



WALKING WITH GOD

“He has told you, O man, what is good;
And what does the Lord require of you
But to do justice, to love kindness,
And to walk humbly with your God?”

Micah 6:8

BY CHARLES WILLIS

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TABLE OF CONTENTS

1. Walk In Newness of Life
2. Walk In The Light
3. Walk As Christ Walked
4. Walk Worthy
5. Walk In Love
6. Walk Circumspectly
7. Walk By Faith
8. Walk Honestly
9. Walk By The Spirit
10. Walk Not In Disobedience
11. Walk Not After The Flesh
12. Walk Not As Other Gentiles
13. Walking Contrary To God

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Written By: Charles Willis
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“Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life” (Romans 6:4).

The word “walk” is translated from the Greek word “peripateo” meaning “to tread all around, that is, walk at large (especially as proof of ability); figuratively to live, deport oneself, follow (as a companion or votary)” (*Strong’s Exhaustive Concordance*, #4043). It is the most common Greek word translated “walk.” We are correct to understand the word “walk” figuratively refers to our manner of life.

1. What is the “newness of life” referred to in Romans 6:4? (the answer is in the context)
2. How do we “do away with” our body of sin (Romans 6:6)?
3. What does Romans 6:12-13 indicate is the new walk of the believer?
4. Which should be the focus of effort for those walking in newness of life: behaviors or attitudes? Why?
5. What positive changes are to take place when we walk in newness of life? (not just the doing away of our body of sin)
6. From 1 Thessalonians 4:1
 - A. Define “ought.”
 - B. What is involved in “excel still more”?

DISCUSSION QUESTIONS

1. What should be the understanding of the prospect about the level of commitment before they obey the gospel?
2. How does our “walk” continue to change as we grow in the grace and knowledge of our Lord and Savior?

“If we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin” (1 John 1:7).

1. What is the “Light” that we are supposed to walk in? (the answer is in the context)
2. How does Jesus use the word “Light” in John 12:35-36? (see also John 1:4-5)
3. Read Ephesians 5:8-14
 - A. How do we become “Light in the Lord”? (see also 1 Peter 2:9)
 - B. What does the Light “expose”?
 - C. What is implied and taught about our “walk”?
4. What is taught about the sons of Light in 1 Thessalonians 5:4-11?
5. What very similar phrase is used in 2 John 4 and 3 John 4? Does this phrase indicate anything different than “walking in the Light”?

DISCUSSION QUESTIONS

1. What is the relationship between knowing the truth and “walking in the Light”? (see also Matthew 7:13-14)
2. How are the “children of Light” (Eph. 5:8) to be like Christ (who is “the Light” - John 1), and God (who “is Light”-1 John 1:5)?

“The one who says he abides in Him ought himself to walk in the same manner as He walked” (1 John 2:6).

Where the NAS has “ought himself to walk in the same manner as He walked,” the King James has “ought himself also to walk, even as He walked.” Both are good translations, but there is no difference in the Greek between our walk and His walk. The “same manner” is added in the NAS to help with the understanding of the word “walk.” We are correct to understand from this verse that we are to walk like Jesus.

1. Define “ought” (1 John 2:6) and tell how this impacts our understanding of the verse.

2. How did Jesus walk?
 - A. 1 Peter 2:21-23

 - B. John 13:12-17

 - C. John 15:10; Hebrews 4:15

3. Knowing we are not sinless as He was, what does Jesus mean in saying “you are to be perfect as your heavenly Father is perfect”? (Matthew 5:48) What is expected of disciples?

4. Walking as Christ walked is an attitude of discipleship. Jesus has taught how we can be His disciples. Indicate how Jesus is an example for each of the following phrases and how we are to walk after Him.
 - A. “He must deny himself” (Mark 8:34)

 - B. “Take up his cross” (Mark 8:34)

 - C. “Follow Me” (Mark 8:34)

 - D. Must hate “his own life” (Luke 14:26)

 - E. Must “give up all his own possessions” (Luke 14:33)

5. When do we accomplish or fulfill the instruction to walk as He walked? (see Luke 6:40)

DISCUSSION QUESTION

1. What are some of the consequences of walking as Christ walked (Matt. 10:24-39)?

“Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called.”
(Ephesians 4:1)

A few other passages are very similar to Ephesians 4:1. Colossians 1:10 reads, “so that you will walk in a manner worthy of the Lord”. 1 Thessalonians 2:12 has, “so that you would walk in a manner worthy of the God who calls you into His own kingdom and glory.” Philippians 1:27 has “only conduct yourselves in a manner worthy of the gospel of Christ.” The same concept is being discussed in all three passages (and a few others), but it is a concept that is difficult for some to grasp.

1. Define “worthy” (as found in Eph. 4:1 and Col. 1:10). What is this demanding of believers?

2. What is the calling with which you have been called?

3. How is this worthy walk defined in the context?
 - A. Ephesians 4:1-6

 - B. Colossians 1:9-12

 - C. Philippians 1:27-30

4. Some other Greek words are translated “worthy” which works to confuse us if we are not careful in our study. Define the word “worthy” in the following passages.
 - A. Revelation 3:4; 5:12 (Strong’s #514)
 - B. 2 Thessalonians 1:11 (Strong’s #515)
 - C. 2 Thessalonians 1:5 (Strong’s #2661)

5. How does the concept of the worthy walk compare with Romans 8:5-17?

DISCUSSION QUESTIONS

1. None of us can earn our salvation, so how can we ever hope to live to be worthy of God’s salvation?

*“Therefore be imitators of God, as beloved children; and walk in love, just as Christ also loved you and gave Himself up for us”
(Ephesians 5:1-2)*

1. What is the practical instruction for us when we are told to “walk in love”? (pay attention to the context)
 - A. How is this instruction emphasized in 1 John 2:8-11?
 - B. What application of the principle is made in:
 - 1) 1 Thessalonians 5:12-13
 - 2) Ephesians 4:16
 - 3) 1 John 4:7-21
2. What is the result of our failure to “walk in love”? (include 1 Timothy 4:12 in your answer)
3. In addition to our love for each other, we are also told, *“this is love, that we walk according to His commandments”* (2 John 6). How does our walk demonstrate our love for God?
4. What does ‘walking in love’ demand of our relationship:
 - A. With neighbors (Luke 10:27; Romans 13:9-10)
 - B. With enemies (Luke 6:27-35)

DISCUSSION QUESTIONS

1. God’s expectation that we “walk in love” is not contingent on others “walking in love” towards us. Give two examples when this principle must be applied.
2. What difficulties do you face when you try to “walk in love”?

“Therefore, be careful how you walk, not as unwise, but as wise men.” (Ephesians 5:15)

The King James uses “circumspectly” while the New American Standard translations says “be careful.” The Greek (Strong’s #199) is Akribos meaning “exactly, accurately, diligently (Thayer). This Greek word is used four other times in the New Testament and is translated “carefully” [NAS], “diligently” [KJ] (Matthew 2:8); “carefully” [NAS], “perfect” [KJ] (Luke 1:3); “accurately” [NAS], “diligently” [KJ] (Acts 18:25); and “full well” [NAS], “perfectly” [KJ] (1 Thessalonians 5:2). Most do not think of “accurately” or “carefully” when they see “circumspectly.”

1. In the context of Ephesians 5, what application should we make in being careful how we walk? What is the practical lesson?
2. How does this passage refute the false doctrine that contends once we are saved it doesn’t matter how we live?
3. How does walking circumspectly relate to “making the most of your time” (Eph. 5:16)?
4. What is God’s attitude toward laziness and slothful service? (provide references)
5. Since God expects us to walk circumspectly, how does this effect:
 - A. Decision making
 - B. Recognizing and avoiding temptation
 - C. Doing good works
6. How do the following passages indicate a need for personal attention to walking circumspectly?
 - A. Ephesians 4:11-16
 - B. Matthew 22:29; Mark 12:24
 - C. Titus 1:16
 - D. Hosea 4:6
 - E. 2 Timothy 2:15

DISCUSSION QUESTIONS

1. How can habits help us walk circumspectly? (include Acts 17:11)
2. How does walking circumspectly compare with Matthew 7:13-14?

“For we walk by faith, not by sight” (2 Corinthians 5:7)

1. What does this verse mean in context? (Compare with Hebrews 11:1)
2. What practical lesson can we apply to ourselves when we are told to “walk by faith, not by sight”?
3. What is the role of trust when walking by faith?
4. What is the role of prayer when walking by faith? (see 1 Peter 3:10-12; 5:7)
5. How does walking in good works (Ephesians 2:10) relate to walking by faith?
6. How do the following passages indicate walking by faith?
 - A. Colossians 2:5-7
 - B. Hebrews 11:1-40 (select 2 or 3 examples)
 - C. James 2:14-26
 - D. John 20:24-29
 - E. Titus 2:12
 - F. Psalm 119:105

DISCUSSION QUESTIONS

1. Is walking by faith a blind leap? Explain.
2. How are some today walking by sight?

“Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy” (Romans 13:13)

In the King James our passage says “let us walk honestly.” The Greek for “honestly” or “properly” means “in a seemly manner, decently” (Strong’s #2156, definition by Thayer). It is the same Greek word found in 1 Corinthians 14:40 “but all things must be done *properly* and in an orderly fashion.” Seemly is a word we don’t often use. This English word means 1) Good looking, handsome (or agreeably fashioned), attractive 2) Conventionally proper: decorous (it is not seemly to brag about oneself). 3) Suited to the occasion, purpose or person: fit (all from Meriam-Webster online). The context will often help us see how we are to behave in a proper, decent manner.

1. What does romans 13:13 mean in context? (Compare with Hebrews 11:1)
2. What is meant by “as in the day” (Romans 13:13)? (see context, also 1 Thessalonians 5:4-10)
3. How do we “make no provision for the flesh” (Romans 13:14)?
4. What is the “honest” or “proper” walk from 1 Thessalonians 4:12? (see context)
5. What do the following passages teach about our walk toward outsiders?
 - A. Colossians 4:5-6
 - B. Titus 2:6-8
 - C. 1 Peter 2:12
 - D. 1 Timothy 2:9-10
 - E. Ephesians 5:3
 - F. 2 Timothy 2:24-26

DISCUSSION QUESTIONS

1. Contrast “outsiders” (Colossians 4:5) with the world’s idea that everyone will be saved. Consider Biblical language about being “in Christ” (Ephesians 1).
2. How do we know what is a “proper” or “honest” walk for the Christian?

“But I say, walk by the Spirit, and you will not carry out the desire of the flesh” (Galatians 5:16)

This lesson is based on Galatians 5:16-26. The context includes a comparison of the flesh and the Spirit. “These are in opposition to one another” (5:17). We often remember the deeds of the flesh and the fruit of the Spirit, but fail to consider the rest of the context.

1. What is meant by:
 - A. “Walk by the Spirit” (5:16)
 - B. “Led by the Spirit” (5:18)
 - C. “Live by the Spirit” (5:25)
2. Compare this passage with Romans 8:6-17, specifically verses 6, 13-14.
3. What is the result of “walking by the Spirit” (Gal. 5:16)?
4. For each word from the New American Standard, tell how walking by the spirit is seen. Try to provide an example for each. (Galatians 5:22-23)
 - A. Love
 - B. Joy
 - C. Peace
 - D. Patience
 - E. Kindness
 - F. Goodness
 - G. Faithfulness
 - H. Gentleness
 - I. Self-control
5. Who are those that are spiritual (Galatians 6:1) and what does this mean?

DISCUSSION QUESTIONS

1. How does Galatians 6:16 relate to the “walk” in chapter 5 when it says “walk by this rule”?
2. What is the connection between “walking by the Spirit” and crucifying the flesh (Galatians 5:24)?

“For it is because of these things that the wrath of God will come upon the sons of disobedience, and in them you also once walked, when you were living in them.” (Colossians 3:6-7)

As children of light who walk in the light (1 John 1:7), we must be those whose character and heart will not allow ourselves to walk in disobedience. This does not mean we are sinless, but that sin is not our walk (manner of life). We are not those who continuously sin or repeatedly return to sin.

1. How does Colossians 3:6-7 describe the one walking in disobedience?
2. What is the difference in “living in them” (v.7) and “also once walked” (v.7) in them?
3. How do the following passages describe those living in sin?
 - A. 1 John 1:6
 - B. John 8:12
 - C. 2 Thessalonians 3:11
 - D. 1 John 3:6-8
 - E. Titus 1:16
4. No one can continue in sin and please God. What specific sin is used to teach this truth?
 - A. Romans 1:28-32
 - B. Colossians 3:9
 - C. 2 Peter 2:9-10
 - D. Titus 3:10-11

Those who are walking in the light must of necessity have a firm understanding of God’s authority in their life. Only by acknowledging God’s authority would any man be willing to deny himself and not sin. God’s authority defines sin for us. Indeed, “sin is lawlessness” (1 John 3:4). To avoid sin, we must know God’s law.

5. How does Colossians 3:17 indicate a need for law keeping and recognizing God’s authority? (see also Eph. 5:20)
6. What is the proper behavior of a Christian (Rom. 13:13-14)? Explain.

DISCUSSION QUESTIONS

1. Explain the phrase “keep living by the same standard to which we have obtained” (Phil. 3:16).
2. What image are being transformed into (2 Cor. 3:18)?

*“If you are living according to the flesh, you must die;
but if by the spirit you are putting to death the deeds of the body, you will live.” (Romans 8:13)*

In preparation for this lesson, please read Romans 8:1-17. The passage is a study of opposites between those whose mind is set on the flesh and those whose mind is set on the things of the Spirit. There is no “in between state” or “almost” mind-set. Things of the flesh continue to tempt us, and we must be certain to make good decisions about what we participate in. We have come to God through Christ Jesus and must walk according to the Spirit.

1. Romans 8:5 speaks of setting our mind on things of the flesh or things of the Spirit. Provide three examples of each.

Things of the Flesh we set our minds on

- A.
- B.
- C.

Things of the Spirit we set our minds on

- A.
- B.
- C.

2. From Romans 8:1-17 what are the consequences of setting our mind on the flesh or Spirit?
3. Why is the mind set on the flesh hostile toward God (Rom. 8:7)?
4. How do we “put to death the deeds of the body” (Rom. 8:13)? (see context)
5. What should the Christian’s mind-set be toward these things of the flesh? How do we put them to death?
- A. Materialism
 - B. Pornography/lusting with eyes
 - C. Modest Attire
 - D. Disputes / Factions / Strife

DISCUSSION QUESTIONS

1. Is “putting to death the deeds of the body” (Rom. 8:13) something that has been accomplished or something that is in progress?
2. Describe the differences between “spirit of slavery” and “spirit of adoption” (Rom. 8:15)? Why is this difference significant?

“So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind” (Ephesians 4:17)

It is the desire of every person to fit in and feel “normal.” There is a real pressure to conform to the society in which we live. The prospect of being thought of as strange or a misfit is not appealing. Some who are trying to walk with God still have a desire to walk like the Gentiles. We must come to see that we are part of a different society, that being God’s Kingdom. His Kingdom is where we should desire to fit in.

1. What was the “futility of their mind” (Eph. 4:17)?
2. Why were the “Gentiles” excluded from the life of God (Eph. 4:18-19)?
3. What does the context indicate should be the walk of the believer (Eph. 4:20-24)?
4. Why is it hard for some to stop walking as the Gentiles walk? Relate how we have difficulty laying aside the old manner of life (walk).
5. How are Christians to walk differently from the world in each of the following areas:
 - A. Entertainment choices
 - B. Priorities
 - C. Family relationships
 - D. Handling difficulties and problems

DISCUSSION QUESTIONS

1. How does the heart of a believer become callous (Eph. 5:19)? How do we guard against this?
2. Define “greediness” (Eph. 5:19). Discuss how our society embodies greediness and the dangers for believers who adopt this societal view and attitude.

*“And if ye will not be reformed by me by these things, but will walk contrary unto me;
Then will I also walk contrary unto you, and will punish you yet seven times for your sins.”*

(Leviticus 26:23-24, King James Version)

The New American Standard translates “walking contrary” as “act with hostility.” God’s judgement on Israel would be a punishment, a hostility toward them. The following verses in the context speak of God’s vengeance being brought with pestilence, lack of food resulting in their cannibalism, and their cities becoming wastelands. The remaining people would go into captivity. In spite of these terrible things, the people continued to walk contrary to God.

God does extend provisions if the people would repent and return, but plainly the text speaks of those who were the children of God who chose to walk contrary to Him. Under the New Covenant those who have obeyed the gospel are the children of God, and we also have a choice of walking contrary to God or obeying Him. He also makes provision for us if we repent.

1. What changes that causes a child of God to walk contrary? (Philippians 3:17-19)
2. When do we “cross a line” and move from “Child of God” to “Enemy of the cross of Christ” (Phil. 3:17-19)? In other words, how much can we set our minds on earthly things and please God?
3. What is our state if we choose to walk contrary to God? (2 Peter 2:20-22)
4. What “hostility” results from our walking contrary to God (Rev. 2:5; 3:3; 3:16; James 4:4; Romans 8:6-7, 13; Romans 2:8-9)
5. What is necessary to move from being the “enemy of the cross of Christ” to being the “child of God” again? (Rev. 2:5; 3:3; 3:19; 2 Cor. 7:9-10)

DISCUSSION QUESTIONS

1. What responsibility do we have toward one another to ensure we do not walk contrary to God (Heb. 12:12-16)?
2. What must be our attitude toward those who walk contrary to God? (Rom. 16:17; 2 John 9-10; Titus 3:10-11; 2 Thess. 3:6, 14-15)

