

What Does it Mean to Walk Like Christ? (1 John 2:6)

Use with the full teaching and a Bible. Watch or read first, complete the questions, then discuss and apply. For family or homeschool use, an adult may choose a shorter section and accept spoken answers.

The summary is a reading aid. Test the teaching's explanations against the cited passages. Keep the answer key and facilitator notes separate when distributing learner pages.

[Open the teaching](#)

Teaching summary

This teaching examines what John means in 1 John 2:6 when he says that whoever abides in Messiah ought to walk in the same way that he walked. It addresses the objection that walking like Yeshua does not mean imitating every detail of his earthly life and therefore does not necessarily mean keeping the Torah. The teaching agrees that John has something specific about Yeshua's behavior in mind and asks why John chose the word "walk." Leviticus 18:4 connects walking with YHWH's statutes, Ezekiel 36:27 describes Spirit-enabled obedience, Ezekiel 18:5-9 gives concrete examples, and Luke 1:6 describes John the Baptist's parents as walking in the commandments. The teaching also connects Paul's call to walk in holiness in 1 Thessalonians 4:1-3 with the sexual-morality instructions of Leviticus 18. These passages form its argument that John's language points toward obedience to YHWH's instructions.

The teaching then connects John's language about walking with his reference to the "love of God" in 1 John 2:5-6. Deuteronomy 10:12-13 places walking in YHWH's ways, loving him, and keeping his commandments together, while 1 John 5:3 states that the love of God is that we keep his commandments. Second John 1:5-6 likewise defines love as walking according to God's commandments. The lesson then explains that Torah and love are not competing ideas. Romans 13:9-10 says the commandments against adultery, murder, theft, coveting, and every other commandment are summed up in loving one's neighbor, because love does no wrong to a neighbor. Leviticus 19:17-18 not only commands love for one's neighbor but also forbids hatred, vengeance, and grudges. According to the teaching, the Torah explains what loving behavior looks like, and love itself is part of walking in God's ways.

The immediate context of 1 John 2 strengthens that connection. In 1 John 2:1-6, John writes so that believers may not sin while also identifying Yeshua as their advocate and atoning sacrifice when they do sin. Knowing Yeshua is demonstrated by keeping his commandments. The teaching connects this language with Scripture's description of sin as turning from YHWH's instruction. It rejects the idea of a replacement law because John does not announce one and Yeshua affirms the Law and the Prophets in Matthew 5:17-19. The teaching also reads both parts of 1 John 2:7-8: the commandment is old, yet John calls it new because it is true in Yeshua and his people as darkness passes and the true light shines. The source understands this newness as the commandment realized in Messiah rather than the cancellation of Torah. Isaiah 51:4-5 and 2:3-5 connect the promised light with YHWH's law and people walking in his paths.

The teaching identifies the old commandment in 1 John 2:9-11 as the command to love one's brother, which comes directly from Leviticus 19:17-18. Walking in the light therefore includes

walking in God's law, especially the Torah's command to love one's neighbor. Although 1 John 2:3 refers specifically to Yeshua's commandments, the lesson argues that Yeshua's commandments and Moses' commandments are not opposing sets of instructions. John 5:46-47 connects believing Moses with believing Yeshua, and Matthew 22:35-40 says that the whole Law and the Prophets depend on the commands to love God and love one's neighbor - commands drawn from Deuteronomy 6:5 and Leviticus 19:18. John 15:9-14 likewise connects abiding in Yeshua's love with keeping his commandments, just as Yeshua kept his Father's commandments and abided in his love.

The teaching then shows how 1 John 3 describes love in concrete actions that correspond to the Torah. John contrasts love with Cain's murder, says that everyone who hates his brother is a murderer, and challenges those who have material goods not to close their hearts to a brother in need. He concludes that believers should love not merely in word or talk, but in deed and truth. The lesson connects these statements with the Torah's command not to murder, Leviticus 19:17's prohibition against hating one's brother, and Deuteronomy 15:7-8's command to provide for a poor brother. Love, then, is not merely a profession or feeling; it is expressed through the actions God has commanded. Those who love their brothers and keep God's law walk in the light, while hatred and disobedience belong to darkness. Psalm 119:105 reinforces the picture by describing God's word as a lamp to the feet and a light to the path.

Finally, the teaching concludes that walking as Yeshua walked includes keeping the Torah with love at the center. It addresses the objection that John has only neighbor-related commands in view, rather than instructions such as Sabbath or dietary observance. Its response is that love includes love for YHWH: Deuteronomy 11:1 and 6:5-6 connect loving him with keeping his instructions, and 1 John 5:2-3 makes the same connection. The teaching also connects John's instruction to avoid idols in 1 John 5:21 with Leviticus 19:4. That chapter brings together rejection of idols, love of neighbor, care for the poor, and prohibitions against hatred and endangering another's life. These connections support the source's conclusion that 1 John reflects Torah themes. Believers should express love for YHWH and their neighbors through faithful action, while applying commandments according to their actual addressees and circumstances.

Summary points

- "Walk" in 1 John 2:6 is understood in light of Scripture's use of walking for obedience to God's commandments.
- Scripture repeatedly connects walking in God's ways with keeping his instructions.
- First John connects loving God with keeping his commandments.
- Romans 13 and Leviticus 19 show that the Torah defines how love is expressed.
- First John 2 joins avoiding sin, knowing Yeshua, keeping commandments, love, and walking as he walked.
- The teaching reads the old and new commandment language in 1 John 2:7-8 alongside Matthew 5:17-19 as continuity with Torah, with the commandment realized in Yeshua and his people.
- The command to love one's brother comes directly from Leviticus 19:17-18.
- First John 3 describes love through deeds: rejecting murder and hatred and helping a brother in need.
- All of God's commandments are rooted in love, including love for God.
- First John 5:21's command against idols reinforces the Torah theme.

Fill in the blank

Use the teaching and the cited Bible passages. Equivalent wording is welcome when it expresses the same meaning.

Basic

1. In 1 John 2:6, whoever says he abides in Yeshua ought to _____ in the same way he walked.
2. First John 5:3 says the love of God is that we keep his _____.
3. Romans 13:10 says love is the fulfilling of the _____.
4. Leviticus 19:18 commands, "You shall love your _____ as yourself."
5. First John 2:7 says John was writing no new commandment, but an _____ commandment.
6. First John 3:18 says believers should love not only in word or talk, but in deed and _____.

Challenging

1. Ezekiel 36:27 says YHWH's Spirit will cause his people to walk in his _____.
2. The teaching says Paul's instructions about sexual morality in 1 Thessalonians 4 point specifically to Leviticus chapter _____.
3. First John 2:1 says John wrote these things so that believers may not _____.
4. Isaiah 2:3 says the law shall go forth from _____.
5. Yeshua said the commandments to love God and love one's neighbor support all the Law and the _____.
6. First John 5:21 says, "Little children, keep yourselves from _____."

Group discussion

Discuss with respect, support answers from the passages, and allow time to think. Use the lines for brief notes or a notebook for longer responses.

1. Why does the teaching focus on the word "walk" in 1 John 2:6, and how do passages about walking in God's statutes shape its meaning?

2. How does the teaching connect love for God and neighbor with keeping God's commandments, and why does it say love does not replace the Torah?

3. How does the teaching read the old and new commandment language in 1 John 2:7-8? How do Yeshua's advocacy in verses 1-2 and the call to obey in verses 3-6 shape the discussion?

4. How do Leviticus 19 and 1 John 2-3 together explain what loving one's brother looks like in practice?

5. How does the teaching use the commands to love God and neighbor to answer the objection that only some Torah commands relate to walking like Yeshua?

6. Why does 1 John 5:21's command to avoid idols matter to the teaching's conclusion that walking like Yeshua includes Torah obedience?

Answer key

For the leader or parent. Answers follow the teaching; references help you check the wording and context. Accept equivalent wording where appropriate.

Basic

1. walk

1 John 2:6

2. commandments (also: commands)

1 John 5:3

3. law (also: Torah)

Romans 13:10

4. neighbor (also: neighbour)

Leviticus 19:18

5. old

1 John 2:7

6. truth

1 John 3:18

Challenging

1. statutes

Ezekiel 36:27

2. 18 (also: eighteen)

Why Walk; 1 Thessalonians 4:1-3

3. sin

1 John 2:1

4. Zion (also: Sion)

Isaiah 2:3

5. Prophets

Matthew 22:35-40

6. idols

1 John 5:21

Facilitator notes

These are suggested directions for discussion, not a required script or a test of identical wording. Invite participants to explain the passage and consider a faithful practical response.

1. The teaching compares John's wording with passages where walking describes obedience to YHWH's statutes. These parallels make Torah obedience relevant to its reading of 1 John, while the letter's immediate context develops the connection through commandments and love.

Leviticus 18:4; Ezekiel 36:27; 1 John 2:3-6

2. Love takes practical shape through YHWH's instructions. Commands against hatred, theft, and murder protect neighbors; commands to love YHWH express devotion to him. The teaching therefore treats love as the purpose and expression of faithful obedience.

Romans 13:9-10; Leviticus 19:17-18; 1 John 5:3

3. John calls the commandment old and also new as the true light shines in Yeshua and his people. The teaching reads this as continuity realized in Messiah. His advocacy and atonement accompany the call to obedience, guarding against perfectionism.

1 John 2:1-8; Matthew 5:17-19

4. Leviticus forbids hatred and vengeance and commands neighbor-love. John applies that love by rejecting murder and hatred and helping a brother in need. Together, the passages call for conduct that meets real needs rather than loving language alone.

Leviticus 19:17-18; Deuteronomy 15:7-8; 1 John 3:11-18

5. The teaching argues that Torah commands express love for YHWH as well as love for neighbors. Deuteronomy and 1 John connect that love with keeping his instructions, so the source rejects limiting obedience to commands with an immediately obvious neighbor-focused benefit.

Deuteronomy 6:5-6; 11:1; 1 John 5:2-3

6. John's instruction to avoid idols corresponds to Leviticus 19:4, extending the discussion beyond direct care for neighbors to faithfulness toward YHWH. The teaching sees this shared theme as further support for reading John's instructions alongside the Torah.

1 John 5:21; Leviticus 19:4

Put it into practice

Choose one response to the passages you studied. What will you do, and when will you revisit it? Share only what you are comfortable sharing.
