

# Parental Pastoring

## I Thess 2:7-12

<sup>7</sup> But we were gentle among you, just as a nursing *mother* cherishes her own children. <sup>8</sup> So, affectionately longing for you, we were well pleased to impart to you not only the gospel of God, but also our own lives, because you had become dear to us. <sup>9</sup> For you remember, brethren, our labor and toil; for laboring night and day, that we might not be a burden to any of you, we preached to you the gospel of God.

<sup>10</sup> You *are* witnesses, and God *also*, how devoutly and justly and blamelessly we behaved ourselves among you who believe; <sup>11</sup> as you know how we exhorted, and comforted, and charged every one of you, as a father *does* his own children, <sup>12</sup> that you would walk worthy of God who calls you into His own kingdom and glory.

## Introduction

### **Maybe Preschool Is the Problem**

By JENNIFER STEINHAUER

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“Six out of every 1,000 preschool children are asked to pack up their Goldfish crackers and never return to nursery school - expelled at the tender age of 4”

In an article written in The Trumpet.

Yale University's Child Study Center reports that about 5,000 preschoolers are expelled every year, a number that is triple that of most K-12 public schools (*USA Today*, May 16). Researchers say this proof supports "what observers say is a worsening behavior problem among very young students" (*ibid.*). Further indication of behavioral problems can be seen in a survey conducted in four large child-care centers, which reported that 18 percent of their 2- to 5-year-olds were at risk of being expelled (*Christian Science Monitor*, May 18). Conduct that put these children at risk included "biting, destruction of property, and temper tantrums" (*ibid.*).

Researchers believe more programs are needed to support teachers who deal with behavioral problems. What's really needed is for parents to take an active role in preparing their children for school. Many children are pushed into preschool programs before they are ready. Walter Gilliam, the author of the Yale report, told reporters that "these 3- and 4-year-olds are barely out of diapers" (*USA Today*, *op. cit.*). Parents have a responsibility to make sure their young children go to school when they are old enough and have been thoroughly prepared to learn. Right behavior, including basic skills such as sitting still, politeness and listening, needs to be taught to children before they can be expected to succeed at school. Without these skills, preschoolers are ill-equipped to receive a proper education *themselves* and disrupt the process of learning for others. In such cases, teachers are left with few options besides expulsion."

Last week, British newspapers reported that a research study had indicated that children raised by their mothers perform better than those who spend time in daycare or other institutional settings

*The Times* [London] put it this way: *It's official: babies do better with mother. One of the most detailed studies of childcare has concluded that young children who are looked after by their mothers do significantly better in developmental tests than those cared for in nurseries, by childminders or relatives. The six-year study of 1,200 children by the childcare expert Penelope Leach will reignite the controversy over the best way to bring up young children.*

Consider this statement: *Purnima Tanuku, the chief executive of the National Day Nurseries Association, said: "Day nurseries provide an ideal environment for the care and education of children up to five and 78 per cent of working mothers say that a nursery is their ideal child care."* How can anyone make such a statement with a straight face. How many parents are truly ready to classify daycare centers as a "ideal environment" for the care of children?

Mary Eberstadt was interviewed by Al Molher on a program entitled "Thinking in public".... she was special assistant to Ambassador Jeanne Kirkpatrick at the U.S. Mission to the United Nations. She's now a research fellow at the Hoover Institution, a widely published author, and one of America's most influential public intellectuals.

She stated when day care is linked to adverse behaviors like biting and other forms of childhood violence, people have popped up to say, well this is a good thing because it means that they're having to deal with stress at an early age.

In a Question Answer time with John MacArthur, Phil Johnson, ask this question.

PHIL: One of **the big debates** that's sort of out there today is about the **propriety or impropriety of multi-site churches where they'll use video to broadcast the pastor's message to various locations in a community.** And now even all around the United States. What are your thoughts about multi-site churches where one pastor teaches a group of churches by video?

JOHN: **I don't think there's any place in the life of the church for a flat-screen pastor, I really don't. Look, if you're going to be a pastor, what is required of you if you're going to be a pastor? You go to 1 Timothy 3, you go to Titus 1, and it lays it out. Your life has to be above reproach. You have to have proven that you're the leader of your family. You have to be hospitable. You have to be not given to anger. It gives you all those qualifications. How do you know anything about a flat-screen face three miles away from where you are? What kind of shepherding is that? What kind of pastor is that? That's no pastor at all. That is not a pastor.**

**I've heard those kind of discussions. I've heard those debates. And I think it's a sad day when people are being taught by someone about whom they know absolutely nothing.**

Now you can read a book by somebody you don't know. You can listen to a radio program by somebody you don't know. You can

listen to a tape and all of that. But when you talk about the shepherd of your soul, this is somebody that has to be a part of your life, that you trust and you know and you're in a community of people that have learned to love him and trust him and know his family. I think it's a tragic thing. I think if you drove me to a kind of bottom line here, and you've been known to do that, I would say...I'm so glad for the revival for Reformed Theology. I'm so glad that there are lots of people that are getting in on Reformed Theology and talking about imputed righteousness and talking about justification. I'm really glad for all of that. I'm glad for a grasping of Reformed soteriology.

But, **it (The resurgence of Young Reformers) is a terribly incomplete movement because they have such an abysmal understanding of ecclesiology, they don't understand the church.** Many of these mega places with these flat-screened kind of hi-tech rock concert places are anything but a church. They're a repeated event. **They're typically a repeated youth event. It doesn't have anything to do with the church. They're not multi-generational. They don't care for people from the cradle to the grave. They're not pouring themselves into the lives of people, shepherding people. They're talking about how much broader they can get rather than how much deeper they can get. How many more people can they touch superficially, not how many people can they touch personally and deeply. That's not pastoring...that is not pastoring.**

I'm deeply concerned about the sad state of ecclesiology. And I will just tell you, talking to our friend Al Mohler about this and he said, there are about four or five of these kinds of things that are very successful and all the rest of them are real small, sort of unsuccessful efforts at repeating this. That is not a biblical model for being a pastor. People need to be shepherded by the man that God puts into their life as their shepherd wherever they are and it doesn't need to me living here, doing it somewhere else in America.

## I. Paul's Compassion

<sup>7</sup> But we were gentle among you, just as a nursing *mother* cherishes her own children. <sup>8</sup> So, affectionately longing for you, we were well pleased to impart to you not only the gospel of God, but also our own lives, because you had become dear to us.

**But (alla)** introduces a strong contrast...Instead of using apostolic authority, they used only the most kind and gentle methods to win them and to promote their peace and order

**Proved (1096) (ginomai)** means to come into existence. And so literally "we **became** gentle in your midst".

**Gentle (2261) (epios)** means placid, gentle, mild, easy, compliant (like a nursing mother). In fact **epios** was frequently used by Greek writers as characterizing a nurse with trying children or a teacher with refractory scholars, or of parents toward their children. We find **epios** in a secular Greek writing which describes "a day **favorable** (**epios**) for beginning a thing". **Epios** was used to describe medicines as soothing or assuaging.

**Criswell** writes that...

Paul uses the imagery of the nursery at feeding time. Paul didn't feed on them; he fed them. The Greek word **trophos** (meaning "nursing mother") is a tender and vivid picture of Paul's heart for the church. It should move the Thessalonians to hold him in high regard so that his influence might continue throughout the lifetime of his spiritual children. The word "cherishes" further emphasizes the nursing mother's activity as well as her attitude. (Criswell, W A. *Believer's Study Bible: New King James Version*. 1991. Thomas Nelson)

**MacArthur** notes that...

As the phrase her own children indicates, Paul was no paid surrogate mother or modern-style, hired day care worker. The apostle exhibited the same feelings as a nursing mother when he cared for the Thessalonians' spiritual needs. This picture is usually foreign to all leaders outside the true church of Jesus Christ. In fact, for most, it would appear to be sentimental, weak, and unproductive. The standard for worldly leadership is to accomplish the leader's desires through people. In the church, pastors have the privilege of seeing things God desires done in people. That changes the dynamic. As good parents are concerned about their children's hearts, so are good pastors. The preceding metaphors make that clear. (MacArthur, John: *1 & 2 Thessalonians*. Moody Press or Logos)

**Tenderly cares** (2282)(**thalpo**) primarily means to heat, to soften by heat, then, to keep warm, as of birds covering their young with their feathers. Josephus, Ant. 7, 343 uses **thalpo** in his description of a young woman who provided warmth for King David.

In the present use the picture is of loving mother who would take her infant in her arms to warm the child with her own body heat.

This vivid picture illustrates the kind of personal care the Thessalonians received from Paul.

**Thalpo** is used one other time in the NT by Paul in [Ephesians 5](#) describing Christ and the Church...

for no one ever hated his own flesh, but nourishes and **cherishes** (thalpo) it, just as Christ also does the church ([Ep 5:29-note](#))

**Comment:** Husbands are to provide a secure, warm place for their wives. The [Septuagint \(LXX\)](#) usages of **thalpo** suggest that men are to provide their wives with a nest, which pictures a place of a security, a place of warmth, and a place of nourishment.

**<sup>8</sup> So, affectionately longing for you, we were well pleased to impart to you not only the gospel of God, but also our own lives, because you had become dear to us.**

**Affectionately longing for you** (**homeiromai** or **himeíromai** from **hímeros** = a longing or yearning after) means to desire, to be affectionately desirous of. The word expresses an experiencing of a strong feeling intensified by an inner attachment and thus a longing for, having a strong affection for or loving very much.

**Homeiromai** means to long for someone passionately and earnestly, and, being linked to a mother's love, is intended here to express an affection so deep and compelling as to be unsurpassed.

**Homeiromai** is used only here in Scripture and indicates the yearning love of a mother for her children. Paul's pastoral heart is laid bare in these verses as he continues the figure of the nursing



mother picturing her as not satisfied with nursing the child, but interesting herself affectionately in all that concerns the child.

**pleased to impart to you...**  
**the gospel of God, but also our own lives**

We see a similar thought expressed by Paul in other NT passages ...

(Paul declaring to the Ephesian elders in their last encounter) I do not consider my life of any account as dear to myself, in order that I may finish my course, and the ministry which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God. ([Acts 20:24](#))

And I will most gladly spend and be expended (consumed) for your souls. If I love you the more, am I to be loved the less? ([2Corinthians 12:15](#))

But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all. ([Php 2:17](#))

**Well pleased** (2106) (**eudokeo [word study]** from **eu** = well + **dokeo** = think) means to think well of, approve of or take pleasure in. Paul is saying in essence that this imparting (gospel and souls) was actually done as a free and deliberate choice. The word denotes a predetermination of the will and could be rendered something like “we esteemed it good.”

**Vincent** writes that Paul's use of the **imperfect tense** for eudokeo could be rendered

we continued to entertain and manifest our affectionate solicitude (Or as Wuest has it "we constantly took delight")

**Impart** (3330) (**metadidomi** from **metá** = with, denoting association + **dídomi** = to give) means to share with someone else what one has, and has the nuances of to impart, to communicate, to give a share or part of. It means refers to transferring something to another.

**MacArthur** explains that **metadidomi**...

means to share, or give someone something of which one retains a part. That is exactly what happens when Christians impart to other people divine truth. They give someone else the good news of salvation, yet without losing possession of it themselves. (MacArthur, John: 1 & 2 Thessalonians. Moody Press or Logos)

## Lives

**Psuche** denotes their inner being, their entire personality. Literally, they gave up their souls—their real inner beings—not so much to die for them but to live for the sake of the Thessalonians. Along with their preaching went an unstinting outpouring of their innermost self. It sets the true standard of pastoral service and is the key to a vital ministry. Such a ministry is costly but it is the antidote to the blight of professionalism. There was nothing superficial or partial about their sacrificial service.

## II. Paul's Conduct

**<sup>9</sup> For you remember, brethren, our labor and toil; for laboring night and day, that we might not be a burden to any of you, we preached to you the gospel of God.**

**McGee** feels Paul is continuing his picture of...

a mother's work. We are familiar with the expression:

"Man's work is from sun to sun, but a woman's work [or a mother's work] is never done." A mother is not a paid nurse. Paul is saying that he wasn't a paid nurse who worked by the hour. He wasn't a hired baby-sitter. He did not belong to a union. Have you ever heard of a mothers' union which insisted a mother would work only for eight hours of the day? Have you known any mothers who punch the clock and then turn away from their crying babies because they refuse to work anymore? Maybe some mothers will work out some kind of union agreement like that, but I don't think real mothers would want it. Mothers work a little differently—**night and day**.

(McGee, J V: Thru the Bible Commentary: Thomas Nelson or Logos)

**Labor and hardship** - **Lightfoot** points out the distinction between the two when he writes

**Kopos** (from kopto) is properly a 'blow' or 'bruise,' and hence signifies 'wear and tear,' the fatigue arising from continued labour, and hence the labor which brings on lassitude. In **mochthos** on the other hand the leading notion is that of struggling to overcome difficulties.

**Labor** (2873) (**kopos** [word study] from **kopto** = chop, cut down, strike) (See also study on related verb **kopiao**) primarily, refers to beating or smiting as a sign of sorrow and then sorrow

itself. fatigue) As labor it involves toil and weariness and sorrow. **Kopos** conveys the idea of arduous, wearying toil involving sweat and fatigue and emphasizes the weariness which follows on the straining of all of one's powers to the utmost. In secular Greek **kopos** means “beating,” “weariness as though one had been beaten,” and the “exertion” or “trouble” which causes this state. In prose it is the proper word for physical tiredness induced by work, exertion or heat.

It was not easy to make tents and minister the Word at the same time. No wonder Paul labored “night and day”!

**Hardship** (3449) (**mochthos** from **mógos** = labor, toil) means toil, painfulness, travail, afflicting and wearisome labor. Hardship, struggle, strenuous toil. It refers to hard and difficult labor involving suffering and implying an unusual exertion of energy and effort.

The word refers to the trouble and pain of arduous work and the leading notion is that of struggling to overcome difficulties.

There are 2 other uses of **mochthos** in the NT...

**2 Corinthians 11:27** I have been in labor (kopos) and **hardship** (mochthos), through many sleepless nights, in hunger and thirst, often without food, in cold and exposure.

**2 Thessalonians 3:8** nor did we eat anyone's bread without paying for it, but with labor (kopos) and **hardship** (mochthos) we kept working night and day so that we might not be a burden to any of you;

**for laboring night and day, that we might not be a burden to any of you,**

in a similar vein **Paul** wrote to the Church at Corinth reminding them...

and we toil, working with our own hands; when we are reviled, we bless; when we are persecuted, we endure ([1Cor 4:12](#))

If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things, that we may cause no hindrance to the gospel of Christ (egkope = impediment from egkopto which in classic Greek was used as a military metaphor meaning to cut in on, throw obstacles in the way of, or cut up the road so that normal movement is impossible) ([1Cor 9:12](#))

**Paul** spoke of his manual labor in **Acts**...

(Paul came to Corinth to join Aquila and Priscilla) and because he was of the same trade, he stayed with them and they were working; for by trade they were tent-makers. ([Acts 18:3](#))

(At Paul's last face to face address to the elders at Ephesus) You yourselves know that these hands ministered to my own needs and to the men who were with me. ([Acts 20:34](#))

**Laboring** (*ergazomai*) means to engage in an activity involving considerable expenditure of effort.

**we preached to you the gospel of God.**

**Kerusso** does not carry within it the content or nature of the message which is proclaimed. The context usually indicates what is being preached or qualifying phrase must be used for that

purpose. In the New Testament, the word is used either with a qualifying phrase such as “the gospel” (Mark 16:15), or the contents of the proclamation are given as in Revelation 5:2, or it is used alone without the contents of the message being given as in Romans 10:15.

### **R. C. H. Lenski** comments

The point to be noted is that to preach is not to argue, reason, dispute, or convince by intellectual proof, against all of which a keen intellect may bring counterargument. We simply state in public or testify to all men the truth which God bids us state. No argument can assail the truth presented in this announcement or testimony. Men either believe the truth, as all sane men should, or refuse to believe it, as only fools venture to do” (The Interpretation of St. Matthew’s Gospel [Minneapolis: Augsburg, 1964], p. 168).

**Kerusso** like its synonym **euaggelizo**, is especially used of preaching the gospel with the distinction lying in the literal significance where **kerusso** signifies to proclaim as a herald (kerux) and **euaggelizo** means to announce a good message or declare good tidings. Stated another way **euaggelizo** stresses the content while **kerusso** emphasizes the manner of the proclamation. **Kerusso** also conveys a sense of urgency with which the proclamation is made. Similarly while **didasko** relates to explaining a message, **kerusso** relates to announcing it, proclaiming openly something which has been done.

**Vance Havner** once said

It is not the business of the preacher to fill the house. It is his business to fill the pulpit.

Similarly **Dwight L. Moody** (1837-99) claimed

The best way to revive a church is to build a fire in the pulpit

**John Ruskin** (1819-1900) remarked  
Preaching is 30 minutes in which to raise the dead.

**Hunter** writing on **kerusso** says that...

In the New Testament the verb does not mean 'to give an informative or hortatory or edifying discourse expressed in beautifully arranged words with a melodious voice; it means to proclaim an event

### III. Paul's Consecration

<sup>10</sup> You *are* witnesses, and God *also*, how devoutly and justly and blamelessly we behaved ourselves among you who believe;

**Devoutly** (3743) (**hosíōs** from **hósios** = sacred, holy) means sacredly or marked by a conscientious regard for divine law in a way pleasing to God, in a holy manner. It means to carefully fulfill the duties God gives to a person. **Hosios** points to an inner disposition that gives regard to the sanctities of life. **Hosios** is an adverb which is marked by a conscientious regard for divine law so that one behaves in a way pleasing to God or in a holy manner. This is the only use of hosios in the NT and there is only one use in the Septuagint (LXX) ...

**justly**

**Uprightly** (1346) (**dikaíos** from **dike** = right) describes being in accordance with what God requires or being in accordance with

God's compelling standards. Here Paul is not referring to the "righteousness (dikaios) of the Law" but to the practical righteousness that God works out in our lives as we yield to Him. In short, **dikaios** means manifesting right conduct, waking morally upright outwardly or in a right way which is in accordance with what God requires. It is a more general description of observable "rightness" in all aspects of life.

The missionaries' conduct came up to the full standard of what was right or just and concordant to the performance of the duties of life.

**Blamelessly** (274) (**améemptōs** from the noun **ámemptos** from **a** = negates following word + **mémphomai** = find fault) means irreproachably, faultlessly. The noun describes that which is without defect or blemish and thus describes **not being able to find fault in someone** or some thing (cf use in [He 8:7 {note}](#) regarding the Old Covenant). The idea is that the person is such that he or she is without the possibility of rightful charge being brought against them. Paul and his companions' life before the Thessalonians was such that there was no legitimate ground for accusation. This doesn't mean that his enemies didn't accuse him—because they did—but the charges didn't stick.

**McGee** makes a good point...

People will say ugly things about you, but the important thing is to make sure the criticisms are not true. Paul and his companions maintained a holy life. A holy life does count. It has nothing to do with obtaining your salvation, but it has everything to do with the salvation of folk around you, because they are watching you. (McGee, J V: [Thru the Bible Commentary: Thomas Nelson or Logos](#))

**Spurgeon** comments that...



Brethren, we shall not win success unless we hunt for it by careful lives. You wish to see your Sunday-school class converted. You are anxious to be blest on your tract-district. You want to see that little mission-hall crowded, and souls converted. Begin by looking to your own life. As the man is, depend upon it, so will his life-work be. There will not come out of any one of us that which is not in us. You must fill the pitcher, or you cannot go round and fill the cups of those who thirstily ask you for water

Personal piety is the back-bone of success in the service of God. Be you sure of that. Our mistakes and blunders in the work itself usually originate in faults in the closet, faults in the family, faults in our own souls. If we were better, our works would be better. If we walk contrary to God, he will walk contrary to us

We cannot be too careful of our conduct if we aspire to be used of the Lord.

## **IV. Paul's Communication**

Paul now employs a second parental metaphor, this time of a **father**

**<sup>11</sup> as you know how we exhorted, and comforted, and charged every one of you, as a father *does* his own children,**

**exhorted**

\_([parakaleo \[word study\]](#) from para = side of, alongside, beside + [kaleo \[word study\]](#) = call) means literally to call one alongside, to call someone to oneself, to call for, to summon. Parakaleo can include the idea of giving help or aid but the primary sense in the NT is to urge someone to take some action, especially some ethical course of action. Sometimes the word means convey the idea of comfort, sometimes of exhortation but always at the root there is the idea of enabling a person to meet some difficult situation with confidence and with gallantry.

Example, How a Father may, help his children learn to ride a bike, or drive a car. We come along side and support and help till they can do it on there on.

In classic Greek [parakaleo](#) was used of exhorting troops about to go into battle. One of the Greek historians has an instructive use of [parakaleo](#) in his description of a Greek regiment which had lost heart and was utterly dejected. The general sent a leader to talk to it to such purpose that courage was reborn and a body of dispirited men became fit again for heroic action. That is what [parakaleo](#) means

### **comforted**

([paramutheomai](#) from para = towards, beside, pictures one coming to another's side of one to stimulate or comfort + [muthéomai](#) = to speak from [múthos](#) = a tale, myth, speech) literally means to speak to someone coming close to his or her side and speak to them in a friendly way. The meaning can develop along two main lines -- with reference to rousing up someone's will about what ought to be done (admonish to something) or with reference to what has happened rousing

up hope for a good outcome (to console about something, cheer up - as in a secular use - "consolation for Alexander when he was depressed") It was used in secular Greek especially in connection with death or other tragic events.

**paramutheomai** is used in John 11 referring to the consolation given to Lazarus' grieving family. Thus it was a word reserved for the tender, restorative, compassionate uplifting needed by a struggling, burdened, heartbroken spiritual child.

### charged

**marturomai** from **mártus** = witness) (See related word studies - [epimartureo](#); [diamarturomai](#)) in its original sense meant summon to witness and thus conveys the idea of testifying in affirmation or exhortation.

The idea of implore is to beg earnestly or even desperately. Interestingly, the English word implore is from the Latin *implorare* meaning to "invoke with tears" with a suggestion of greater urgency or anguished appeal!

**McGee** states that **marturomai**...

has a note of severity in it—it involves discipline. It is a virile word, a robust, firm, masculine word. I'm afraid that we find a lot of sissy preaching in our pulpits today. The popular thing is to have a little *sermonette* given by a *preacherette* to *Christianettes*. There is so little urgency. Someone has defined the average church service in a liberal church as when a mild-mannered man gets up before a group of mild-mannered people and urges them to be more mild-mannered. Oh, that is sickening, my friend!

**Marturomai** is used 4 other times in the NT...

**Acts 20:26** Therefore I **testify** to you this day, that I am innocent of the blood of all men.

**Acts 26:22** And so, having obtained help from God, I stand to this day **testifying** both to small and great, stating nothing but what the Prophets and Moses said was going to take place

**Galatians 5:3** And I **testify** again to every man who receives circumcision, that he is under obligation to keep the whole Law.

**Ephesians 4:17** (Note) This I say therefore, and **affirm** together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind,

You can sense in these verses the severity of the the pronouncement

**Hiebert** writes regarding the nursing mother and exhorting father that...

The former simile stresses the tenderness of the missionaries' dealings with their converts; the simile of the **father** shows the sterner aspect of their love for their children. The apostles dealt with them not with the severity of the taskmaster but with the earnest concern of the **father** intent upon training his children according to their individual needs. The figure of a **father** was commonly used by Jewish teachers to denote their relationship to their pupils. Converted under their ministry, the Thessalonian believers were indeed the writers' spiritual children who needed their instruction and guidance. (Hiebert, D. Edmond: 1 & 2 Thessalonians: BMH Book. 1996)

*When I am not in the Pulpit, I am more like Mama*

*But when I am in the Pulpit, I am more like your Daddy*

Paul claims the privilege of giving his Corinthian converts fatherly admonition explaining that...

**1Cor 4:14** I do not write these things to shame you, but to admonish you as my beloved children

What is the POINT of all of this

It is found in verse 12

**<sup>12</sup> that you would walk worthy of God who calls you into His own kingdom and glory.**

**So that (1519) (eis)** is literally unto or into and introduces the **goal** or **mission** of Paul's ministry to the Thessalonians.

**So that you may walk in a manner worthy of the God** - Here is the supreme purpose of his mission - that the Thessalonians live lives worthy of God. No worthier goal is conceivable in this life for it impacts the eternal life to come!

**George MacDonald** wrote that...

God will help us when we cannot walk, and He will help us when we find it hard to walk, but He cannot help us if we will not walk. (And so even though you fall, you must try again.)

[Romans 6:4](#) 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 (a brand new potential to live free from the power of sin and self) of life.

Let us **behave** (walk) properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. (see note [Romans 13:13](#))

But I say, **walk** by the Spirit, and you will not carry out the desire of the flesh. ([Gal 5:16](#))

For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should **walk** in them. (see note [Ephesians 2:10](#))

I, therefore, the prisoner of the Lord, entreat you to **walk** in a manner worthy of the calling with which you have been called (see note [Ephesians 4:1](#))

This I say therefore, and affirm together with the Lord, that you **walk** no longer just as the Gentiles also walk, in the futility of their mind, (see note [Ephesians 4:17](#))

And **walk** in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma. (see note [Ephesians 5:2](#))

for (explaining why we are not to be partakers with the sons of disobedience) you were formerly darkness, but

now you are light in the Lord; **walk** as children of light (see note [Ephesians 5:8](#))

Therefore be careful how you **walk**, not as unwise men, but as wise (see note [Ephesians 5:15](#))

**Walk** (4043) (**peripateo** from **peri** = about, around + **pateo** = walk, tread) means literally to go here and there in walking, to tread all around. Most NT uses are figurative meaning to conduct one's life, to order one's behavior, to behave, to make one's way, to make due use of opportunities, to live or pass one's life (with a connotation of spending some time in a place).

**In a manner worthy** (516) (**axios**) means weighing as much as, of like value, worth as much. It means having the weight of another thing and so being of like value or worth as much. In other words **axios** has the root meaning of balancing the scales—what is on one side of the scale should be equal in weight to what is on the other side. By extension, **axios** came to be applied to anything that was expected to correspond to something else. A person worthy of his pay was one whose day's work corresponded to his day's wages.

**WHO CALLS YOU INTO HIS OWN KINGDOM AND GLORY: tou kalountos (PAPMSG) humas eis ten heautou basileian kai doxan:**

**God Who calls** (2564) (**kaleo**) where **kaleo** is in the **present tense** indicating that God is continually calling them. Yes He called them initially to salvation (see discussion of **klesis**) but this verse speaks of an ongoing or continual divine calling.

God's initial **call** unto salvation is described in the second epistle where Paul writes...

And it was for this (For what? for salvation) He **called** you (how was this call realized?) through our gospel, (what is the purpose of the call?) that you may gain the glory of our Lord Jesus Christ. ([2Th 2:14](#))

God's **initial call** is to salvation (justification by faith) and His **continuing call** is to a life of holiness and obedience (sanctification, present tense salvation - see [Three Tenses of Salvation](#)).

Peter pictures God's call to **initial salvation** and associates this call with a subsequent life manifest by a blameless walk writing...

As obedient children, do not be conformed to the former lusts which were yours in your ignorance, but like the Holy One who **called** you, **be** (aorist imperative) holy yourselves also in all your behavior; because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY." (See note [1 Peter 1:14; 1:15; 1:16](#))