotion might be present, it is not the focus or the issue.

Prayer relies on biblical truth, the teaching of the Bible, and fact, not on emotion and subjectivity. Although we might be very emotional at the time, it is not our emotional intensity that moves God to act!

Psa. 51:1, “Have mercy upon me, O God, according to Your lovingkindness; According to the multitude of Your tender mercies, **blot out my transgressions**.”

Psa. 51:2, “**Wash me** thoroughly from my iniquity, and **cleanse me** from my sin.”

Psa. 51:3, “For I **acknowledge** my transgressions, and my sin is always before me.”

טָהַר *tahar* to cleanse

Psa. 51:4, “Against You, You only, have I sinned, and done this evil in Your sight—that You may be found just when You speak, and blameless when You judge.”

Psa. 32:1, “Blessed is he whose transgression is forgiven, whose sin is covered.”

Psa. 32:3, “When I kept silent, my bones grew old through my groaning all the day long.

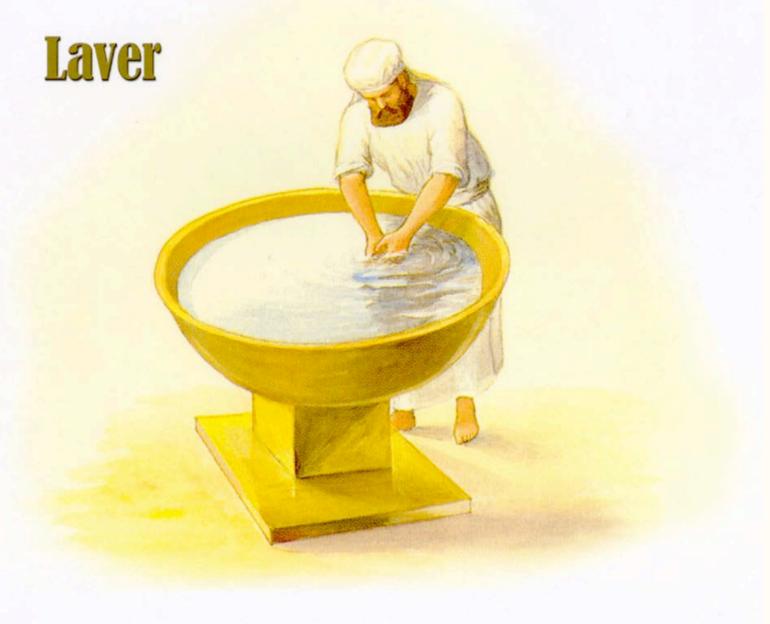
**Psa. 32:4, “For day and night Your hand was heavy upon me; My vitality was turned into the drought of summer.
Selah**

Psa. 32:5, “I acknowledged my sin to You, and my iniquity I have not hidden. I said, ‘I will confess my transgressions to the LORD,’ and You forgave the iniquity of my sin. Selah”

Psa. 38:18, “For I will declare my iniquity; I will be in anguish over my sin.”

The Grace Provision of Cleansing for Post-Salvation Sins

Laver



1. Old Testament pictures of cleansing.

Ex. 30:17, “Then the LORD spoke to Moses, saying:

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.

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. 30:21, “ ‘So they shall wash their hands and their feet, lest they die. And it shall be a statute forever to them—to him and his descendants throughout their generations.’ ”

Two things were necessary prior to entry into the presence of God:

- 1. A blood sacrifice which depicted the future saving work of Christ on the Cross.**

Salvation throughout the dispensations has always been by faith alone in Christ alone. In the Old Testament it was a faith in anticipation of salvation, looking forward to the fulfillment of the promise. In the Church Age we look back to its fulfillment.

Two things were necessary prior to entry into the presence of God:

1. A blood sacrifice which depicted the future saving work of Christ on the Cross.

Ritual washing of the hands and the feet. This portrays sin, the hands and the feet picture doing sinful acts and walking or living in the ways of sin.

Therefore, washing equates to confession.

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.

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

***νίπτω niptō*
pres act infinitive
to wash**

***νίπτω niptō*
pres act indicative
to wash**

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νίπτω niptō

**pres act infinitive
to wash**

νίπτω niptō

**pres act indicative
to wash**

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 [*nipto*] you, you have no part with Me.’ ”

νίπτω niptō

1 sing aor act subj
to wash

μέρος meros

neut sing acc (n)
part, share of inheritance

The double negative
οὐ μὴ ou mē + subjunctive

νίπτω niptō

pres act subjunctive
to wash

Emphatic absolute negation.
“You will never ever wash ...”

Luke 15:12, “And the younger of them said to his father, ‘Father, give me the portion of goods that falls to me.’ So he divided to them his livelihood.”

μέρος *meros*

neut sing acc (n)

**part, share of
inheritance**

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.’

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

λούω louō

perfect middle part masc sing nom with the article = noun type participle. “the one” or “he who is bathed”

“to wash the whole person, not just a part of the body”

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νίπτω *niptō*

**aorist middle infinitive
“to wash”**

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νίπτω *nīptō*

**aorist middle infinitive
“to wash”**

καθαρός *katharos*

**masc sing nom
clean, cleansed, pure, purity**

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 [present result of completed past action] needs only to wash his feet, but is completely [positionally clean and saved]; and you all are clean [positionally and saved], but not all of you.’”

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

καθαρός *katharos*

masc sing nom

clean [positionally, and therefore saved]

All but Judas were saved!

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

John 13:13, “ ‘You call Me Teacher and Lord, and you say well, for so I am.’ ”

John 13:14, “ ‘If I then, your Lord and Teacher, have washed [*nipto*] your feet [i.e., forgiven you, cleansed you from sin], you also ought to wash [*nipto*] one another’s feet, [i.e., forgive one another].

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

ὀφείλω (*opheilō*),

Pres Act Ind

**owe, be indebted to
ought to, are obligated to**

νίπτω *niptō*

**present active infinitive
imperative force
to wash**

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.”

1 John 1:9, “If we confess [*homologeo* acknowledge, admit] our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.”

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.

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

καθαρίζω *katharizō* 3 sing present

active

to cleanse

**a. the continuation of positional
cleansing or**

**b. the basis for continual
forgiveness upon confession**

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**καθαρίζω *katharizō* 3 sing present
active
to cleanse**

- a. the continuation of positional cleansing or**
- b. the basis for continual forgiveness upon confession**

**κοινωνία *koinōnia*
fem sing acc
fellowship,
partnership;
the joint participation
or partnership toward
a common goal**

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1 John 1:9, “If we confess [*homologeo*: acknowledge, admit] our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.”

**καθαρίζω *katharizō*
3 sing aor act subj
to cleanse**

**ἀφίημι *aphiēmi*
3 sing aor act subj
to forgive, permit,
release or cancel from
a debt**

1 Cor. 11:28, “But let a man examine himself, and so let him eat of the bread and drink of the cup.”

δοκιμάζω *dokimazō*

3 sing pres act

imperative

to prove, approve, test,

evaluate

James 4:7, “Therefore submit to God. Resist the devil and he will flee from you.

James 4:8, “Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.”

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καθαρίζω *katharizō*

**2 plur aor act imperative
to cleanse**

ἁγνίζω *hagnizō*

**2 plur aor act impera
to purify**

What does God do?

Isa. 43:25, “I, even I, am the one who wipes out your transgressions for My own sake, and I will not remember your sins.”

Psa. 103:12, “As far as the east is from the west, so far has He removed our transgressions from us.”