

Walk

(περιπατοῦμεν = 'peripatoumen')

To walk, to make one's way, to progress, to make due use of opportunities, to regulate oneself, to conduct in a certain way.

2 Corinthians 5:7, "For we walk by faith and not by sight." "To walk," in the New Testament often denotes "to live, to act, to conduct in a certain way" (reference Romans 4:12; Romans 6:4). It suggests that life is a journey, or a pilgrimage, and that we are travelling from one place to another. Here, the apostle Paul is speaking to believers and he mentions a specific stance or action - walking! Walking evidences the possession of life. You can make a dead man sit or even stand in a certain position, but to walk necessitates the possession of life. In this instance, Paul is referring to the inward life. Therefore, the ungodly man does not walk at all. He is like a corpse. However, we can and do 'walk' - we walk in newness of life! We walk by the Spirit and we walk by Faith!

The sense here is, that we conduct ourselves in our course of life with reference to the things that are unseen, and not with reference to the things that are seen – genuinely believing in those things we do not see. We trust in the existence of objects that are invisible because we know they truly influence us. To **walk by faith**, is to live in the confident expectation of things that are unseen; in the belief of the existence of invisible realities; and all the time, knowing that they will influence us as if they were actually seen.

The action of walking also denotes "progress." We are not just lifting our foot and then putting it down in the same place. We are always moving forward. We are meant to be going from faith in its beginnings to faith in its perfections. Moving from faith to assurance - from assurance to full assurance. Our faith must keep us moving forward, getting stronger and stronger. Walking implies a degree of progress! Therefore, the genuine believer, when he is in a healthy spiritual state, may truthfully say, "I walk with Him."

Wisdom

(σοφία = 'sophia')

Wisdom, supreme intelligence such as belongs to God, broad and full of intelligence (used of the knowledge of very diverse matter), the varied knowledge of things human and divine, acquired by acuteness and experience, the act of interpreting dreams and always giving sound advice, skill in the management of human affairs, skill and discretion in imparting Christian truth, the knowledge and practice of the requisites for godly and upright living.

(φρόνησις = 'fronnis')

Wisdom, understanding, the practical and sensible use of insight, the right use of the mind, the correct application of God's wisdom, knowledge and holy love of the will of God.

1 Corinthians 1:20-31 (Amplified), "*Where is the wise man - the philosopher? Where is the scribe - the scholar? Where is the investigator - the logician, the debater - of this present age? Has not God shown up the nonsense and the folly of this world's wisdom? For when the world with all its earthly wisdom failed to perceive and recognise and know God by means of its own philosophy, God in His wisdom was pleased through the foolishness of the message preached, to save those who believed - who clung to and trusted in, and relied on Him. For while Jews [demandingly] ask for signs and miracles, and Greeks pursue philosophy and wisdom, we preach Christ the Messiah, crucified, which to the Jews is a scandal and an offensive stumbling block that springs a snare-trap, and to the Gentiles it is absurd and utterly unphilosophical nonsense. But to those who are called, whether Jew or Greek, Christ is the power of God and the wisdom of God. This is because the foolish thing that has its source in God is wiser than men, and the weak thing that springs from God is stronger than men.*

The two words that appear in the New Testament and are translated 'wisdom' are “σοφία” and “φρόνησις.” *Σοφία* implies a special insight into the true nature and state of things or situations. Whereas, *φρόνησις* is the practical and sensible use of such insight (the right use of the mind). *Φρόνησις* is literally an understanding that leads to right action. It is used in Luke 1:17, “**He will be a man with the spirit and power of Elijah. He will prepare the people for the coming of the Lord. He will turn the hearts of the fathers to their children, and He will cause those who are rebellious to accept the wisdom of the godly.**” The word *φρόνησις* is concerned with how to act in particular situations. One can learn the principles of action, but applying them in the real world, in situations one could not have foreseen, requires a certain kind of wisdom. Quite simply, *σοφία* has spiritual qualities, but *φρόνησις* is purely practical. Therefore, I firmly believe that God's wisdom (or the God kind of wisdom) must incorporate both *σοφία* and *φρόνησις*. In other words, God's wisdom; (a) gives us special insight into the true nature and state of things, and (b) it causes us to apply a sensible approach to the practical use of such insight.

Notice something? If we were only blessed with spiritual insight and had no practical ability to apply it in our lives, it would be of no value to us, or to anybody else! Possessing the “**mind of Christ**” may have many spiritual attributes, but it should also have practical and sensible applications. **Colossians 4:5** tells us to “**walk in wisdom toward those who are outside**” (the unbelievers). This cannot be a purely spiritual experience, for we know, the lost are unable to comprehend the things of the Spirit for they are spiritually blind.

Workers Together

(συνεργέω = ‘sinergeho’)

To work together, help in work, to be a partner in labour, to put forth power together and thereby to assist.

2 Corinthians 6:1, “We then, as workers together with Him also plead with you not to receive the grace of God in vain.” The ministers of the Gospel are “workers” or “labourers.” Ministry is a “work” that none of us has sufficient strength in ourselves to execute. It is a “work” that is honourable yet requires faithfulness and diligence; and those who perform it deserve much respect (“double honour” – 1 Timothy 5:17). But we do not work alone, we are “**workers together with Him,**” meaning either God or Jesus Christ is partnering and participating with us. When doing the “work”, always remember that Christ is the chief master builder and we are His co-workers. So inasmuch as He is labouring with us, and we with Him, He is still over us as our Master. The Lord’s involvement in the “work of the ministry” should be an encouragement for us to carry on under difficult circumstances. In fact, His presence is what makes our “work” successful.

Here, the Greek word translated “**workers together**” means ‘to cooperate’, ‘assist’, ‘support’, ‘collaborate’ or ‘facilitate’.” It implies a practical harmony, synergism and balance between all the parties involved. There isn’t any disunity, discord or incompatibility. It is exactly the way Jesus worked together with His Father! We have the Spirit of Unity and togetherness living in us, the blessed Holy Spirit, who helps us to keep in harmony and in perfect balance with Jesus Christ and the Father. He is here to glorify Jesus through the “work” that we undertake together. However, there is something that is required for us before the Holy Spirit can get involved. We must first learn to “work together” and “walk together” with each other. Yes, we are “**workers together with Him,**” but we are also His fellow workers.

Worry / Anxiety

(μεριμνᾶτε = ‘merimnahte’)

To worry, be anxious, be troubled with cares, be distracted by worry, be nervous or tense, to carry a burden for the future, to have stressful concerns, to torment oneself.

Matthew 6:25, “*Therefore, I say to you, do not worry (be anxious) about your life, what you will eat or what you will drink; not about your body, what you will put on. Is not life more than food and the body more than clothing?*” Jesus starts off by saying, “do not worry!” The Greek word used here and translated “worry” is derived from another ancient Greek word that means, “to divide into parts.” This word implies or suggests that “worry” is a preoccupation with things that cause ‘anxiety, stress, unease, pressure and torment’. Notice how the use of this word proposes that “worry” breaks up our lives - it is life shattering!

Therefore, Jesus is saying that “worry” is a ‘distraction’, something that ‘divides our focus’, something that causes us to be preoccupied with things that add stress and pressure to our lives. But what have we been divided or distracted from? And what have we become preoccupied with? Quite simply - we have been *distracted* from looking at our source (our Heavenly Father), and we have become *preoccupied* with worldly affairs. To be specific, Jesus is telling us to take no thought (not to worry) where our basic needs are coming from. For, “**life is more than food and the body more than clothing.**” It’s interesting to note that ‘psuche’ and not ‘zoe’ is used and translated “**life.**” The Lord is not referring to “**spiritual or perfect life**” (the *God kind of life*), but to “*natural life.*” Generally speaking, ‘psuche’ is the individual life, the living being, the own self, whereas ‘zoe’ is the life that we receive from God. Accordingly, “...*There is more to life (‘psuche’) than food and more to the body than that which covers it.*”

In **Philippians 4:6** Paul recommends that we, “**Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God.**” Paul urges his readers to break an established pattern - anxiety! The ancient Greek word used here has a very negative connotation, namely, ‘*an anxious harassing care that causes unreasonable pressure*’. However, it may also be used to describe ‘*someone attempting to carry the burden of the future (the unknown) all alone*’; or ‘*someone who has unreasonable anxiety, especially about things over which no-one has any control*’. In fact, Paul is probably speaking of imaginary troubles or phantom anxieties. Hence, he tells his readers to stop worrying, and not to be overtly anxious over anything - leaving them no exceptions! Note also, the language is as comprehensive as it can be: “**not... about anything, but in everything...**” No anxiety, real or potential, is excluded! From personal experience Paul had learned that “*the way to be anxious about nothing was to be prayerful about everything.*”