

Sermon Outlines

The Christian Walk

“Can two walk together, except they be agreed?”
Amos 3:3

The Christian life is described and illustrated in Scripture by various actions of the body. Examples of this are as follows:

1. Seeing - “Look . . . and be ye saved” (Isa. 45:22).
2. Hearing - “Hear . . . and your soul shall live” (Isa. 55:3).
3. Grasping - “Take hold of My strength” (Isa. 27:5).
4. Tasting - “O taste and see that the Lord is good” (Psa. 34:8).

But perhaps the commonest, the most suggestive and the most complete figure of speech for the Christian life is that of Walking. It is of frequent occurrence in both Old and New Testaments, as for instance in the Epistle to the Ephesians, where it is used seven times (Eph. 2:2, 10; 4:1, 17; 5:2, 8, 15).

Walking is one of two or three perfect forms of exercise, said to utilize all the muscles of the human body (cf. swimming and bed-making). It is therefore appropriate as applied to Christianity, which deals with the entire life of man. Our text has its primary application in the relation between God and His ancient people, and since that is one of the things written aforetime for our learning we may properly apply the figure, not only to the marriage relation, as it is so often done, but also to the Christian life, the relation between Christ and the believer.

I. The Nature of the Christian Life

1. A Walk

Implies four things:

- a. Life - only those who live can walk.
- b. Activity - primary expression of life.
- c. Health - only the strong can “rise up and walk.”
- d. Progress - not standing still.
- e. Destination - not a saunter with no object, nor yet a spurt with no staying power.

2. A Walk Together

Not a solitary existence. Cf. prepositions used in Scripture in connection with walking:

- a. “With” (Gen. 5:22) - companionship
- b. “Before” (Gen. 17:1) - sincerity
- c. “After” (Deut. 13:4) - obedience
- d. “In” (Col. 2:6) - union

3. Two Walking Together

- a. Intimacy, fellowship (1 Jn. 1:3).
- b. Reciprocal knowledge (1 Cor. 13:12); reciprocal love (Jn. 15:12); reciprocal endeavour (2 Cor. 6:1).
- c. Steps in unison (2 Cor. 6:14).
- d. Two men recorded who walked with God:
 - (1) Enoch (Gen. 5:22) - fellowship
 - (2) Noah (Gen. 6:9) - faithfulness

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- e. These two elements make up friendship. In the Old Testament there was but one “friend of God,” Abraham (Jas. 2:23; 2 Chron. 20:7); whereas in the New Testament all believers are called friends of Christ (Jn. 15:13-15).

II. *The Secret of the Christian Life*

1. No enjoyment in relationship “except they be agreed.”
2. “Meet by appointment” (R. V. marg.).
3. Same word used of Tabernacle in Wilderness, especially in connection with three of its main parts:
 - a. The Mercy Seat - “there I will meet with thee” (Ex. 25:22).
 - (1) Blood-stained ark typified Christ’s sacrifice and propitiation for sin - God’s presence there.
 - (2) We must meet Him at the Cross - or no Christian walk possible.
 - b. The Altar of Burnt Offering - “where I will meet you” (Ex. 29:41).
 - (1) Stood at door of Tabernacle and sacrifice was made every morning.
 - (2) Means entire consecration (Rom. 12:1) - or no Christian walk possible..
 - c. The Altar of Incense - “where I will meet with thee” (Ex. 30:36).
 - (1) Made a sweet scent daily.
 - (2) Typifies prayer and communion - or no Christian walk possible.
4. Thus, the word “agreed” has to do with:
 - a. Conciliation
 - b. Consecration
 - c. Communion

Conclusion

1. Will you “make an appointment” now?
 - a. No special place, but with a special Person, in a special way, and at a special time.
 - b. The Person is Christ; the way is faith; and the time is **NOW**.
2. Will you then keep the appointment constantly?
 - a. Christ all along the way; faith always strong.
 - b. Act leads to Attitude and then to Action.
 - c. Conciliation (mercy-seat); consecration (burnt offering); communion (incense).
 - d. Finally - “they shall walk with Me in white” (Rev. 3:4).

Then all is peace and light
This soul within;
Then shall I walk with Thee,
The loved Unseen;
Leaning on Thee, my God,
Guided along the road
Nothing between!

. . . . *W.H. Griffith Thomas, D.D.*