

Ephesians  
2013-013 and 014  
“Peace”

*Psalms 66:18 If I perceive sin in my heart, the Lord will not hear me.*

*Psalms 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.*

*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 other unrighteousness.*

*I Cor 11:31 But if we judge ourselves rightly, we should not be judged.*

Ephesians 2:8 For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; 9 not as a result of works, so that no one may boast.

Rom. 11:6, *"But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace."*

Gal. 2:21, *"I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly."*

Gal. 3:24, "Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith."

1 Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.'

John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."

"Trust in the Lord Jesus Christ and you will be saved" Acts 16:31

## **Ephesians 1:1, 2**

**1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:**

**2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.**

# PEACE

# The Reservoir of Righteousness and the Fruit of the Spirit

## Skilled and Unaware of It

- What is it they do who are "spiritual"?
- In I Cor. 2:15, Paul wrote, "He who is spiritual appraises all things."
- In the context, a "spiritual" person is contrasted to the "natural man" in the previous verse (2:14), who cannot understand the things of the Spirit of God.
- Appraising all things is the conscious evaluation of every circumstance, every "Event" that we perceive, from the Divine Viewpoint of our Genetic-Union "mind of Christ."

## Unskilled and Unaware of It

- These terms refer to the ability to know how well one is performing, when one is likely to be accurate in judgment, and when one is likely to be in error. For example, consider the ability to write grammatical English. The skills that enable one to construct a grammatical sentence are the same skills necessary to recognize a grammatical sentence, and thus are the same skills necessary to determine if a grammatical mistake has been made.



## Unskilled and Unaware of It

- In short, the same knowledge that underlies the ability to produce correct judgment is also the knowledge that underlies the ability to recognize correct judgment.
- To lack the former is to be deficient in the latter.
- Rom 6:16 *Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?*
- Rom 6:20 *When you were slaves of sin, you were free in regard to righteousness.*

## Galatians 5:16-18

- Galatians 5:16-25 (AMP)
- 16 But I say, walk and live [habitually] in the [Holy] Spirit [responsive to and controlled and guided by the Spirit]; then you will certainly not gratify the cravings and desires of the flesh (of human nature without God).
- 17 For the desires of the flesh are opposed to the [Holy] Spirit, and the [desires of the] Spirit are opposed to the flesh (godless human nature); for these are antagonistic to each other [continually withstanding and in conflict with each other], so that you are not free but are prevented from doing what you desire to do.

## Galatians 5:16-18

- 18 But if you are guided (led) by the [Holy] Spirit, you are not subject to the Law.
- In Gal. 5:19 The apostle declares that the sins of the flesh are obvious, meaning that they originate with the sinful nature and not with the new nature indwelt by the Holy Spirit.
- The listed sins are commonly seen to fall into four categories:
  - First, three sexual sins are mentioned. **Sexual immorality** (*porneia*) is often translated “fornication.” From this word comes the term “pornography.” *Porneia* refers to any and all forms of illicit sexual relationships.

- **Impurity** (*akatharsia*) is a broad term referring to moral uncleanness in thought, word, and deed (cf. Eph. 5:3-4).
- **Debauchery** (*aselgeia*) connotes an open, shameless, brazen display of these evils (cf. 2 Cor. 12:21 where the same words occur; *aselgeia* is included in Rom. 13:13).
- Following the sexual sins, Paul cited two religious sins. **Idolatry** involved the worship of pagan gods by bowing to idols, and because of its mention just after the listing of sexual sins it probably includes the male and female prostitution so often a part of heathen religion.

- **Witchcraft** is the translation of the Greek word *pharmakeia* from which the term “pharmacy” comes. In ancient times the worship of evil powers was accompanied by the use of drugs to create trances. This vice will also be prominent in the Tribulation period (cf. Rev. 9:21; 18:23).
- Eight societal evils are then listed (the last one in Gal. 5:21). **Hatred** (*echthrai*) is in the plural form, denoting primarily a feeling of enmity between groups. **Discord** (*eris*) is the natural result of “hatred” and no doubt a problem in the Galatian church. **Jealousy** (*zēlos*) refers not to the godly form but to the sinful and self-centered type. (These two words, *eris* and *zelos*, are also listed in Rom. 13:13.)

## The Works of The OSN

- **Fits of rage** (*thymoi*) or outbursts of temper, often come as a final eruption of smoldering jealousy. **Selfish ambition** (*eritheiai*) is a self-aggrandizing attitude which shows itself in working to get ahead at other's expense (cf. Phil. 2:3).
- **Dissensions** (*dichostasiai*) and **factions** (*haireseis*) describe what happens when people quarrel over issues or personalities, causing hurtful divisions.

- **5:21. Envy** (*phthonoi*) is an evil feeling, a wrongful desire to possess what belongs to someone else. Thus the sinful nature is seen to be responsible for the breakdown of interpersonal relationships in homes, churches, and in public society.
- Two sins associated with alcohol fall in a fourth category of evils. **Drunkenness** (*methai*) refers to excessive use of strong drink by individuals, and **orgies** (*kōmoi*) probably refers to the drunken carousings commonly associated with such things as the worship of Bacchus, the god of wine. Finally, to show that this long list was only representative and not exhaustive, Paul added the words **and the like**.

## Galatians 5:24

- 24 And those who belong to Christ Jesus (the Messiah) have crucified the flesh (the godless human nature) with its passions and appetites and desires.
- 25 If we live by the [Holy] Spirit, let us also walk by the Spirit. [If by the Holy Spirit we have our life in God, let us go forward walking in line, our conduct controlled by the Spirit.]



## The Fruit of The Spirit

- The choice of *fruit* instead of *works* is due to the understanding of the Spiritual Life as the product of a new and divine life implanted in the Believer.
- In Gal. 5:25, Paul speaks of the fact that the Christian lives in the Spirit, that is, derives his spiritual life from the indwelling Spirit, which Spiritual Life is the force producing the fruit of the Spirit.
- “It is important to observe that **the fruit** here described is not produced by a believer, but by **the Holy Spirit** working through a Christian who is in vital union with Christ (cf. John 15:1-8)”.(Bible Knowledge Commentary)

## The Fruit of The Spirit

- The word “fruit” is singular, indicating that these qualities constitute a unity, all of which should be found in a believer who lives under the control of the Spirit.
- In an ultimate sense this “fruit” is simply the life of Christ lived out in a Christian.
- It also points to the method whereby Christ is formed in a believer (cf. 2 Cor. 3:18; Phil. 1:21).

## The Fruit of The Spirit

- *Gal. 5:22-25 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control.*
- *And they who belong to Christ Jesus, crucified the flesh with its dispositions and cravings once for all.*
- *In view of the fact that we are being sustained in (spiritual) life by the Spirit, **by means of the Spirit** let us go on ordering our conduct.*

## The Fruit of The Spirit

- The particular word for *love* here is *agapē*.
- It is the love the God is (I John 4:16), produced in the heart of the yielded believer by the Holy Spirit (Rom. 5:5; Gal. 5:22), its chief ingredient, self-sacrifice for the benefit of the one loved (John 3:16), its constituent elements listed in I Corinthians 13.
- Love** (agapē) is listed first because it is the foundation of the other graces. God is love and loves the world (cf. 1 John 4:8; John 3:16). Such self-sacrificing love that sent Christ to die for sinners is the kind of love that believers who are Spirit-controlled manifest.

## The Fruit of The Spirit

- *Joy* is from *chara* (χαρά), which is used most frequently in the New Testament of joy that has a spiritual basis, for instance, “joy of the Holy Ghost” (I Thess. 1:6).
- **Joy** (*chara*) is a deep and abiding inner rejoicing which was promised to those who abide in Christ (cf. John 15:11). It does not depend on circumstances because it rests in God’s sovereign control of all things (cf. Rom. 8:28).

## The Fruit of The Spirit

- *Peace* here is not the peace with God which we have in justification, but the peace of God in our hearts, and can be defined as *tranquility of mind based on the consciousness of a right relation to God*. It is from *eirenē* (εἰρήνη) which in its verb form means “to bind together.” Thus, Christ Jesus through the blood of His Cross binds together that which was separated by human sin, the sinner who puts his faith in the Lord Jesus, and God.

## The Fruit of The Spirit

- **Peace** (eirēnē) is again a gift of Christ (cf. John 14:27). It is an inner repose and quietness, even in the face of adverse circumstances; it defies human understanding (cf. Phil. 4:7).

## The Fruit of The Spirit

- Longsuffering is from *makrothumia* (μακροθυμία) which speaks of the steadfastness of the soul under provocation. It includes the idea of forbearance and patient endurance of wrong under ill-treatment, without anger or thought of revenge.
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- **Patience** (*makrothymia*) is the quality of forbearance under provocation (cf. 2 Cor. 6:6; Col. 1:11; 3:12).
- It entertains no thoughts of retaliation even when wrongfully treated.



## The Fruit of The Spirit

- *Gentleness* is from *chrestotes* (χρηστοτης) which refers to benignity and kindness, a quality that should pervade and penetrate the whole nature, mellowing in it all that is harsh and austere.
- **Kindness** (chrēstotēs) is benevolence in action such as God demonstrated toward men. Since God is kind toward sinners (cf. Rom. 2:4; Eph. 2:7) a Christian should display the same virtue (cf. 2 Cor. 6:6; Col. 3:12).

## The Fruit of The Spirit

- *Goodness* is from *agathosunē* (ἀγαθοσυνή). The word refers to that quality in a man who is ruled by and aims at what is good, namely, the quality of moral worth. It is so used in Ephesians 5:9, II Thessalonians 1:11, and Romans 15:14.
- **Goodness** (agathōsynē) may be thought of both as an uprightness of soul and as an action reaching out to others to do good even when it is not deserved.

## The Fruit of The Spirit

- *Faith* is from *pistis* (πιστις) which does not refer here to faith exercised by the saint, but to faithfulness and fidelity as produced in the life of the yielded Christian by the Holy Spirit.
- **Faithfulness** (*pistis*) is the quality which renders a person trustworthy or reliable, like the faithful servant in Luke 16:10-12.

## The Fruit of The Spirit

- *Meekness/Gentleness* is from *prautes* (πραυτες), which was used in Greek writers to refer to the qualities of mildness, gentleness, and meekness in dealing with others.
- **Gentleness** (prautēs) marks a person who is submissive to God’s Word (cf. James 1:21) and who is considerate of others when discipline is needed (cf. “gently” in Gal. 6:1; 2 Tim. 2:25; “gentle” in 1 Cor. 4:21; Eph. 4:2; “gentleness” in Col. 3:12; 1 Peter 3:16).

## The Fruit of The Spirit

- *Temperance* is from *egkrateia* (ἐγκρατεία) which means “possessing power, strong, having mastery or possession of, continent, self-controlled.” It is used in I Corinthians 7:9 of the control of sexual desire. In I Corinthians 9:25, it is used of the control of the athlete over his body and its desires, during the period in which he is in training for the stadium athletic games.
- The word thus refers to the mastery of one’s own desires and impulses. The word does not in itself refer to the control of any particular or specific desire or impulse. The context in which it is found will indicate what particular desire or impulse is meant, if a particular one is referred to.

## The Fruit of The Spirit

- **Self-control** (*enkrateia*; this noun is used in the NT only here and in Acts 24:25; 2 Peter 1:6) denotes self-mastery and no doubt primarily relates to curbing the fleshly impulses just described. Such a quality is impossible to attain apart from the power of God's Spirit (cf. Gal. 5:16).

## Fruit of The Spirit - Summary

- *Overriding R of R Attitudes (v. 22)*
  - Love (Gr. *agape*, self-sacrificing affection for others)
  - Joy (Gr. *chara*, deep-seated gladness regardless of circumstances)
  - Peace (Gr. *eirene*, inner quietness and repose regardless of circumstances)
- *Interpersonal Attitudes (v. 22)*
  - Patience (Gr. *makrothymia*, forbearance even under provocation)
  - Kindness (Gr. *chrestotes*, benevolence and graciousness)
  - Goodness (Gr. *agathosyne*, constructive action reaching out to others).

## Fruit of The Spirit - Summary

- *Interpersonal Attitudes (vv. 22–23)*
  - Faithfulness (Gr. *pistis*, reliability, trustworthiness)
  - Gentleness (Gr. *praytes*, acquiescence to authority and consideration of others)
  - Self-control (Gr. *enkrateia*, ability to master one's HAM's)
  
- “Stated simply, the flesh is the individual behaving independently of the Spirit.”  
(Pyne)
- Rom 6:16 *Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?*



## Fruit of The Spirit - Summary

- “Our conversation will always be answerable to the principle which we are under the guidance and government of: *as those that are after the flesh do mind the things of the flesh, so those that are after the Spirit do mind the things of the Spirit, Rom. 8:5.* If therefore we would have it appear that we are Christ’s, and that we are partakers of his Spirit, it must be by our *walking not after the flesh, but after the spirit.* We must set ourselves in good earnest both to mortify the deeds of the body, and to walk in newness of life.” (Henry)

## Fruit of The Spirit - Summary

*Rom 6:17 But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed,*

## Exhortations

(Php. chap. 4:8, 9.)

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you.”

THESE verses conclude the instructions of the apostle; all that follows being in the nature of a postscript—and, while of deep practical value, not directly addressed to saints as homiletical teaching.

Having throughout the epistle put Christ before his readers in so many different aspects, the apostle now sums all up in this brief exhortation to think on things holy, thus recognizing the Old Testament principle, “As a man thinketh in his heart, so is he.”

Many have missed the very point, however, which it seems clear he is pressing, by taking all these things in an abstract way. It will be found exceedingly difficult to think on things true, honest, just, pure, and lovely, if there be not some definite, concrete example before the mind.

Mere occupation with beautiful sentiments and poetic ideals is not, I take it, what he would here inculcate.

But all are found fully exemplified in our Lord Jesus Christ as the perfect Man here on earth; and, in measure, these qualities are reproduced by the Holy Spirit in all who have been made partakers of the divine nature.

## Peace - Mechanics

### Philippians 4:4

Rejoice in  $\overline{\text{יהוה}}$  always, again I say,  
rejoice!

<sup>5</sup> Let your gentleness be known to all men. The Master is near.

<sup>6</sup> Do not worry at all, but in every *matter*, by prayer and petition, with thanksgiving, let your requests be made known to Elohim.

<sup>7</sup> And the peace of Elohim, which surpasses all understanding, shall guard

your hearts and minds through Messiah

יְהוָה .

<sup>8</sup> For the rest, brothers, whatever is true, whatever is noble, whatever is righteous, whatever is clean, whatever is lovely, whatever is of good report, if there is any uprightness and if there is any praise—think on these.

<sup>9</sup> And what you have learned and received and heard and saw in me, practise these, and the Elohim of peace

shall be with you.<sup>1</sup>

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<sup>1</sup> @book{Institute-249,  
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