

**Outline of  
the Messages for the Full-time Training  
in the Spring Term of 2026**

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**GENERAL SUBJECT:  
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES—  
FIRST AND SECOND THESSALONIANS**

Message Four

**Walking in a Manner Worthy of God and of God's Calling  
for the Reality of the Body of Christ**

Scripture Reading: 1 Thes. 2:12; Phil. 3:13-14; Rom. 8:4; Eph. 4:1-4, 15-16, 20-24; 5:2, 8, 18

**1 Thes. 2:12**—So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

**Phil. 3:13-14**—Brothers, I do not account of myself to have laid hold; but one thing *I do*: Forgetting the things which are behind and stretching forward to the things which are before, <sup>14</sup>I pursue toward the goal for the prize to which God in Christ Jesus has called *me* upward.

**Rom. 8:4**—That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

**Eph. 4:1-4**—I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called, <sup>2</sup>With all lowliness and meekness, with long-suffering, bearing one another in love, <sup>3</sup>Being diligent to keep the oneness of the Spirit in the uniting bond of peace: <sup>4</sup>One Body and one Spirit, even as also you were called in one hope of your calling;

**Eph. 4:15-16**—But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, <sup>16</sup>Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and *through* the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

**Eph. 4:20-24**—But you did not so learn Christ, <sup>21</sup>If indeed you have heard Him and have been taught in Him as the reality is in Jesus, <sup>22</sup>That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit, <sup>23</sup>And *that* you be renewed in the spirit of your mind <sup>24</sup>And put on the new man, which was created according to God in righteousness and holiness of the reality.

**Eph. 5:2**—And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

**Eph. 5:8**—For you were once darkness but are now light in the Lord; walk as children of light

**Eph. 5:18**—And do not be drunk with wine, in which is dissoluteness, but be filled in spirit,

**I. As believers in Christ and children of God, we should walk in a manner worthy of God—1 Thes. 2:12:**

**1 Thes. 2:12**—So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

- A. First Thessalonians 2:12 is an explanation of 1:1; in order for the church to be in God the Father and the Lord Jesus Christ in a practical way, the believers must walk in a manner worthy of God; to walk in a manner worthy of God actually means to live God—Eph. 4:1, 17; 5:1-2, 8; 2 Cor. 5:7; 1 John 1:7; 2:6; Phil. 1:20-21a:

**1 Thes. 2:12**—So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

**1 Thes. 1:1**—Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

**Eph. 4:1**—I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,

**Eph. 4:17**—This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,

**Eph. 5:1-2**—Be therefore imitators of God, as beloved children; <sup>2</sup>And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

**Eph. 5:8**—For you were once darkness but are now light in the Lord; walk as children of light

**2 Cor. 5:7**—(For we walk by faith, not by appearance)—

**1 John 1:7**—But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

**1 John 2:6**—He who says he abides in Him ought himself also to walk even as He walked.

**Phil. 1:20-21**—According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. <sup>21</sup>For to me, to live is Christ and to die is gain.

1. Our daily life should actually be God Himself; since only God is worthy of Himself, to walk in a manner worthy of God is to live God, that is, to express God in our daily living—1 Cor. 10:31.

**1 Cor. 10:31**—Therefore whether you eat or drink, or whatever you do, do all to the glory of God.

2. God's economy is a matter of having God as life and living Him; God's intention in His economy is to impart His element, His substance, and the ingredients of His nature into our being that we may live Him—1 Tim. 1:4; Eph. 3:16-19; Phil. 1:20-21a.

**1 Tim. 1:4**—Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

**Eph. 3:16-19**—That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, <sup>17</sup>That Christ may make His home in your hearts through faith, that you, being rooted and grounded

in love, <sup>18</sup>May be full of strength to apprehend with all the saints what the breadth and length and height and depth are <sup>19</sup>And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

**Phil. 1:20-21**—According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. <sup>21</sup>For to me, to live is Christ and to die is gain.

3. God's aim in His economy is that we, His chosen and redeemed people, have His life and nature inwardly and His image and likeness outwardly—Gen. 1:26; 2:9.

**Gen. 1:26**—And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

**Gen. 2:9**—And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

4. In the divine life and by the law of the divine life, God will be wrought into us, and we will live Him and be constituted with Him in His life and nature but not in His Godhead; eventually, we will be a corporate entity—the Body of Christ—to be one with Him and live Him for His corporate expression—Rom. 8:2, 6, 10-11, 29; Eph. 4:4-6.

**Rom. 8:2**—For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

**Rom. 8:6**—For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

**Rom. 8:10-11**—But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness. <sup>11</sup>And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

**Rom. 8:29**—Because those whom He foreknew, He also predestinated *to be* conformed to the image of His Son, that He might be the Firstborn among many brothers;

**Eph. 4:4-6**—One Body and one Spirit, even as also you were called in one hope of your calling; <sup>5</sup>One Lord, one faith, one baptism; <sup>6</sup>One God and Father of all, who is over all and through all and in all.

5. To walk in a manner worthy of God by living God is to live the life of a God-man; God-men are divine and mystical persons, doing everything with God, in God, by God, and through God—1 Cor. 10:31; Col. 3:17.

**1 Cor. 10:31**—Therefore whether you eat or drink, or whatever you do, do all to the glory of God.

**Col. 3:17**—And whatever you do in word or in deed, *do* all things in the name of the Lord Jesus, giving thanks to God the Father through Him.

- B. To walk in a manner worthy of God is to walk according to the mingled spirit; this is to live, move, have our being, and do everything according to the Spirit in our spirit—Rom. 8:4; Gal. 5:16, 25:

**Rom. 8:4**—That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

**Gal. 5:16**—But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

**Gal. 5:25**—If we live by the Spirit, let us also walk by the Spirit.

1. Obeying the sense of life, obeying the teaching of the anointing, and walking according to the spirit are three aspects of one thing—Rom. 8:4, 6; 1 John 2:27.

**Rom. 8:4**—That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

**Rom. 8:6**—For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

**1 John 2:27**—And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

2. Walking according to the mingled spirit causes our flesh, self, and natural life to lose their position and function—Gal. 5:16; Matt. 16:24; 1 Cor. 2:11-15.  
**Gal. 5:16**—But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

**Matt. 16:24**—Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

**1 Cor. 2:11-15**—For who among men knows the things of man, except the spirit of man which is in him? In the same way, the things of God also no one has known except the Spirit of God. <sup>12</sup>But we have received not the spirit of the world but the Spirit which is from God, that we may know the things which have been graciously given to us by God; <sup>13</sup>Which things also we speak, not in words taught by human wisdom but in words taught by the Spirit, interpreting spiritual things with spiritual words. <sup>14</sup>But a soulish man does not receive the things of the Spirit of God, for they are foolishness to him and he is not able to know *them* because they are discerned spiritually. <sup>15</sup>But the spiritual man discerns all things, but he himself is discerned by no one.

3. Walking according to the mingled spirit allows the processed and consummated Triune God—the Spirit—to gain the full ground in us so that we may be one with Him for His corporate expression—Eph. 3:16-21.

**Eph. 3:16-21**—That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, <sup>17</sup>That Christ may

make His home in your hearts through faith, that you, being rooted and grounded in love, <sup>18</sup>May be full of strength to apprehend with all the saints what the breadth and length and height and depth are <sup>19</sup>And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God. <sup>20</sup>But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us, <sup>21</sup>To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

4. By walking according to the mingled spirit, we keep ourselves under the “shower” of the divine dispensing of the Divine Trinity; ultimately, the Bible requires only one thing of us—that we walk according to the mingled spirit—Ezek. 34:26; Rom. 8:4, 11.

**Ezek. 34:26**—And I will make them and the places around My hill a blessing, and I will cause the showers to come down in their season; there will be showers of blessing.

**Rom. 8:4**—That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

**Rom. 8:11**—And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

5. To walk according to the mingled spirit is to let the processed Triune God fill and saturate us until He permeates our whole being to be expressed through us in a corporate way as the Body of Christ, consummating in the New Jerusalem—Eph. 3:16-21; 4:4-6, 16; Col. 1:27; 2:19; 3:4, 10-11; Rev. 21:2, 10-11.

**Eph. 3:16-21**—That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, <sup>17</sup>That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love, <sup>18</sup>May be full of strength to apprehend with all the saints what the breadth and length and height and depth are <sup>19</sup>And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God. <sup>20</sup>But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us, <sup>21</sup>To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

**Eph. 4:4-6**—One Body and one Spirit, even as also you were called in one hope of your calling; <sup>5</sup>One Lord, one faith, one baptism; <sup>6</sup>One God and Father of all, who is over all and through all and in all.

**Eph. 4:16**—Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and *through* the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

**Col. 1:27**—To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

**Col. 2:19**—And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

**Col. 3:4**—When Christ our life is manifested, then you also will be manifested with Him in glory.

**Col. 3:10-11**—And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, <sup>11</sup>Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

**Rev. 21:2**—And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

**Rev. 21:10-11**—And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God, <sup>11</sup>Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

## **II. God's desire in His up-to-date recovery is for us to have a walk worthy of His calling for the reality of the Body of Christ—Eph. 4:1-4:**

**Eph. 4:1-4**—I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called, <sup>2</sup>With all lowliness and meekness, with long-suffering, bearing one another in love, <sup>3</sup>Being diligent to keep the oneness of the Spirit in the uniting bond of peace: <sup>4</sup>One Body and one Spirit, even as also you were called in one hope of your calling;

- A. The first item of a walk worthy of God's calling is for us to be diligent to keep the oneness of the Spirit as the reality of the Body of Christ, with the transformed human virtues strengthened by and with the divine attributes—vv. 2-4:

**Eph. 4:2-4**—With all lowliness and meekness, with long-suffering, bearing one another in love, <sup>3</sup>Being diligent to keep the oneness of the Spirit in the uniting bond of peace: <sup>4</sup>One Body and one Spirit, even as also you were called in one hope of your calling;

1. To walk worthily of God's calling is to have a corporate living of pursuing and gaining Christ to the uttermost so that we can be conformed to His death by the power of His resurrection; this corporate, Christ-magnifying, God-man living, which is the reality of the Body of Christ, will close this age, the age of the church, and will bring Christ back to take, possess, and rule over this earth in the kingdom age—Phil. 1:19-21a; 3:10-14; Gal. 2:20; Rev. 19:7-9; 20:6. **Phil. 1:19-21**—For I know that for me this will turn out to salvation through your petition and *the* bountiful supply of the Spirit of Jesus Christ, <sup>20</sup>According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. <sup>21</sup>For to me, to live is Christ and to die is gain.

**Phil. 3:10-14**—To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death, <sup>11</sup>If perhaps I may attain to the out-resurrection from the dead. <sup>12</sup>Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus. <sup>13</sup>Brothers, I do not account of myself to have laid hold; but one thing *I do*: Forgetting the things which are behind and stretching forward to the

things which are before, <sup>14</sup>I pursue toward the goal for the prize to which God in Christ Jesus has called *me* upward.

**Gal. 2:20**—I am crucified with Christ; and *it is* no longer I *who* live, but *it is* Christ *who* lives in me; and the *life* which I now live in the flesh I live in faith, the *faith* of the Son of God, who loved me and gave Himself up for me.

**Rev. 19:7-9**—Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready. <sup>8</sup>And it was given to her that she should be clothed in fine linen, bright *and* clean; for the fine linen is the righteousnesses of the saints. <sup>9</sup>And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

**Rev. 20:6**—Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

2. In beseeching the saints to walk worthily of God's calling, Paul spoke from his status as a prisoner of Christ Jesus and a prisoner in the Lord—Eph. 3:1; 4:1:

**Eph. 3:1**—For this cause I Paul, the prisoner of Christ Jesus on behalf of you, the Gentiles—

**Eph. 4:1**—I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,

- a. Sooner or later, every steward of God, every minister of God's riches, every faithful lover of Christ, will be imprisoned not only by Christ but also in Christ; the more we love Him, the more we will be in Him to such an extent that He will become our prison for us to enjoy Him to the uttermost so that we may have a walk that is worthy of God's calling.
- b. The more freedom we have, the more blind we are, but if Christ is our prison, our eyes will be opened to see the heavenly vision, and we will receive the highest revelation of God's economy—3:9; Acts 26:19.

**Eph. 3:9**—And to enlighten all *that they may see* what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

**Acts 26:19**—Therefore, King Agrippa, I was not disobedient to the heavenly vision,

3. In the Spirit of the glorified Jesus, there is the transformed humanity of Jesus; to drink of and flow out the one Spirit for the one Body is to drink of and flow out the Spirit of the man Jesus, to drink of and flow out the humanity of Jesus with His divinely enriched human virtues of lowliness, meekness, and long-suffering, bearing one another in love—John 7:37-39a; 1 Cor. 12:13; Acts 16:7; Eph. 4:2-3.

**John 7:37-39**—Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink. <sup>38</sup>He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

<sup>39</sup>But this He said concerning the Spirit, whom those who believed into Him were about to receive; for *the* Spirit was not yet, because Jesus had not yet been glorified.

**1 Cor. 12:13**—For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

**Acts 16:7**—And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

**Eph. 4:2-3**—With all lowliness and meekness, with long-suffering, bearing one another in love, <sup>3</sup>Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

B. The second item of a walk worthy of God's calling is for us to grow up into Christ the Head in all things—vv. 15-16:

**Eph. 4:15-16**—But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, <sup>16</sup>Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and *through* the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

1. In order to grow up into Christ in all things for the building up of His Body, we need to enjoy Christ as our all-inclusive, universal replacement for the producing of the one new man, so we must “hear Him” and see “Jesus only”—vv. 15-16; Mark 9:7-8:

**Eph. 4:15-16**—But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, <sup>16</sup>Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and *through* the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

**Mark 9:7-8**—And a cloud appeared, overshadowing them, and a voice came out of the cloud: This is My Son, the Beloved. Hear Him! <sup>8</sup>And suddenly, when they looked around, they no longer saw anyone, but Jesus only with them.

a. God fired Shebna, a steward in the house of the king (Isa. 22:15-19), and replaced him with Eliakim, a type of Christ (vv. 20-24; Rev. 3:7); God also fired all the vessels within His house to replace them with Christ (Isa. 22:25).

**Isa. 22:15-19**—Thus says the Lord Jehovah of hosts: Get up, go to this steward, To Shebna, who is over the *king's* house, *and say*, <sup>16</sup>What are you doing here, and whom do you have here That you have hewn a tomb for yourself here, *As he who has hewn a tomb on the heights, As he who has cut out a resting place for himself in the rock?* <sup>17</sup>Jehovah soon throws you far away, O mighty one, And He grasps you firmly; <sup>18</sup>He will wind you up tightly; Like a ball *He will toss* you into a wide land. There you will die; and there the chariots of your glory *Will become* the disgrace of the house of your master. <sup>19</sup>And I will drive you from your position, And from your standing He will pull you down.

**Isa. 22:20-24**—And in that day I will call to My servant Eliakim the son of Hilkiyah, <sup>21</sup>And I will clothe him with your tunic, And I will strengthen him with your girding sash, And I will put your dominion into his hand; And he will

become a father to the inhabitants of Jerusalem And to the house of Judah. <sup>22</sup>And I will set the key of the house of David upon his shoulder—When he opens, no one will shut; When he shuts, no one will open. <sup>23</sup>And I will drive him as a peg into a sure place, And he will become a throne of glory for his father’s house. <sup>24</sup>And they will hang upon him all the glory of his father’s house, the offspring and the issue, all the smallest vessels, from the bowls to all the jars.

**Rev. 3:7**—And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens:

**Isa. 22:25**—In that day, declares Jehovah of hosts, the peg driven into the sure place will be removed, even cut away, and it will fall; and the burden that was upon it will be cut down; for Jehovah has spoken.

- b. Whatever or whoever is not Christ, God “fires”; God has replaced everything in His Old Testament economy with Christ—Mark 1:1-8; Matt. 17:3-5; Col. 2:16-17; Heb. 10:5-10; 11:5-6; cf. Isa. 22:20-25.

**Mark 1:1-8**—The beginning of the gospel of Jesus Christ, the Son of God, <sup>2</sup>Even as it is written in Isaiah the prophet: “Behold, I send My messenger before Your face, who will prepare Your way, <sup>3</sup>A voice of one crying in the wilderness: Prepare the way of the Lord; make straight His paths.” <sup>4</sup>John came baptizing in the wilderness and preaching a baptism of repentance for forgiveness of sins. <sup>5</sup>And all the region of Judea went out to him, and all the *people* of Jerusalem; and they were baptized by him in the Jordan River, as they confessed their sins. <sup>6</sup>And John was clothed in camel’s hair and *had* a leather girdle around his loins, and he ate locusts and wild honey. <sup>7</sup>And he preached, saying, He who is stronger than I comes after me, the thong of whose sandals I am not worthy to stoop down and untie. <sup>8</sup>I have baptized you in water, but He Himself will baptize you in the Holy Spirit.

**Matt. 17:3-5**—And behold, Moses and Elijah appeared to them, conversing with Him. <sup>4</sup>And Peter answered and said to Jesus, Lord, it is good for us to be here; if You are willing, I will make three tents here, one for You and one for Moses and one for Elijah. <sup>5</sup>While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!

**Col. 2:16-17**—Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath, <sup>17</sup>Which are a shadow of the things to come, but the body is of Christ.

**Heb. 10:5-10**—Therefore, coming into the world, He says, “Sacrifice and offering You did not desire, but a body You have prepared for Me. <sup>6</sup>In burnt offerings and *sacrifices* for sin You did not delight. <sup>7</sup>Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God.” <sup>8</sup>Saying above, “Sacrifices and offerings and burnt offerings and *sacrifices* for sin You did not desire nor delight in” (which are offered according to the law), <sup>9</sup>He then has said, “Behold, I have come to do Your will.” He takes away the first that He may establish the second, <sup>10</sup>By which will we have been sanctified through the offering of the body of Jesus Christ once for all.

**Heb. 11:5-6**—By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. For before his translation he obtained the testimony that he had been well pleasing to God. <sup>6</sup>But without faith it is impossible to be well pleasing *to Him*, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

**cf. Isa. 22:20-25**—And in that day I will call to My servant Eliakim the son of Hilkiah, <sup>21</sup>And I will clothe him with your tunic, And I will strengthen him with your girding sash, And I will put your dominion into his hand; And he will become a father to the inhabitants of Jerusalem And to the house of Judah. <sup>22</sup>And I will set the key of the house of David upon his shoulder—When he opens, no one will shut; When he shuts, no one will open. <sup>23</sup>And I will drive him as a peg into a sure place, And he will become a throne of glory for his father's house. <sup>24</sup>And they will hang upon him all the glory of his father's house, the offspring and the issue, all the smallest vessels, from the bowls to all the jars. <sup>25</sup>In that day, declares Jehovah of hosts, the peg driven into the sure place will be removed, even cut away, and it will fall; and the burden that was upon it will be cut down; for Jehovah has spoken.

- c. When God created us, He “hired” us; when He put us on the cross, crucifying us with Christ, He “fired” us; when He resurrected us together with Him, He “re-hired” us by making us a new species of God-men, a new invention of God as His corporate masterpiece, bringing us back to His original intention of creating us for His glory, His corporate expression—Gen. 1:26; 1 Cor. 11:7a; Gal. 2:20; Eph. 2:6, 10, 15; Isa. 43:7.

**Gen. 1:26**—And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

**1 Cor. 11:7**—For a man ought not to have his head covered, since he is God's image and glory; but the woman is the glory of the man.

**Gal. 2:20**—I am crucified with Christ; and *it is* no longer I *who* live, but *it is* Christ *who* lives in me; and the *life* which I now live in the flesh I live in faith, the *faith* of the Son of God, who loved me and gave Himself up for me.

**Eph. 2:6**—And raised *us* up together with *Him* and seated *us* together with *Him* in the heavenlies in Christ Jesus,

**Eph. 2:10**—For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.

**Eph. 2:15**—Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, *so* making peace,

**Isa. 43:7**—Everyone who is called by My name, Whom I have created, formed, and even made for My glory.

d. The real church life is a life in which all the saints are fired and replaced with Christ, making Christ everything in the church as the reality of the one new man for the glory of the Triune God—Col. 3:10-11; 1 Cor. 10:31. **Col. 3:10-11**—And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, <sup>11</sup>Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

**1 Cor. 10:31**—Therefore whether you eat or drink, or whatever you do, do all to the glory of God.

2. In the New Testament, Christ's replacing us is altogether a matter of a grafted life; we are united with Christ, and in this union Christ replaces us; replacing demands union, whereas exchanging annuls our union with Christ (John 15:4-5); because Christ joined Himself to us, uniting Himself with us, when He died on the cross, we died with Him and were terminated (Rom. 11:17, 24; 6:6).

**John 15:4-5**—Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither *can* you unless you abide in Me. <sup>5</sup>I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

**Rom. 11:17**—But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree,

**Rom. 11:24**—For if you were cut off from what is by nature a wild olive tree and were grafted contrary to nature into the cultivated olive tree, how much more will these who are the natural *branches* be grafted into their own olive tree!

**Rom. 6:6**—Knowing this, that our old man has been crucified with *Him* in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

3. Now in our organic union with Christ through our faith in Him, He replaces us by living in us, with us, by us, and through us; we live, yet not we, but Christ lives in us, and we live by the faith of the Son of God; this indicates an organic union with Christ—Gal. 2:20; Phil. 1:19-21a.

**Gal. 2:20**—I am crucified with Christ; and *it is* no longer I *who* live, but *it is* Christ *who* lives in me; and the *life* which I now live in the flesh I live in faith, the *faith* of the Son of God, who loved me and gave Himself up for me.

**Phil. 1:19-21**—For I know that for me this will turn out to salvation through your petition and *the* bountiful supply of the Spirit of Jesus Christ, <sup>20</sup>According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. <sup>21</sup>For to me, to live is Christ and to die is gain.

C. The third item of a walk worthy of God's calling is for us to learn Christ as the reality is in Jesus, which is the actual condition of the life of Jesus as recorded in the four Gospels—Eph. 4:20-24:

**Eph. 4:20-24**—But you did not so learn Christ, <sup>21</sup>If indeed you have heard Him and have been taught in Him as the reality is in Jesus, <sup>22</sup>That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit, <sup>23</sup>And *that* you be renewed in the spirit of your mind <sup>24</sup>And put on the new man, which was created according to God in righteousness and holiness of the reality.

1. John 6:57 reveals how the reality that is in Jesus, the God-man living of Jesus, can become the reality of the Body of Christ, the corporate God-man living of the new man as the duplication of the God-man living of Jesus; the purpose of God in sending the Lord Jesus to be a man was for Him to live a God-man life by the divine life; this kind of living issues in a universal great man that is exactly the same as He is—a man living a God-man life by the divine life.

**John 6:57**—As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

2. John 6:57 says, “As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me”—this is the reality of the Body of Christ, the corporate God-man living of the many members of the Body of Christ, who are learning Christ as the reality is in Jesus.
3. We do not live *by* Christ, taking Christ as our instrument; we live *because of* Christ, taking Christ as the supplying factor of our living; to live because of Christ as our food, we must eat Him so that He can be the supplying and energizing factor to live in us and through us for the building up of His Body as the perfect will of God—v. 63; Jer. 15:16; Rom. 8:2; 12:1-2.

**John 6:63**—It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

**Jer. 15:16**—Your words were found and I ate them, And Your word became to me The gladness and joy of my heart, For I am called by Your name, O Jehovah, God of hosts.

**Rom. 8:2**—For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

**Rom. 12:1-2**—I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, *which is* your reasonable service. <sup>2</sup>And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

- D. The fourth item of a walk worthy of God’s calling is for us to live in love and light—Eph. 5:2, 8:

**Eph. 5:2**—And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

**Eph. 5:8**—For you were once darkness but are now light in the Lord; walk as children of light

1. We need to be partakers, enjoyers, of the divine nature (2 Pet. 1:4); the divine nature is what God is—God is Spirit (John 4:24), God is love (1 John 4:8, 16), and God is light (1:5); Spirit is the nature of God’s person, love is the nature of God’s essence, and light is the nature of God’s expression.

**2 Pet. 1:4**—Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

**John 4:24**—God is Spirit, and those who worship Him must worship in spirit and truthfulness.

**1 John 4:8**—He who does not love has not known God, because God is love.

**1 John 4:16**—And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

**1 John 1:5**—And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

2. We all need to spend an adequate amount of personal time with the Lord to privately fellowship with Him in our spirit so that we can be filled with His loving essence for Him to shepherd others through us and can be filled with His shining element for others to see Him in us—John 4:24; Luke 15:20; Matt. 5:15-16.

**John 4:24**—God is Spirit, and those who worship Him must worship in spirit and truthfulness.

**Luke 15:20**—And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

**Matt. 5:15-16**—Nor do *men* light a lamp and place it under the bushel, but on the lampstand; and it shines to all who are in the house. <sup>16</sup>In the same way, let your light shine before men, so that they may see your good works and glorify your Father who is in the heavens.

- E. The fifth item of a walk worthy of God’s calling is for us to live by being filled in spirit to overflow with Christ—Eph. 5:18:

**Eph. 5:18**—And do not be drunk with wine, in which is dissoluteness, but be filled in spirit,

1. Speaking, singing, psalming, giving thanks to God, and subjecting ourselves to one another in the fear of Christ are not only the outflow of being filled in spirit but also the way to be filled in spirit—vv. 19-21.

**Eph. 5:19-21**—Speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord, <sup>20</sup>Giving thanks at all times for all things in the name of our Lord Jesus Christ to *our* God and Father, <sup>21</sup>Being subject to one another in the fear of Christ:

2. To be filled in spirit is to be filled with the riches of Christ to become the fullness of Christ, the overflow of Christ; by calling on the Lord and pray-

reading His Word, we can continually receive Him as grace upon grace to become His fullness, His overflow—3:8; 1:23; 3:19b; Rom. 10:12-13; Eph. 6:17-18; John 1:16.

**Eph. 3:8**—To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

**Eph. 1:23**—Which is His Body, the fullness of the One who fills all in all.

**Eph. 3:19**—And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

**Rom. 10:12-13**—For there is no distinction between Jew and Greek, for the same Lord *is Lord* of all *and* rich to all who call upon Him; <sup>13</sup>For “whoever calls upon the name of the Lord shall be saved.”

**Eph. 6:17-18**—And receive the helmet of salvation and the sword of the Spirit, which *Spirit* is the word of God, <sup>18</sup>By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

**John 1:16**—For of His fullness we have all received, and grace upon grace.

3. We can live a life of being filled in spirit by praying at every time in spirit so that we may become Christ’s bride for His satisfaction and become His warrior for the defeat of His enemy—Eph. 5:18, 25-27; 6:10, 17-18.

**Eph. 5:18**—And do not be drunk with wine, in which is dissoluteness, but be filled in spirit,

**Eph. 5:25-27**—Husbands, love your wives even as Christ also loved the church and gave Himself up for her <sup>26</sup>That He might sanctify her, cleansing *her* by the washing of the water in the word, <sup>27</sup>That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

**Eph. 6:10**—Finally, be empowered in the Lord and in the might of His strength.

**Eph. 6:17-18**—And receive the helmet of salvation and the sword of the Spirit, which *Spirit* is the word of God, <sup>18</sup>By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,