

The Doctrine of Walking (The Spiritual Life)

by Dr. Robert L. Dean, Jr.

1. Lexical:

a. *peripateo*, used literally of the forward step by step motion. Or used figuratively: "To conduct oneself or behave in a particular manner; to live." The metaphorical meaning represents the entire panorama of a person's life, including both thought life and overt action. Physically, walking is one of the best forms of exercise, it works more muscles than any other activity, it develops circulation, improves breathing, supports regular elimination of waste, strengthens the heart. Thus, spiritual walking works all the spiritual skills, the "muscles" of the spiritual life, increases circulation of doctrine in the soul, improves the application of Bible doctrine, eliminates the waste of Human Viewpoint (HVP) in the soul as it is replaced by Divine Viewpoint (DVP) in the soul, and edifies or "strengthens" the soul through the construction of the soul-fortress which protects and defends the soul from the outside pressure of adversity and prosperity.

b. *stoicheo*, to walk in a straight line, used metaphorically to march in step, to march in ranks, to walk in agreement with, to walk forward in an orderly manner, to live in line with certain precepts and principles. This is used for advancing in the spiritual life under the filling of the Holy Spirit in relation to the mandates given in the Word of God under the inspiration of the Holy Spirit.

c. *orthopedeo*, to walk straight, to walk in a straight path, used in Gal. 2:14 to refer to a course of conduct

d. *poreuo*, to walk, to go about one's daily activities, to proceed, to travel, to live.

2. Walking is a crucial term to describe the characteristics of the believer's life. The overall mandate is to walk worthy, (Eph. 4:1; Col. 1:10; 1 Thess. 2:12)

a. Walk in a sphere or realm, the use of *en* plus the dative of sphere or just the dative of sphere without the preposition.

in the day (Rom. 13:13) or in the light (Eph. 5:8, 1 John 1:6), not in darkness (1 John 1:7)

walk in newness of life, Rom. 6:4 in Him (Col. 2:6)

in love (Eph. 5:2; 2 John 6)

in good works, (Eph. 2:10)

in wisdom (Col. 4:5)

in truth (2 John 4; 3 John 3,4)

NOT in the emptiness of minds, like the Gentiles, (Eph. 4:17)

Not in craftiness 2 Cor. 4:2, panourgia, deceitful cunning; utilizing teaching for your own gain, power, money, approbation.

b. *en* plus the instrumental dative of means:

by means of faith, 2 Cor. 5:7 not by means of sight

by means of the Holy Spirit (Gal. 5:16, 25)

c. According to a norm or standard (*kata* plus the accusative):

walk according to the norm of the Spirit and not the flesh, Rom. 8:4

according to love (Rom. 14:15)

NOT:

according to the norms and standards of the sin nature, Rom. 8:4

according to the standard of men, 1 Cor. 3:3

according to non- apostolic tradition, 2 Thess3:6 which is disorderly, unruly, in a licentious or antinomian manner.

according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience (Eph. 2:2)

3. In Gal 5:16 walking by means of the Spirit is contrasted with walking according to the flesh, the sin nature. Throughout Galatians and the New Testament walking is used of one of two states. The believer is in one or the other. The one is in the Spirit, according to the Spirit, also characterized by the light, promise, grace, the true Gospel; this is in contrast to the Law, morality, immorality, religion, antinomianism, the flesh, the sin nature.

4. The basis for the believer's walk is his new position in Christ, Rom. 6:4

Rom. 6:1 & What shall we say then? Are we to continue in sin that grace might increase?

Rom. 6:2 May it never be! How shall we who died to sin still live in it? (spiritual, physical, sexual, positional, carnal or temporal, operational, eternal) This is not talking about the eradication of the sin nature, this is a pernicious heresy known as perfectionism. This idea was first promoted by John Wesley then picked up in the various holiness movement in the 19th Century, referred to a "entire sanctification" a second work of grace subsequent to the cross. THE NEXT VERSE EXPLAINS

Rom. 6:3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Baptism signifies identification. At

the instant of salvation every believer is identified with Christ's death, burial, and resurrection.

Rom. 6:4 Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. [aor act subj, *peripateo*, expressing the contingency of the believer's volition]

Rom. 6:5 For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection,

Rom. 6:6 knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin;

a. The basis for walking, i.e., the Christian way of life, is our identification with Christ's death, this is positional death, which happens at the instant of salvation.

b. Positional death frees us from slavery to the sin nature (6:6), but does not free us from the presence of the sin nature. Realization and implementation of this freedom is the course of the Christian life which is a supernatural way of life based on a supernatural means, the filling of the HS.

c. The potential is there for every believer but is activated only by his volition, to carry out the mandates of walking.

d. The goal or purpose is to no longer obey the dictates of the sin nature to advance spiritually.

5. Another key verse is that the believer is to walk as a child of light because positionally he is already light. Eph. 5:8

Eph. 5:8 for you were formerly darkness, but now you are light in the Lord;
walk as children of light

Eph. 5:9 (for the fruit of the light consists in all goodness and righteousness and truth),

a. Light represents absolute perfection, darkness represents all that has been tainted by sin. Light represents the absolute righteousness of God.

1 Tim. 6:15 He who is the blessed and only Sovereign, the King of kings and Lord of lords;

1Tim. 6:16 who alone possesses immortality and dwells in unapproachable light; whom no man has seen or can see. To Him be honor and eternal dominion! Amen.

Again,

1John 1:5 And this is the message we have heard from Him and announce to

you, that God is **light**, and in Him there is no darkness at all.

How much sin does it take to violate the Righteousness of God? Only one, small, big, short, long, mental, overt,

Now what happens at salvation.

a. We become sons of light, that is a description of our basic character, light, i.e., we have positional righteousness.

John 12:36 "While you have the light, believe in the light, in order that you may become sons of light." These things Jesus spoke, and He departed and hid Himself from them.

b. We are transferred positionally into light.

1Pet. 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

Acts 26:18 to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, in order that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.'

Col. 1:13 For He delivered us from the domain [exousia, authority, power] of darkness, and transferred us to the kingdom of His beloved Son,

We are born in darkness. At salvation we are transferred into light. This is positional truth. We have that phrase right here in Christ.. In Christ is synonymous with being In the light. But this is not always our experience.

c. Scripture clearly affirms that believers still possess sin natures and thus still performs works of darkness and even though they are Sons of the Light they can live in darkness.

Rom. 13:12 The night is almost gone, and the day is at hand. Let us therefore lay aside the deeds of darkness and put on the armor of light.

Laying aside, *apotithemi*, means: "to put or take something away from its normal location, to remove, take off, expunge. The hortatory subjunctive is a form of command that emphasizes the potential determined by the use of volition, the middle voice indicates the believer participates in the results of the action. The hortatory subjunctive indicates that a believer has the option to not obey the command and continue to live in darkness. This

guarantees a life of misery in divine discipline and a loss of eternal rewards.

This indicates that though the believer is light, positional truth, this does not necessitate his living as light.

Eph. 4:22 that, in reference to your former manner of life, you lay aside (*apotithemi*) the old self, which is being corrupted in accordance with the lusts of deceit,

Eph. 4:25 Therefore, laying aside (*apotithemi*) falsehood, speak truth, each one of you, with his neighbor, for we are members of one another.

Col. 3:8 But now you also, put them all aside (*apotithemi*): anger, wrath, malice, slander, and abusive speech from your mouth.

Heb. 12:1 Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside (*apotithemi*) every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us,

James 1:21 Therefore putting aside (*apotithemi*) all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls.

1Pet. 2:1 Therefore, putting aside (*apotithemi*) all malice and all guile and hypocrisy and envy and all slander,

d. **Light and darkness are absolutes. You are either light or darkness and you either walk in light or walk in darkness. You can't be walking with one foot in both. Why not? " What fellowship has light with darkness? 2 Cor. 6:14.

How much sin violates the Righteousness of God? Any sin violates the Righteousness of God of God and wipes out fellowship.

2Cor. 13:14 The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

What effect does this have on our relationship with the Holy Spirit?

1. We quench the Holy Spirit 1 Thess 5:19; how first by despising prophetic statements, today this applies in terms of rejecting Bible doctrine.

2. Eph. 4:30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

3. Therefore, at the moment of sin we lose fellowship with God the Holy Spirit, and thus God the Trinity.

1John 1:3 what we have seen and heard we proclaim to you also, that you also may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ.

1John 1:4 And these things we write, so that our joy may be made complete.

1John 1:5 And this is the message we have heard from Him and announce to you, that God is light, and in Him there is no darkness at all.

1John 1:6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth;

1John 1:7 but 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.

Two types of punishment for sin,

P₁ Eternal, this is spiritual death, eternal separation from God. This is resolved through justification, reconciliation, redemption, atonement is is tantamount to Phase one salvation. **P₁** is resolved by **S₁**, at which time all presalvation sins are forgiven. The cross provides the basis for forgiveness of all post salvation sins, "continually cleanses," thus the believer cannot lose salvation. So **P₁** is resolved by **S₁** which provides **F₁** and the basis for **F₂**. But there are also temporal consequences for sin.

P₂ Consequences in space-time history. When Adam sinned, he instantly died spiritually. However, there were also immediate and long lasting consequences for all creation, (Gen 3:15-19; Rom. 8:20-22). Thus, the cross provides the basis for forgiveness of all unrighteousness. This is applied to presalvation sins at the instant of faith alone in Christ alone, and to post salvation sins at confession.

If forgiveness of postsalvation sins came automatically because of our position in Christ, then verse 9 would not only be unnecessary but would contradict verse 7. Verse 7 establishes the basis, and

then verse 9 articulates the precise methodology for realization of forgiveness for postsalvation sins.

Those who argue that verse 7 overrides verse 9 substitute their own subjective, allegorical opinion and violate every rule of historical, grammatical interpretation.

1. The subjunctive mood is the mood of potentiality, we may or may not walk in the light.
2. Walking in the light is experiential sanctification.
3. Walking in the light is not equivalent to being a believer.
4. When we walk in the light this is tantamount to walking by the spirit, to having a life temporarily free from sin, Because of experiential righteousness, the result is fellowship with God and with other believers.
5. Second result is cleansing but which kind. Judicial, forensic related to type P1 punishment, sp death, or P2. Type 1 is in view here, type 2 in 1 John 1:9.

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

1John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

1John 1:10 If we say that we have not sinned, we make Him a liar, and His word is not in us.

1John 2:1 My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;

The Connection between 1 John 1 and Eph. 5 is found in the principle of walking in the light. Those that walk in the light of Eph. 5 are filled with the Spirit (5:18), those that walk in the light in 1 John 1 are those that have acknowledged their sins in privacy to God the Father. Thus, the acknowledgment of sins is the key for transferring the believer from an experiential walk in darkness to an experiential walk in the light and being filled by means of the HS.

Summary

- 1) Walking in the light refers to the Christian living His life in fellowship with God applying Bible doctrine.
- 2) Just as the darkness is incompatible with light, so sin patterns, whether overt, mental, or verbal are incompatible with fellowship with God.
- 3) When we sin we quit walking in the light and begin walking in darkness; we reject grace, and we reject Bible doctrine.
- 4) Walking in darkness is an absolute that is compared to other absolutes in Eph. 5, foolish vs wise, drunk vs filled with the Spirit.
- 5) The command to be filled with the Spirit is tantamount to the mandate to walk.
- 6) The continuous light metaphor in Eph. 5 and 1 John 1 shows a connection between fellowship with God and the filling of the Holy Spirit.
- 7) Conclusion: Recovery from the darkness is through the use of 1 John 1:9. But the emphasis in walking, continuous residence in the light under the filling of the Holy Spirit, is on movement, progression, spiritual growth. Confession merely restores the believer to a position where He can advance, now he must remain in fellowship, learn and apply doctrine, this is the walk by means of the Spirit.

6. The precedence for walking in the light is found in 1John 2:6 the one who says he abides in Him ought himself to walk in the same manner as He walked. Jesus Christ walked in continual dependence on God the HS and thus established the precedent for the believer's walk by means of God the HS>

7. The Christian Walk is based on the Faith Rest Drill, 2 Cor. 5:7, with Col. 2:6: "As we received Him," how did we receive Him, faith alone in Christ alone.

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