

The Christian Walk: “Walking Worthily of the Lord”

(Colossians 1:9-12)

Introduction

- As we continue our Summer Sermon Series on “The Christian Walk” – preaching through verses of Scripture that highlight a specific aspect of what it means to live as a Christian – we turn our attention to one that may be more than a bit unnerving: To walk worthy of the Lord.

Col 1:9-12 ~ “And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, ¹⁰so as to walk in a manner worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God. ¹¹May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, ¹²giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light.”

- This passage contains a prayer from the apostle Paul, and Timothy (1:1), to Christians living in the city of Colossae (1:2). As we will see, Paul’s prayer is neither shallow nor self-serving. He was not praying for physical or temporal things. His prayers were spiritually focused, Christ-centered, and guided by an eternal perspective. At the heart of this prayer is Paul’s heartfelt desire that Christians walk worthily of the Lord.
- For our time this morning, I have outlined this passage with three major headings.

A. The Request (vs.9)

- In the opening phrase of verse 9, “*And so*” (which could be translated “For this reason also” [LSB]), we not only see the beginning of Paul’s prayer request on behalf of the Colossians, but also the very basis for this petition. Ever since the day Paul had heard (“*from Epaphras*”; vs.8) of those in Colossae who had put their faith in Jesus Christ as Lord and Savior, he began to faithfully and fervently pray for them. We must note that Paul did not stop praying for them once they became Christians. In fact, if anything, it seems as though Paul’s prayers for the Colossians ratcheted up a notch. From the moment he heard of their salvation, he (with Timothy, and no doubt Epaphras) had “*not ceased to pray*” (*ou pauō proseuchomai*) for them.
- Paul also encouraged the Colossians by stating how frequent and faithful he was in interceding to God on their behalf. Praying continually was not only something Paul exhorted other Christians to do, but also something that he himself practiced. He was not duplicitous or guilty of having a double standard; Paul practiced what he preached. With that said, praying continually was not only something that Paul did, but it was something that he – writing under the direction and inspiration of God – exhorted other Christians to do:

1 Thess 5:17 ~ “pray without ceasing” [*proseuchomai adialeiptōs*]

Rom 12:12 ~ “... be constant in prayer” [*proskartereō proseuchē*]

Eph 6:18 ~ “[pray] at all times ...” [*proseuchē en pas kairos*]

Col 4:2 ~ “Continue steadfastly in prayer ...” [*proskartereō proseuchē*]

- This does not mean that Paul was always verbally or formally praying for them twenty-four hours-a-day seven-days-a-week, but that he never did quit (i.e., never gave up) praying for them. In other words, from the day he heard of their salvation, Paul regularly and persistently prayed for them – he frequently and faithfully kept them in his prayers. Paul’s resolute faithfulness in prayer is an example to us all.

Notice that Paul did not pray for physical or material things. He did not pray for healing, or happiness, or traveling mercies. While it is not wrong to pray for such things, Paul prayed for things that were much more important. He prayed that they “*may be filled with the knowledge of his will in all spiritual wisdom and understanding*” (vs.9).

- The Greek word translated “*filled*” (*plēroō*) is a key word in Colossians. Paul used variations of this word eight times in this short four-chapter epistle. It means to be filled full, completely filled, to be totally controlled, or to be fully equipped. It was used to describe a ship that was ready for its voyage. In a Christian context, it is used to describe the completeness one has in Christ.

Col 1:19 ~ “For in [Christ] all the fullness [*plērōma*] of God was pleased to dwell”

Col 2:9-10 ~ “For in [Christ] the whole fullness [*plērōma*] of deity dwells bodily, ¹⁰and you have been filled [*plēroō*] in him, who is the head of all rule and authority.”

Eph 3:14-19 ~ “For this reason I bow my knees before the Father, ¹⁵from whom every family in heaven and on earth is named, ¹⁶that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, ¹⁷so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, ¹⁸may have strength to comprehend with all the saints what is the breadth and length and height and depth, ¹⁹and to know the love of Christ that surpasses knowledge, that you may be filled [*plēroō*] with all the fullness [*plērōma*] of God.”

- The question is, in his prayer, with what does Paul want the believers in Colossae to be filled? He is praying that they be “*filled with the knowledge of [God’s] will in all spiritual wisdom and understanding*” (vs.9). Paul used three different Greek words – “*knowledge*” (*epignōsis*), “*wisdom*” (*sophia*), and “*understanding*” (*synesis*) – to give a detailed description as to the importance and breadth of insight we are to have as Christians. Generally stated, “*knowledge*” refers to the spiritual ability to rightly comprehend biblical truths; “*wisdom*” is the spiritual ability to rightly apply biblical truths; and “*understanding*” is the spiritual ability to rightly interpret biblical truths.

Over and over in his letters to the churches, the apostle Paul encouraged Christians to grow in knowledge, wisdom and knowledge in order to know, and be obedient to, God’s will (e.g., Eph.1:17, 5:17; Phil.1:9). All three enable and compel the true follower of Christ to know and live according to God’s will.

Col 2:3 ~ “in [Christ] are hidden all the treasures of wisdom and knowledge.”

Col 3:16 ~ “Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.”

2 Peter 3:18 ~ “But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.”

- Unfortunately, all too many Christians (and pastors) today believe that biblical knowledge is antithetical to spiritual growth and true worship. Consequently, “Bible studies” and “sermons” are shallow, hyper-pragmatic, and anecdotal – designed to amuse and entertain, not to educate or exhort (2Tim.4:1-4).

Heb 5:11-6:1 ~ “About this we have much to say, and it is hard to explain, since you have become dull of hearing. ¹²For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, ¹³for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. ¹⁴But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.

¹Therefore let us leave the elementary doctrine of Christ and go on to maturity ...” (1Cor.3:2)

- The disturbing imagery here is of a grown man still drinking from a baby’s bottle. Even more appalling is a long-time Christian who still has an infantile/juvenile understanding of the Bible or of Christian doctrine. Properly understood, there are not “milk” doctrines and “meat” (“solid food”) doctrines.

Rather, there are “milk” and “meat” versions of every major doctrine in Scripture. That is, there is a simple (“milk”) understanding and a deeper (“meat”) understanding.

For example: children can understand and believe that the Son of God was born as Jesus Christ, and yet Christians can spend the entirety of their lives trying to fully understand what it means to believe that God was wrapped in human flesh (the incarnation) – fully God and fully man. Likewise, children can understand and believe that Jesus died for their sins, and yet we can endlessly study the doctrine of the substitutionary atonement of Christ. The same is true of the doctrine of the sovereignty of God. New Christians can readily accept that God reigns and rules over all creation, and yet there are great complexities and mysteries in trying to understand how God is sovereign in the midst of human sin and suffering.

One reason why we need to be always growing spiritually, is so that we can be wise and discerning. Babies are not only selfish, self-centered, they are also very undiscerning.

- As an example to us all, the apostle Paul had an insatiable hunger to grow in knowledge, wisdom, and understanding, and he had an avid desire for other Christians to do the same. We must never become complacent or apathetic about learning biblical (theological) truths.

B. The Reason (vs.10a)

- Why was Paul so faithfully praying for the Christians in Colossae? Why was he so earnestly praying that they would be filled with a knowledge, wisdom, and understanding of God’s will? It is not so that they would be good at Bible trivia games; it was not so that they could sound smart in Bible studies; it was not so that they could take pride in the spiritual IQ. Paul’s ultimate desire was for them to “*walk in a manner worthy of the Lord*” (vs.10).

This should put us back on our heels asking, “How can I ever walk worthy of the Lord?” Maybe a word study will soften the blow (warning: it doesn’t). The Greek word translated “*in a manner worthy*” (*axiōs*; adv.), in classical Greek, had to do with balancing the scale. That is, two objects were weighed and found to be of equal weight or worth. This is not immediately helpful. How can we ever walk in a way that is worthy of (equal to) the Lord? Simply put, on our own (in our own strength or by our own merit) we cannot.

Maybe it will help to see how the word is used in other verses of Scripture (warning: it doesn’t).

John 1:26-27 ~ “John answered them, ‘I baptize with water, but among you stands one you do not know,²⁷ even he who comes after me, the strap of whose sandal I am not worthy [*axios*; adj.] to untie.’”

Luke 15:21 ~ “And the son said to him, ‘Father, I have sinned against heaven and before you. I am no longer worthy [*axios*; adj.] to be called your son.’”

1 Cor 11:27 ~ “Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner [*anaxiōs*; adv.] will be guilty concerning the body and blood of the Lord.”

1 Cor 15:9 ~ “For I am the least of the apostles, unworthy [*ou hikanos*] to be called an apostle, because I persecuted the church of God.”

Rev 4:11 ~ “Worthy [*axios*; adj.] are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created.” (see Rev.5:2, 4, 9, 12)

- How can we who are utterly unworthy live in such a way that reflects God who is infinitely worthy? And yet that is exactly what we are commanded to do.

Eph 4:1 ~ “... walk in a manner worthy [*axiōs*] of the calling to which you have been called”

Phil 1:27 ~ “... let your manner of life be worthy [*axiōs*] of the gospel of Christ”

1 Thess 2:12 ~ “... walk in a manner worthy [*axiōs*] of God, who calls you into his own kingdom and glory”

2 Thess 1:11-12 ~ “To this end we always pray for you, that our God may make you worthy [*axioō*; vb.] of his calling and may fulfill every resolve for good and every work of faith by his power, ¹²so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.”

- The word “*worthy*” here is not describing a Christian’s attempt at earning or repaying their salvation in Christ, but representing their salvation in Christ. We must not think that walking worthy of God is our attempt to obtain or secure that which has already been obtained and secured for us in and through Christ. For apart from Christ, it is absolutely impossible for us to walk worthy of Christ. There is literally nothing we can do to deserve God’s grace, or to somehow earn His love.

Herein lies the truth: the only way to walk worthy of Christ is to walk in Christ! While we can never merit the worth of the Lord, we can receive it by grace through faith in the Lord. It is God, and God alone, who calls us and makes us worthy.

- To walk worthy of Christ is to walk in a way that reflects Christ’s character and will. Paul likens it here to being “*fully pleasing to [the Lord]*” (vs.10; *pas areskeia*; lit. pleasing him in every way or everything). It means to live in wholehearted obedience to Christ and His Word (see Eph.5:10; Heb.13:21). A Christian who is truly walking worthy of Christ is living a life that exemplifies Christ. To walk worthy of Christ describes the conduct that is fitting or appropriate of a true believer in the Lord Jesus Christ as their Lord and Savior. We are to be a living expression of – a walking billboard publicizing – Christ’s redemptive grace, transforming love and divine power.
- As Christians, we need to understand who we were apart from Christ (i.e., unworthy) and who we are in Christ (worthy). It is only through Christ that we are worthy of God, and it is only in Christ that we can walk worthy of God.

✓ Illust: Hymn: “My Worth Is Not In What I Own”:

Verse 1

My worth is not in what I own, Not in the strength of flesh and bone,
But in the costly wounds of love At the cross.

Verse 2

My worth is not in skill or name, In win or lose, in pride or shame,
But in the blood of Christ that flowed At the cross.

Verse 5

Two wonders here that I confess: My worth and my unworthiness;
My value fixed my ransom paid at the cross

Chorus

*I rejoice in my Redeemer, Greatest treasure, Wellspring of my soul
I will trust in Him no other, My soul is satisfied in Him alone*

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C. The Results (vs.10b-12)

- Notice again the flow of Paul’s prayer: 1) the request, 2) the reason, and now 3) the results.

Col 1:10-12 ~ “... bearing fruit in every good work and increasing in the knowledge of God. ¹¹May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, ¹²giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light.”

- These results are the outcome of being filled with the knowledge, wisdom, and understanding of God, and walking worthy of the Lord. Here we find six characteristics of what it truly means to walk in a manner worthy of the Lord.

1. Fruitfulness

Spiritual fruitfulness and spiritual maturity go hand-in-hand in the life of a Christian. Those who are walking worthy of the Lord, and pleasing to Him, will be *“bearing fruit in every good work”* (vs.10). When the seed of the Word of God is planted in the heart and mind of a true follower of Christ, it grows and produces the fruit that is in harmony with God’s will and submissive to His Word.

John 15:4-5, 8 ~ “Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. ⁵I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing... ⁸ By this my Father is glorified, that you bear much fruit and so prove to be my disciples.” (see Jn.15:6; Matt.13:18-23)

A lack of spiritual fruitfulness in a Christian’s life does not necessarily indicate unrepentant sin or evidence of one who is not saved (although it could). But it certainly is an indication that he/she may not be walking in a manner worthy of, or fully pleasing to, God. For when Christ truly comes into a person’s life, He comes to take over – to enable and empower that person to walk according to God’s will for their life.

Eph 2:10 ~ “For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.”

This is not merely “doing things” for Jesus (Matt.7.22), but living a life that bears the fruit of one who is truly saved by Jesus. If Christ is in you, Christlikeness comes out of you (Gal.5:22-23).

2. Knowledge

The second characteristic of walking in a manner worthy of the Lord is spiritual knowledge. As Christians, we are to be ever *“increasing in the knowledge of God”* (vs.10). It is important to, once again, note the intentional repetition in this passage. Paul clearly placed a premium on biblical and theological knowledge (see vs.9).

Christians are to be ever- *“increasing”* (*auxanō*; growing) in the knowledge of God and His will for their lives (2Pet.3:18; Eph.4:11-15). They are never to be complacent with any level of spiritual growth and maturity. They are never to “let their foot off the gas” and coast through their Christian life. They are never to cease learning until they were completely filled with the knowledge of God – understanding His Word and His will for their lives.

Knowledge of God does not diminish the worship of God. Actually, it is quite the opposite. A Christian’s ability to worship God is in large part based on their knowledge of God – for one cannot truly (deeply or rightly) worship what they do not know. A shallow view of God leads to a shallow worship of God, and a false view of God leads to a false worship of God.

It is only when we truly dig down into the depths of divine truth through God’s Word, that we can elevate to the heights of praise in true worship. Churches that deemphasize doctrine and teaching in their “emphasis” of worship have missed the point and object of true worship. Knowing and learning about God is not the antithesis to worship – nor should the study of God’s Word be considered a “downer” or obstacle to worship (cf., Eph.1:17-18, 3:16-19; Phil.3:8-11; Heb.5:11-6:1; 2Pet.3:18; 1Jn.5:20). In fact, the opposite is true: the height to which you can worship God is proportionate to the depth of your knowledge of God – for you cannot worship that which you do not know.

John 4:23-24 ~ “But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. ²⁴God is spirit, and those who worship him must worship in spirit and truth.”

3. Power

In referring to our spiritual power, in verse eleven, Paul uses three descriptive words: “*strengthened*” (*dynamo*; vb.) “*all power*” (*pas dynamis*; n.); “*might*” (*kratos*; n.). But herein lies the distinction: our strength comes from God [“*strengthened*”; verb: present, passive, participle]. We simply cannot do what God has called us to do apart from His power at work within us. Nor has He asked us to. “Dynamis” (from which our English word “dynamite” is derived) does not refer to explosive power but enabling power. It is God, through the power of His Spirit dwelling in us, who enables (empowers) us to live according to His will (Jn.15:4-5; Rom.8:7-8).

Col 1:28-29 ~ “Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. ²⁹For this I toil [*kopiaō*], struggling [*agōnizomai*] with all his energy [*energeia*] that he powerfully [*dynamis*] works [*energeō*] within me.”

Eph 3:20-21 ~ “Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, ²¹to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.”

Eph 6:10 ~ “Finally, be strong in the Lord and in the strength of his might.”

Phil 2:12-13 ~ “Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, ¹³for it is God who works in you, both to will and to work for his good pleasure.”

Heb 13:20-21 ~ “Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, ²¹equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.”

God equips and empowers us to obey His commands and to follow His will according to “*His glorious might*” (vs.11). God does not require us to muster up our own strength (apart from Him). He wants us to humbly submissive and receptive to His strength working through us.

✓**Illust:** A story is told of a young boy walking with his father when the boy saw a large rock along the path. He asked his dad, “Daddy, do you think I can pick up this rock?” The father said, “Yes, if you use all that you have.” So the boy strained and struggled to pick up the rock, but he could not. It was simply too heavy. In frustration and confusion, the boy looked at his father and asked, “You said that I could pick up this rock, why can’t I do it?” The father said, “I told you that you could if you used all that you have; but you did not ask me to help you.”

4. Perseverance

Not only does God give us the spiritual knowledge and strength we need to accomplish His will for our lives, but He also gives us “*endurance and patience*” (vs.11). These two words are essentially synonymous, with distinctly different etymologies. The word “*endurance*” (*hypomonē*) could literally be translated “to remain under.” This pictures a person who willfully endures under the (extreme or heavily) weight of difficulty or pain.

✓**Illust:** “Here *hypomonē* can be understood either in an active (steady persistence in doing good) or a passive (patient endurance under difficulties) sense” (William D. Mounce; *Mounce’s Complete Expository Dictionary of Old & New Testament Words*; “Endurance”).

James 1:2-4 ~ “Count it all joy, my brothers, when you meet trials of various kinds, ³for you know that the testing of your faith produces steadfastness [*hypomonē*]. ⁴And let steadfastness [*hypomonē*] have its full effect, that you may be perfect and complete, lacking in nothing.”

James 5:11 ~ “Behold, we consider those blessed who remained steadfast [*hypomenō*]. You have heard of the steadfastness [*hypomonē*] of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.”

Rom 5:3-4 ~ “Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance [*hypomonē*], ⁴and endurance [*hypomonē*] produces character, and character produces hope”

The word “*patience*” (*makrothymia*) can be literally translated “long-suffering” (KJV). Where “*endurance*” can refer to the heaviness of a burden, “*patience*” can refer to the longevity of a burden.

James 5:10-11 ~ “As an example of suffering [*kakopatheia*] and patience [*makrothymia*], brothers, take the prophets who spoke in the name of the Lord.”

1 Peter 3:20 ~ “because they formerly did not obey, when God’s patience [*makrothymia*] waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water.”

Paul was praying for these believers, that they would have both endurance and patience – which can be called perseverance.

5. Joy

The Christian’s life is not meant to be a miserable “gut-it-out-for-Jesus” existence. We are called to persevered “*with joy*” (vs.11; *meta chara*). Joy is not some emotional experience or feeling of euphoria. Joy is not dependent upon financial status, or earthly realities, or physical conditions. Joy is not based on external circumstances or worldly experiences, and it is not always displayed with laughter and smiles. It is the internal and spiritual reality of being saved. Christians always have joy because they know they are always infinitely better than they deserve!

Col 1:13-14 ~ “He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, ¹⁴in whom we have redemption, the forgiveness of sins.”

1 Peter 1:3-9 ~ “Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, ⁴to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, ⁵who by God’s power are being guarded through faith for a salvation ready to be revealed in the last time.

⁶In this [the believer’s eternal security in Christ (vs.4-5)] you rejoice [*agalliaō*], though now for a little while, if necessary, you have been grieved by various trials, ⁷so that the tested genuineness of your faith – more precious than gold that perishes though it is tested by fire – may be found to result in praise and glory and honor at the revelation of Jesus Christ. ⁸Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice [*agalliaō*] with joy [*chara*] that is inexpressible and filled with glory, ⁹obtaining the outcome of your faith, the salvation of your souls.”

Rom 8:18 ~ “For I consider that the sufferings of this present time are not worth [*axios*] comparing with the glory that is to be revealed to us” (see Jn.16:22)

Joy is the spiritual response to receiving the saving grace of God. It is the inner elation of knowing Jesus Christ as your Lord and Savior. It is the byproduct of the indwelling presence of God’s Holy Spirit (Gal.5:22).

6. Thanksgiving

True joy stems from, and lead to, thanksgiving. Thankful Christians are joyful Christians, and joyful Christians are thankful Christians. For, no matter what else happens in their lives, they “*[give] thanks to the Father, who has qualified [them] to share in the inheritance of the saints in light*” (vs.12).

Giving thanks can be both easy and difficult. It is relatively easy to give thanks, or be thankful, when something good happens to us (e.g., someone gives us a thousand dollars).

However, it is much more difficult to give thanks, or be thankful, when something bad happens to us (e.g., someone steals a thousand dollars from us). Regardless of the situation or circumstance we find ourselves in, we are to be thankful to God. In good times we are to be thankful for God's undeserved blessings, and in bad times we are to be thankful for what God will teach us through every trial. Over and over again, we are commanded in Scripture to be thankful to God:

1 Thess 5:18 ~ “give thanks *in all circumstances*; for this is the will of God in Christ Jesus for you.”

Eph 5:20 ~ “[give] thanks *always and for everything* to God the Father in the name of our Lord Jesus Christ”

Col 2:6-7 ~ “Therefore, as you received Christ Jesus the Lord, so walk in him, ⁷rooted and built up in him and established in the faith, just as you were taught, *abounding in thanksgiving*.”

Col 3:17 ~ “And whatever you do, in word or deed, do everything in the name of the Lord Jesus, *giving thanks to God the Father through him*.”

Our spiritual gratitude is undergirded by our spiritual perspective. That is, even in the worst of times we know that God has graciously enabled us “*to share in the inheritance of the saints in light*” (vs.12). Our eternal inheritance is eternally secure in Christ Jesus. We are co-heirs with Christ in the eternal light of God's glory. In the Bible, light “intellectually” represents truth (Ps.119:30), and “morally” it represents purity (Eph.5:8-14). In Christ we have been qualified, both now and forevermore, to walk in the truth and purity of God. Remember, for the Christian, this life is as bad as life will ever be!

Conclusion

➤ This is what it means to walk in a manner worthy of the Lord. It is to live a life that is pleasing to Christ and that portrays Christ to the world. But how do we become worthy of the Lord? The answer lies (a bit conspicuously) in verse twelve: “*the Father ... has qualified you*” (vs.12). The Greek word translated “*qualified*” (*hikanoō*) means “to make sufficient” or “to make qualified.”

2 Cor 3:5-6 ~ “Not that we are sufficient [*hikanos*] in ourselves to claim anything as coming from us, but our sufficiency is from God, ⁶who has made us sufficient [*hikanoō*] to be ministers of a new covenant, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life.”

Rom 8:29-30 ~ “For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. ³⁰And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.”

➤ A Christian is worthy of the Lord because God has made them worthy. It is only those who are truly in Christ who can truly walk in a manner worthy of the Lord. For God has saved and sanctified them, enabling them to live in a way that is fully pleasing to Him. Those who have truly received Jesus Christ as Lord and Savior have been washed by the blood of Christ and clothed in the righteousness of Christ, they have received the indwelling power and presence of God's Holy Spirit.

We are commanded to walk in a manner worthy of the Lord because – through the sinless life, substitutionary death, and supernatural resurrection of Christ – God has made us worthy in Christ.