

2 Peter Series

Lesson #024

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Dean Bible Ministries

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Walking by the Spirit

2 Peter 1:8–9; Eph. 5:8–11; Gal. 5:16–25



Guard Against False Teachers

2 Pet. 1:5, “But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge,

2 Pet. 1:6, “to knowledge self-control, to self-control perseverance, to perseverance godliness,

2 Pet. 1:7, “to godliness brotherly kindness, and to brotherly kindness love.

2 Pet. 1:8, “For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

2 Pet. 1:9, “For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins.”

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καθίστημι *kathistemi*

**3 sing pres act indic
make, cause someone to
experience something**

ἄκαρπος *akarpōs*

**masc plur acc
unfruitful, not
bearing fruit**

ἄργός *argos*

**masc plur acc
idle, lazy;
useless;
unproductive**

Rom. 6:21, “What fruit did you have then in the things of which you are now ashamed? For the end of those things is death.

Rom. 6:22, “But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.”

**Abide in Me
John 15:1–8**

**Walk in Light
Eph. 5:8;
1 Jn. 1:7; Phil. 1:10**

**Walk by the
Spirit
Gal. 5:16**

**John 15:4,
“Abide in Me,
and I in you. As
the branch
cannot bear fruit
of itself, unless it
abides in the
vine, neither can
you, unless you
abide in Me.”**

**Eph. 5:9, “(for
the fruit of the
Spirit is in all
goodness,
righteousness,
and truth),”**

**Phil. 1:11, “being
filled with the fruits
of righteousness
which are by Jesus
Christ, to the glory
and praise of God.”**

**Gal. 5:22, “But the
fruit of the Spirit
is love, joy, peace,
longsuffering,
kindness,
goodness,
faithfulness,
Gal. 5:23,
“gentleness, self-
control. Against
such there is no
law.”**

What is Fruit?

Is it overt quantifiable activity or internal character transformation?

How is fruit produced? What are the necessary conditions?

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John 15:5, “I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.”

Conclusion

The sole condition for producing spiritual fruit is to abide in Christ.

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But other passages mention other conditions. So either there are many conditions, or these conditions are all different facets of the same thing, something I will emphasize as living our lives in close, harmonious partnership with God.

Eph. 5:8, “For you were once darkness, but now you are light in the Lord. Walk as children of light”

Eph. 5:9, “(for the fruit of the Spirit/Light is in all goodness, righteousness, and truth),”

Eph. 5:10, “finding out [demonstrating] what is acceptable to the Lord.”

Eph. 5:11, “And have no fellowship with the unfruitful works of darkness, but rather expose them.”

**Eph. 5:15, “See then that you walk
circumspectly, not as fools but as wise,**

**Eph. 5:16, “redeeming the time, because
the days are evil.**

**Eph. 5:17, “Therefore do not be unwise,
but understand what the will of the Lord is.**

**Eph. 5:18, “And do not be drunk with wine,
in which is dissipation; but be filled by
means of the Spirit,”**

The results:

Eph. 5:19, “speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,

Eph. 5:20, “giving thanks always for all things to God the Father in the name of our Lord Jesus Christ,

Eph. 5:21, “submitting to one another in the fear of God.”

Col. 3:16, “Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Col. 3:17, “And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.”

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.

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.”

From Ephesians:

- 1. We are children of light, that is our position.**
- 2. We are to walk as children of light.**

From 1 John:

- 3. God is pure light: righteousness, justice, and truth.**
- 4. His character is incompatible with darkness.**
- 5. So we cannot walk in darkness and enjoy that partnership in life with God.**

- 6. The necessary condition for producing the fruit of the Spirit/Light is walking in the Light, which means to enjoy the active partnership in life with God/with Christ.**
- 7. That walking in the Light is also characterized by being filled in our souls with the Word of Christ. The Word of Christ dwells, makes its home in us.**
- 8. Therefore, abiding in John 15 is the condition for fruit; walking in the Spirit/Light is the condition for fruit in Eph. 5.**

Phil. 1:9, “And this I pray, that your love may abound still more and more in knowledge and all discernment,

Phil. 1:10, “that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ,

Phil. 1:11, “being filled with the fruit [singular] of righteousness which are by Jesus Christ, to the glory and praise of God.”

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ἐπίγνωσις *epignosis* fem sing dat

knowledge

In some passages, specifically 2 Peter and the Pauline prison epistles, the emphasis is on a knowledge directed toward application.

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εἰλικρινῆς *eilikrines* masc plur nom sincere

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εἰλικρινής *eilikrines* masc plur nom

sincere, one who reflects the light.

“Found pure when unfolded and examined by the sun’s light.”

Therefore, the “sincere” person is the one walking in the Light!

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πληρόω *plēroō* perf part masc plur nom to fill; fulfill; causal participle, “because you have been already filled”

Gal. 5:16, “I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.

Gal. 5:17, “For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.”

Gal. 5:22, “But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

Gal. 5:23, “gentleness, self-control. Against such there is no law.

Gal. 5:24, “And those who are Christ’s have crucified the flesh with its passions and desires.”

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Galatians 1–2 establishes the gospel: faith alone in Christ alone.

Gal. 2:16, “knowing [because we know] that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.”

Galatians 3 shifts to legalism in the spiritual life.

Gal. 3:2, “This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?”

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Gal. 3:2, “This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?”

2 Cor. 5:7, “For we walk by faith, not by sight.”

Col. 2:6, “As you therefore have received Christ Jesus the Lord, so walk in Him,”

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Gal. 3:3, “Are you so foolish? Having begun in the Spirit, are you now being made perfect [ἐπιτελέω, *epiteleō*] by the flesh?”

Gal. 5:16, “I say then: Walk in the Spirit, and you shall not fulfill [τελέω, *teleō*] the lust of the flesh.”

“The main point of Paul’s rhetorical question here, however, has to do with the incongruity of beginning one’s Christian life on one basis (‘with the Spirit’) and then shifting somewhere in progress to another basis (‘by human effort’). What Paul wants his converts to see is that the Christian life is one that starts, is maintained, and comes to culmination only through dependence on the activity of God’s Spirit (cf., 5:25; also see Phil. 1:6, where the same verbs ἐνάρχομαι and ἐπιτελέω appear and where the point is made that completion of the Christian life comes about on the same basis as its inception, viz. by God’s working).”

~Longenecker

Live by the Spirit

Legalism of the Flesh

Grace

Law

Faith

Works

Freedom

Slavery

Spirit

Flesh

- (1) Everything the unbeliever does derives from his position in bondage to the sin nature and proceeds from the sin nature (Isa. 64:6; Rom. 6:6, 17, 18);**
- (2) The unbeliever can live a moral, ethical life; therefore,**
- (3) Simple human morality may be the product of the sin nature.**

Only a supernatural source can produce the virtues and Christlike character unique to the Christian life.

Gal. 5:14, “For all the law is fulfilled in one word, even in this: ‘*You shall love your neighbor as yourself.*’ ” [Lev. 19:18]

John 13:34–35, “A new commandment I give to you, that you love one another, even **as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another.”**

- 1. “walk [περιπατέω, peripateo] by the Spirit” (Gal. 5:16),**
- 2. “led by the Spirit” (Gal. 5:18),**
- 3. “live by the Spirit,” and**
- 4. “walk [στοιχέω, stoicheo, ‘follow, stay in step with’] by the Spirit” (Gal. 5:25).**

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**περιπατέω *peripateo*
pres act impera 2 plur
“to walk, walk around”**

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pres act impera 2 plur
“to walk, walk around”**

Walking involves:

- 1. Step-by-step procedure**
- 2. Step-by-step concentration**
- 3. Mechanics: specific ‘how tos’**
- 4. Direction toward a goal**

Gal. 5:16, “I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.”

Instrumental dative

**“By means of” emphasizes
*dependence***

**Gal. 5:16, “I say then: Walk in the Spirit,
and you shall not fulfill the lust of the
flesh.”**

**οὐ μὴ *ou me*
strong double
negative with
subjunctive mood
verb
“It will be
impossible to fulfill
the lust of the
flesh.”**

“In Galatians 5:16 Paul commands the believer to walk by means of the Spirit. This imperative is followed by οὐ μὴ with the subjunctive, which is an emphatic negation used here as a strong promise. The flesh and Spirit are so contrary to one another that a walk by the Spirit automatically excludes a fulfillment of the baser desires.”



Dr. Stan Toussaint

“In this entire epistle two alternatives are set before Paul’s Christian readers. Either they may walk under law or under grace. These same two choices are open in Galatians 5:16–23. A walk under law necessitates a walk by means of the flesh (cf. Gal. 3:2–3; 4:23). At the same time, a life lived in the grace system automatically involves faith and the Holy Spirit (cf. Gal. 3:2–3, 5; 4:29). It is for this reason that the contrast here is between the flesh and the Spirit; they are the two driving forces in each of the two systems of law and grace.”



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**τελέω *teleo*
aor act subj 2 plur
“to finish, complete,
bring to completion”**

Gal. 5:16, “I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.”

“It will be IMPOSSIBLE to bring to completion the lust of the flesh.”

- 1. A believer either abides or not; either walks by the Spirit or according to the flesh.**
- 2. Both walking by means of the Spirit and abiding in Christ emphasize divine dependency as the sole basis for producing fruit.**
- 3. Both walking by means of the Spirit and abiding in Christ express an intimacy and the means of maintaining fellowship with the divine Person, which is not present when the believer is not abiding or walking.**

Thus it must be concluded that abiding in Christ and walking by the Spirit express overlapping or parallel concepts that are facets of the same dependency, which is the key to spiritual growth.

Both are indispensable conditions for producing fruit.

Gal. 5:19, “Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness,

Gal. 5:20, “idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,

Gal. 5:21, “envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.”

Gal. 5:22, “But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

Gal. 5:23, “gentleness, self-control. Against such there is no law.

Gal. 5:24, “And those who are Christ’s have crucified the flesh with its passions and desires.”

Gal. 5:25, “If we live in the Spirit, let us also walk in the Spirit.”

στοιχέω *stoicheo*
1 plur pres act subj
to walk, live; follow
in footsteps

Conclusions from John 15, 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

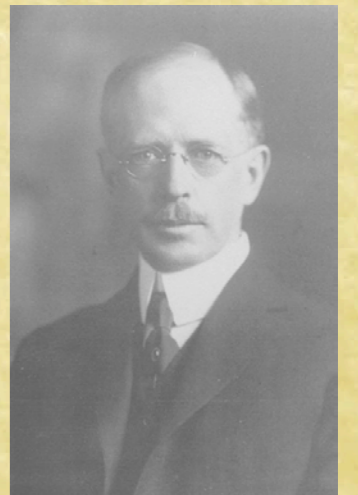
Fruit, more Fruit, much Fruit

The Fruit of the Spirit

Fruit

“By various terms the Bible teaches that there are two classes of Christians: those who ‘abide in Christ,’ and those who ‘abide not’; those who are ‘walking in the light,’ and those who ‘walk in darkness’; those who ‘walk by the Spirit,’ and those who ‘walk as men’; those who ‘walk in newness of life,’ and those who ‘walk after the flesh’; those who have the Spirit ‘in’ and ‘upon’ them, and those who have the Spirit ‘in’ them, but not ‘upon’ them; those who are ‘spiritual’ and those who are ‘carnal’; those who are ‘filled with the Spirit,’ and those who are not. All this has to do with the quality of daily life of saved people and is in no way a contrast between the saved and the unsaved.”

~Dr. L.S. Chafer, founder, president of DTS



12 In The Greek verb μένω (menō) is commonly translated into contemporary English as “remain” or “abide,” but both of these translations have some problems: (1) “Abide” has become in some circles almost a “technical term” for some sort of special intimate fellowship or close relationship between the Christian and God, so that one may speak of Christians who are “abiding” and Christians who are not.

It is accurate to say the word indicates a close, intimate (and permanent) relationship between the believer and God. However, it is very important to note that for the author of the Gospel of John and the Johannine Epistles, every genuine Christian has this type of relationship with God, and the person who does not have this type of relationship (cf. 2 John 9) is not a believer at all (in spite of what he or she may claim).