

In Lesson Six, “The Practices of the Believer”, we said Believers are to, “**Walk worthy**”

*Ephesians 4.1 I therefore, the prisoner of the Lord, beseech you that ye **walk worthy** of the vocation wherewith ye are called,*

The word *worthy* has the idea of “matching up”: our actions should match our words, and our outward presentation should match our inward convictions. To “walk worthy” of our calling means to live up to that calling, to live in such a way as to honor God as we complete His course of action for us.

We saw that in In [Colossians 1](#), walking worthy is tied to four personal characteristics:

- 1) being fruitful in every good work
- 2) steadily increasing in the knowledge of God
- 3) using the power of God to joyfully endure and patiently persevere, and
- 4) giving thanks to the Father for what He has done.

[Ephesians Study 6 | Precept Austin](#)

Based upon unfathomable riches in Christ and his prayer, Paul concludes. **Believers are to walk worthy of the calling to which we have been called.** This marks the transition from positional to practical truth, from principle to practice. Right practice must always be based on right principle. It is impossible to have a Christian lifestyle without knowing the realities of the life that Christ has provided.

The word walk is used figuratively to picture one's conduct or manner of life. The picture is powerful because walking consists of taking one step, then another, then another, each step indicating that the person walking is making steady progress. That is Paul's desire for these Gentile believers - that their spiritual walk would be one of progress (the theological term is progressive sanctification).

In Lesson 6 We saw The Character of the Worthy Walk is one of:

Humility - not thinking highly of self. It is lowliness of mind - see Jesus' example Mt 11:29-30, Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

God is opposed to the proud but gives grace to the humble. Grace will facilitate a worthy walk that promotes unity rather than division. The opposite of humility is pride, which is divisive not uniting.

Gentleness- meekness, the quality of not being overly impressed by a sense of one's self-importance. A fruit of the Spirit (Gal 5:23) thus it is not a natural trait but a supernatural one. Again Jesus is the example, entering Jerusalem as the King of Jews, yet knowing He would be rejected...

“Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.” Mt 21:5

Patience - literally long temper (as opposed to "short tempered"), far off passion. It pictures a "long (emotional) fuse" before exploding! The patient person endures negative circumstances and refuses to give in to them. It is that attitude which can bear up under provocation. It is a state of emotional quietness in the face of unfavorable circumstances.

Patience is the first attribute of love (1Cor 13:4)! It is also a fruit of the Spirit (Gal 5:22), and thus is supernatural. Because we possess surpassing power in Christ. Strengthened with power through His Spirit in the inner man. According to His power which works (energizes) believers on the inside.

[Walking Worthily \(1 Thessalonians 2:12\) by Alexander MacLaren \(blueletterbible.org\)](#)

First of all, we have this passage of my text, and the other one to which I have referred, 'Walking worthy of the Lord,' by whom we are to understand Christ. We may put these together and say that the **whole sum of Christian duty lies in conformity to the character of a Divine Person with whom we have loving relations.**

Again, when we say, 'Walk worthy of God,' we mean two things—one, 'Do after His example,' and the other, 'Render back to Him what He deserves for what He has done to you.' And so this law bids us measure, by the side of that great love that died on the Cross for us all, our poor imperfect returns of gratitude and of service.

Secondly, a word about the next form of this all-embracing precept. The whole law of our Christian life may be gathered up in another correspondence, '**Walk worthy of the Gospel' (Phil. 1:27), in a manner conformed to that great message of God's love to us.**

That covers substantially the same ground as we have already been going over, but it presents the same ideas in a different light. It presents the Gospel as a rule of conduct. Now people have always been apt to think of it more as a message of deliverance than as a practical guide, as we all need to make an effort to prevent our natural indolence and selfishness from making us forget that the Gospel is quite as much a rule of conduct as a message of pardon.

It is both by the same act. In the very facts on which our redemption depends lies the law of our lives.

1. The Believer Is Made Free from the Rule of Sin

- a. Does not mean sinless perfection
- b. Does not mean we are free from our sinful nature
- c. Does not mean we are free from temptation

Romans 6.7-11 For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him:

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

1. We must know that our old self was crucified with Christ (Ro 6:6).
2. We must consider ourselves to be dead to sin (Ro 6:11).
3. We must present the members of our body as instruments of righteousness to God (Ro 6:13).

The secret of daily victory over our fallen flesh is found in practicing three Biblical truths: **Know**, **reckon**, and **yield**.

1. **KNOW THE FACTS** ([Romans 6:1-10](#))
2. **CONSIDER** or **RECKON daily the FACTS as TRUE** ([Romans 6:11+](#))
3. **YIELD** or **OFFER YOUR BODY daily to GOD** ([Romans 6:12](#), [13](#), [14+](#))

Spurgeon in his notes on [Romans 6:11](#) writes...

How intimately the believer's duties are interwoven with his privileges! Because he is alive unto God, he is to renounce sin, since that corrupt thing belongs to his estate of death. How intimately both his duties and his privileges are bound up with Christ Jesus his Lord! How thoughtful ought we to be upon these matters, reckoning what is right and fit and carrying out that reckoning to its practical issues.

1. We are dead with Christ to sin by having borne the punishment in him. In Christ we have endured the death penalty and are regarded as dead by the law (see notes [Romans 6:6](#); [6:7](#)).
2. We are risen with him into a justified condition and have reached a new life (see note [Romans 6:8](#)).
3. We can no more come under sin again than he can (see note [Romans 6:9](#)).
4. We are therefore forever dead to its guilt and reigning power: "Sin shall not have dominion over you" (see notes [Romans 6:12](#); [13](#); [14](#)).

2. The Believer Is Made the Servant of Righteousness

*But seek ye first the kingdom of God, and his **righteousness**; and all these things shall be added unto you. Matthew 6.33*

Righteousness is an attribute that belongs to God, the Lawgiver, and is manifested in His laws. No man can be justified by his own works apart from God's ordinance. Therefore, righteousness is a wonderful gift from God to humanity through His love: it is the God-given quality imputed to man upon believing in the Son of God.

[Study Guide for Matthew 6 by David Guzik \(blueletterbible.org\)](#)

4. ([Matthew 6:33](#)) Summary: Put God's kingdom first — He will take care of these things!

“But seek first the kingdom of God and His righteousness, and all these things shall be added to you.”

a. **But seek first the kingdom of God:** This must be the rule of our life when ordering our priorities. Yet it is wrong to think that this is just another priority to fit onto our list of priorities — and to put at the top. Instead, in everything we do, we **seek first the kingdom of God.**

i. For example, we rarely have to choose between honoring God and loving our wives or being good workers. We honor God and **seek first the kingdom of God** by being good husbands and good workers.

ii. We should also remember this statement in its immediate context. Jesus reminds us that our physical well-being is not a worthy object to devote our lives unto. If you think it is worthy that your god is mammon, then your life is cursed with worry, and you live life too much like an animal, concerned mostly with physical needs.

iii. Jesus didn't just tell them to stop worrying; He told them to replace worry with a concern for the kingdom of God. A habit or a passion can only be given up for a greater habit or passion.

iv. “What this verse demands is, therefore, a commitment to find and to do the will of God, to ally oneself totally with his purpose. And this commitment must come first.” (France)

[What Is Righteousness? \(christianity.com\)](http://christianity.com)

As we live in a world where people tend to believe that their ways are right in their own eyes, we find it is hard for many to accept the absolute standard of righteousness. True or false becomes relative, and many believe they can do whatever they think or feel is right. Here we will discover why the Bible's views on righteousness stand out among the different views and values this world tries to offer.

The Righteousness of Man vs. The Righteousness of God

Righteousness, in human standards, is defined as “the quality of being morally true or justifiable.” The justification is made according to the conformity of behavior with the regulation (or constitution, in the context of a nation).

In its deeper **spiritual meaning**, righteousness is the quality of being right in the eyes of God, including *character* (nature), *conscience* (attitude), *conduct* (action), and *command* (word). Righteousness is, therefore, based upon God's standard because He is the ultimate Lawgiver ([Isaiah 33:22](#)).

The laws of nature, such as gravity, motion, energy conservation, etc. are originated by the Creator and reveal that the God of the universe is the God of order ([Psalm 33:5](#), [36:6](#)). The laws of God, however, do not only comprise the laws of nature. In the Bible, the laws of God are demonstrated in His righteousness, which regulates the God-human relationship as the foundation of the relationship between humans and their neighbors ([Psalm 9:8](#)).

Righteousness is a God-centered attribute: no man can attain it through his own efforts apart from His ordinance. We, humans, are inclined to follow our own paths and use our own ways, instead of God's. (Notice that this selfish desire for the independence from God is in our nature, we need nobody to teach us that, but we always need discipline to remain faithful in the path of God). In comparison to God's righteousness, our righteous deeds are "nothing but filthy rags" ([Isaiah 64:6](#)).

But here is the good news: righteousness is not being legalistic — it is not about our achievements in "God's school of law." Righteousness is a wonderful gift from God to humanity through Christ's act of love. Let us now see how the righteousness of God is manifested consistently throughout the Bible.

The Righteousness of God in the Old Testament

Since the fall of man, sin entered the world and caused wickedness in the human heart. In consequence, the law is necessarily given due to human's rebellious nature. While righteousness is accounted for those who carefully observe *all* God's commandments ([Deuteronomy 6:25, 13:17-18](#)), the law reveals to us that no man can satisfy all its requirements. It exposes our helplessness toward accomplishing God's perfect standard.

Amazingly, God has always rewarded man with His righteousness by faith, not by works (even since the Old Testament era). The word *righteousness* in the Bible first appears in the account of God's covenant with Abram when he believed in His promise of his future offspring ([Genesis 15:6](#)); that was even before he was called Abraham, a father of many nations (signifying that God's plan would never fail despite our past behaviors).

The way of righteousness leads to life, not death ([Proverbs 12:28](#)) because God is the ultimate source of life. It means that righteousness belongs to God alone and therefore as we pursue God, we surely find His righteousness. Pursuing God's righteousness means putting God at the center of our lives. And here is the truth: God takes pleasure in those who pursue righteousness ([Proverbs 15:9, 21:3, 21:21](#)).

The Righteousness of God in the New Testament

Since the death and [resurrection](#) of Christ, the purpose of the law has been fulfilled and as a result, everyone who believes in Him is made right with God ([Romans 3:22, 10:4](#)). Christ is the perfect revelation of God, thus our faith in Him leads us to the righteousness of God ([Romans 1:17](#)). Believing in Christ is the work of faith, not the work of the flesh, which produces righteousness ([Romans 4:5-6](#)). Stated another way, righteousness is the God-given quality imputed to man upon believing in Christ.

When Jesus died on [the cross](#), He bore all sins of humanity and became sin for us. As a result, everyone who believes in Him is made righteous with God ([2 Corinthians 5:21, 1 Peter 2:24](#)). The relationship between God and man, which was broken because of sin, is restored through

the sacrifice of Jesus, the Lamb of God. Remarkably, Jesus Himself once revealed to Nicodemus the way He would die long before His crucifixion:

“And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life” ([John 3:14-15](#)).

What Does This Mean for Christians Today?

Now, the importance of pursuing righteousness is also commanded by Jesus ([Matthew 6:33](#)) and Paul ([1 Timothy 6:11](#)). Just as in the Old Testament, there is God’s favor for those who live for His righteousness ([Matthew 5:6, 10](#)). And even those who believe in Jesus Christ have become the children of God ([John 1:12](#)). In Him, we are forever loved by God unconditionally, just as children are forever loved by their parents no matter what. We are accepted and justified not by our own goodness but by the perfect love of God. This grace and mercy of God does not mean a license to sin (of course!). Having been so tremendously loved by the Heavenly Father, we are to express our gratefulness by continuously living in His righteousness. To God be the glory!

[Romans 6:18-20 Commentary | Precept Austin](#)

Having been set free from the evil nature, the believer was constituted a slave of righteousness. Believers have changed masters, no longer slaves of **Sin**, but instead slaves of **Righteousness**. There is no middle ground, no “no man’s land” in this war. Believers are no longer free to do whatever they desire. They are free only to do that which is consistent with the character of God. True freedom is freedom from the ruthless tyrant **Sin**. Now that we are in Christ, we are slaves who do what God approves of. Our new master is personified as "**Righteousness**".

3. The Believer is given a New Service

- a. A new Master – Christ, by redemption – price paid, By birth – spiritual
- b. A new freedom- By truth – John 8:32, By release – Gal 5:1
- c. A voluntary service
- d. A joyful service
- e. A fulfilling service
- f. A fruitful service