

Week Six

Being a Vessel unto Honor, and Pursuing Righteousness, Faith, Love, Peace with Those Who Call on the Lord out of a Pure Heart

Hymns: 821

Scripture Reading: 2 Tim. 2:20-22; Rom. 9:21, 23; 2 Cor. 4:7

§ Day 1 & Day 2

I. In 2 Timothy 2:20-21 Paul speaks of honorable and dishonorable vessels:

- A. Honorable vessels are constituted of both the divine nature and the redeemed and regenerated human nature; dishonorable vessels are constituted of the fallen human nature—Eph. 2:2-3; 2 Pet. 1:4.
- B. In Romans 9:21 Paul speaks of vessels unto honor, and in Romans 9:23, of vessels of mercy prepared unto glory.
- C. The fact that we are vessels of honor prepared unto glory means that we have been designed to contain God as our honor and glory.
- D. God chose us so that we may be vessels of honor filled with the processed and consummated Triune God—vv. 21-23; 2 Cor. 13:14.
- E. God wants an open vessel—Rom. 9:23; 2 Cor. 4:7:
 - 1. God's intention was to create a vessel to contain Him and to express Him, so

God only wants an opening of the vessel—2 Tim. 2:21; Rom. 11:24.

2. If the vessel is open, God can fulfill His purpose, but if the vessel is closed, God's purpose is frustrated—Col. 4:3.
3. God does not want us to do anything; He wants us only to be a living vessel, a clean, empty, and open vessel.
4. The summary of Paul's fourteen Epistles may be expressed in two words—open vessel.

F. If we cleanse ourselves from vessels unto dishonor, we will be vessels unto honor— 2 Tim. 2:21:

1. To cleanse ourselves is to depart from unrighteousness (v. 19), as an outward evidence of the inward divine nature.
2. We should cleanse ourselves not only from anything unrighteous but also from the dishonorable vessels; this means that we must stay away from them.
3. If we cleanse ourselves from these negative things and negative persons, we will be vessels unto honor.
4. In 2 Timothy 2:21 unto honoris a matter of nature, sanctified is a matter of position, useful is a matter of practice, and prepared is a matter of training.

§ Day 3

II. We need to pursue righteousness, faith, love, and peace—v. 22:

A. A governing principle of our Christian life should be pursuing the experience of Christ and the enjoyment of Christ—Phil. 3:12.

B. Our experience of Christ rests on the foundation of God's righteousness, the unshakable foundation of God's throne—Psa. 89:14:

1. Whereas holiness is related to God's inward nature, righteousness is related to God's outward acts, ways, actions, and activities—Eph. 4:24.

2. Everything that God does is right—Psa. 89:14.
3. The righteousness of God is what God is in His actions with respect to justice and righteousness.

C. In the New Testament faith bears two denotations—objective and subjective:

1. In the objective denotation, faith refers to the entire revelation of the New Testament concerning the person of Christ and His redemptive work—Acts 6:7; 14:22; Rom. 16:26; 1 Cor. 15:14; 1 Tim. 1:19b; Jude 3, 20.
2. In the subjective denotation, faith refers to the act of believing—Luke 18:8; Mark 11:22.
3. By faith we are born of God to be His sons, partaking of His life and nature to express Him—Gal. 3:26; John 1:12-13; 2 Pet. 1:4.
4. By faith in Christ, we are put into Christ to become the members of His Body, sharing all that He is for His expression—John 3:15; Rom. 12:4-5.
5. Genuine faith is Christ Himself infused into us to become our ability to believe in Him; after the Lord Jesus has been infused into us, He spontaneously becomes our faith—Heb. 11:1, 3; 12:2.
6. The faith in 1 Timothy 1:19 is objective, referring to the things in which we believe, whereas faith at the beginning of this verse is subjective, referring to the act of our believing.

§ Day 4

D. Love is the nature of God's essence—1 John 4:19:

1. The divine love as God's essential attribute is mainly expressed in sending His Son to redeem us and impart God's life into us so that we may become His children—John 3:16; 1 John 4:9-10.

2. God is love; we love because He first loved us—vv. 8, 19.

3. To abide in love is to live a life in which we love others habitually with the love that is God Himself—v. 8.

E. The New Testament speaks about both the peace of God and the God of peace —John 20:19; Eph. 2:14; 2 Pet. 1:2:

1. Concerning the God of peace, we need Romans 16:20 and Philippians 4:7.

2. The God of peace guards over our hearts, and He patrols before our hearts and thoughts in Christ Jesus—Rom. 15:33; Phil. 4:9.

3. The peace of God and the God of peace are one—1 Thes. 5:23.

4. In our experience peace is a condition that results from grace; grace is a substance, and peace is a condition—1 Cor. 1:3.

§ Day 5

III. We all should be those who call on the name of the Lord out of a pure heart— 2 Tim. 2:22:

A. Calling on the name of the Lord is not a new practice in the New Testament; it began with Enosh, the third generation of mankind, in Genesis 4:26:

1. Calling on the name of the Lord was continued by Job (Job 12:4; 27:10), Abraham (Gen. 12:8; 13:4; 21:33), Isaac (26:25), and Moses and the children of Israel (Deut. 4:7); all of these and many others practiced calling upon the Lord in the Old Testament age.

2. In the New Testament, calling on the name of the Lord was mentioned first by Peter: “It shall be that everyone who calls on the name of the Lord shall be saved”—Acts 2:21.

3. According to Acts 7:59, when Stephen was being stoned, he was calling upon the Lord and saying, “Lord Jesus, receive my spirit!”

4. When we preach the gospel and help others to be saved, we need to

encourage them to call on the name of the Lord and say, “O Lord Jesus”—cf. Rom. 10:9-13.

5. Calling on the name of the Lord is the secret not only to our salvation but also to our enjoyment of the Lord’s riches—Eph. 1:18; 3:16.

§ Day 6

B. Second Timothy 2:22 says that we need to “call on the Lord out of a pure heart”:

1. In the Bible to be pure means to be only for God.
2. A pure heart is a heart fixed on God—Matt. 5:8.
3. In serving the Lord, we should be purely for Him and not for anything else; we should be wholly for God—1 Thes. 5:23.
4. Our focus should be on calling on the Lord and having a pure heart—2 Tim. 2:22.

WEEK 6 — DAY 1

Morning Nourishment

2 Tim. 2:20-21 But in a great house there are not only gold and silver vessels but also wooden and earthen; and some are unto honor, and some unto dishonor. If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.

Honorable vessels are constituted of both the divine nature (gold) and the redeemed and regenerated human nature (silver). These, like Timothy and other genuine believers, constitute the sure foundation that holds the truth. Dishonorable vessels are constituted of the fallen human nature (wood and earth).

To cleanse ourselves is to depart from unrighteousness [cf. 2 Tim. 2:19, 21], as an outward evidence of the inward divine nature. The word these in verse 21 refers to the vessels unto dishonor, including those mentioned in verses 16 through 18. We should cleanse ourselves not only from anything unrighteous but also from the dishonorable vessels. This means that we must stay away from them. Hence, we must cleanse ourselves from the unrighteous things and from the dishonorable vessels of wood and earth. If we cleanse ourselves from these negative things and negative persons, we will be vessels unto honor, sanctified, useful to the master, and prepared unto every good work. Unto honor is a matter of nature, sanctified is a matter of position, useful is a matter of practice, and prepared is a matter of training. (Life-study of 2 Timothy, 2nd ed., p. 34)

Today's Reading

According to my experience, nothing pleases the Lord so much as for us to realize that He does not want us to do anything. He only wants us to love Him, to open ourselves up to Him, and to let Him live from within us...From the very beginning when God created man, God had no intention to ask man to do anything for Him. God's intention was to create a vessel to contain Him

and to express Him, so God only wants an opening of the vessel. If the vessel is open, God can fulfill His purpose, but if the vessel is closed, God's purpose is frustrated.

In our fallen nature there is a substance so evil that likes to know and likes to do...Religion helps people to know, and religion helps people to do. Even today Christianity has become such an active religion of knowing and doing. Seminaries just educate people to know and to do...This is altogether a kind of education against God's eternal purpose. It is no wonder that among thousands of Christians you can hardly find one who knows that God does not want us either to know or to do; God wants us only to love Him and to keep ourselves open to Him. "Lord, I love You. I fully realize that I am just an empty vessel, yet You treasure this earthen vessel because this earthen vessel was created by You according to Your eternal plan to fulfill Your heart's desire. Lord, I just love You. I like to contain You. I like to be filled up with You. I like to be saturated and permeated with You. Have mercy upon me that I may keep myself open to You all the time."

We all have to confess that many times in our prayer we are not open to Him. Even in our prayer we still keep ourselves closed...We all have the same kind of experience. Since the day we were saved, we never opened ourselves in an absolute way. We always opened ourselves with some amount of reservation...You think that you are open to the Lord. Actually, you are not entirely open. You are open but only partially. You are open superficially and in a shallow way. In the depths of your being you are not open, so the Lord cannot do anything.

God does not want us to do anything; He wants us only to be a living vessel...God created a living thing. God created something so bothering to Him. He created a living jar full of emotions, with a strong will, and with a mind. After the fall this living jar became a problem to God...Either the Christians are indifferent, or they are too hot in knowing and in doing. On either side the Lord could not get the vessel. (CWWL, 1980, vol. 1, "Perfecting Training," pp. 239-241)

Further Reading: Life-study of 2 Timothy, msg. 4

WEEK 6 — DAY 2

Morning Nourishment

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory.

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

The summary of [Paul's] fourteen Epistles may be expressed in just two words: open vessel. God wants an open vessel. In Romans 9:23 Paul tells us that God created us as vessels of mercy unto glory. Then in 2 Corinthians 4:7 he says that "we have this treasure in earthen vessels." These two verses may be considered as a basic secret to our experience of Christ and the church...If you do not realize that you have to be an open vessel, Christ and the church...have no way...An open vessel is doing nothing but keeping itself open to the filling up. The processed God—the Triune God, the all-inclusive Spirit, the compound Spirit—is here waiting for an opening to get into you. How much He would enter into you depends upon how much opening you would give Him. (CWWL, 1980, vol. 1, "Perfecting Training," p. 241)

Today's Reading

What the Lord wants is that we love Him, that we keep ourselves open. Do not do anything. Let Him in. If you love the church but do not open yourself up absolutely, you will still love to do something for the Lord...This is the natural life with the fallen nature. The proper situation is that I do not need to do anything, yet I need to love the Lord to the uttermost, keeping myself wide open all the time to Him. This is what is fully revealed in the New Testament...If you take this as a key and read once again the Epistles written by Paul, you will see that this is the genuine substance in his Epistles.

When you enter into the experience of my fellowship, you will kneel down and worship the Lord. You would say, “Lord, now I know. I must love You. I must serve You to the uttermost. I must have an open heart with an open being to You. O Lord, by Your mercy and Your speaking, You do not want me to do anything. Lord, I am here.” This would be wonderful. This is what the Lord wants today. The Lord’s testimony is just here at this point. A vessel can only contain something, and the lampstand can only keep itself open for the refilling of the oil. When the opening is shut, there is no more refilling. That means there will be no continuation of the oil. The lampstand does not do anything. It just opens itself to receive the oil and to shine. It receives the filling oil, and then it expresses something; it shines. Actually, a lampstand is a real vessel containing oil.

Now you can understand the parable of the ten virgins in Matthew 25. That is just the vessel with an extra portion of oil. There the vessel contains the oil for shining and burning. This is a virgin. A virgin in the eyes of the Lord is not one who is so busy and so active in doing but one who keeps himself open to receive the oil. Then the oil may burn from within to shine out.

You love the Lord, and you keep yourself open to Him all the time. Yet you would not do anything, but He would do everything. Not only is this possible, but this is also required by the Lord. The Lord requires you to stop your doing. But He does not want you to be sleepy or indifferent; He wants you to be very alert. Love Him and keep yourself open to Him. Tell Him every day, “Lord, I love You. Lord, I am here open to You. Lord, have mercy upon me, and by Your grace I do not like to have any part of my being closed to You. I like to keep myself entirely and thoroughly open to You.”

A genuine Christian life is one that loves the Lord and keeps itself open to the Lord and stops its doing. Then the Lord comes in and the Lord does everything and this vessel just contains the Lord and enjoys the Lord’s filling up and enjoys the Lord’s doing. This is the proper and genuine Christian life. (CWWL, 1980, vol. 1, “Perfecting Training,” pp. 242-244, 246-247)

Further Reading: CWWL, 1980, vol. 1, “Perfecting Training,” ch. 22

WEEK 6 — DAY 3

Morning Nourishment

2 Tim. 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace...

Psa. 89:14 Righteousness and justice are the foundation of Your throne; lovingkindness and truth go before Your face.

God is righteous as well as holy. Whereas holiness is related to God's inward nature, righteousness is related to God's outward acts, ways, actions, and activities. Everything God does is righteous. The righteousness of God is what God is in His action with respect to justice and righteousness. God is just and right. Whatever God is in His justice and righteousness constitutes His righteousness.

God's works are His acts, whereas God's ways are His governing principles [cf. Rev. 15:3]...If you know God's ways, you will not need to wait to see His works in order to praise Him. Although His works have not yet come, you will know they will come because you know the governing principles by which God does things. (The Conclusion of the New Testament, p. 87)

Today's Reading

The word faith bears two denotations. The first denotation refers to the things the believers believe in; it is the objective faith (Eph. 4:13; 1 Tim. 1:19b; 2 Tim. 4:7). The second denotation refers to the believing action of the believers; this is the subjective faith (Gal. 2:20). Christ is the object of our faith. Here the faith is objective. Then we believe in the Lord. This believing is a subjective action, our acting faith in the Lord Jesus.

The faith of the believers is actually not their own faith but Christ entering into them to be their faith...When we repented unto God, the pneumatic Christ as the sanctifying Spirit of God (1 Pet. 1:2a) moved within us to be our faith by which we believed on the Lord Jesus (Acts 16:31)...As sinners, we did not have

faith. Faith came into us by our hearing the word [Rom. 10:17]. This word is just Christ Himself.

When we heard the gospel, the preacher described Christ to us. The more we heard, the more we saw Christ and were attracted to Christ...The preachers preach Christ to present Christ's beauty. After hearing such a word about Christ, that is, after seeing such a Christ, within us there is an appreciation of Christ, and our appreciation of Him is the reaction to His attraction. We can believe in the Lord Jesus because we hear about Him; that is, we see Him. We read the Bible, and in the Bible we see something about Him.

Tell people about Christ in His divinity and humanity, in His being the only begotten Son of God and the firstborn Son of God. Many logical and thoughtful people would be attracted to such a wonderful person in the universe...After seeing...such a Christ, who would not believe in Him? Faith comes from hearing, hearing equals seeing, and seeing equals knowing Christ. Faith comes from hearing, and hearing is from the word of Christ.

When the proper preaching of the gospel is going on, the Spirit, the pneumatic Christ, accompanies that preaching. That preaching speaks Christ outside of you, but the pneumatic Christ right away accompanies that preaching and works within you. Then you repent and appreciate such a One. Spontaneously, something within you rises up. This is your faith, your believing. Your believing comes from your knowing of Christ. Your believing actually is your appreciation of Christ as a reaction to His attraction.

Many young people have been attracted by the Savior's beauty. Even if their parents persecute them and threaten them to death, they will not give up their faith in Christ. This kind of faith is Christ Himself. By such a faith the believing ones believe that God raised Jesus Christ from the dead that they may be saved (vv. 9b-10a; 5:1). They have access through faith into the grace in which they now stand (v. 2). (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 273-274)

Further Reading: The Conclusion of the New Testament, msgs. 7-8

WEEK 6 — DAY 4

Morning Nourishment

John 3:16 For God so loved the world that He gave His only begotten Son...

Rom. 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

The divine love...is the nature of God's essence. Thus, it is an essential attribute of God...First John 4:9 says, "In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him." As in 1 Timothy 1:15, the "world" refers to fallen mankind, whom God so loved that, by making them alive through His Son with His own life, they might become His children. In this the love of God has been manifested.

First John 4:10 goes on to say, "Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins." The word herein refers to the following fact: not that we have loved God but that He loved us and sent His Son as a propitiation for our sins. In this fact is the higher and nobler love of God. The divine love as God's essential attribute is mainly expressed in sending His Son to redeem us and impart God's life into us that we may become His children. (The Conclusion of the New Testament, p. 75)

Today's Reading

Ephesians 2:4 says, "God, being rich in mercy, because of His great love with which He loved us." The object of love should be in a lovable condition, but the object of mercy is always in a pitiful situation. Hence, God's mercy reaches further than His love. God loves us because we are the object of His selection. But we became pitiful by our fall, even dead in our offenses and sins; therefore, we need God's mercy. Because of His great love, God is rich in mercy to save

us from our wretched position to a condition that is suitable for His love. The nobler love of God as His essential attribute needs His attribute of mercy to reach us in the deep pit of our fallen life.

Because God is love as well as Spirit, the more we are under His dispensing, the more love we have. Actually, the more God's nature is dispensed into us, the more we become love...Through God's dispensing of Himself into us, we become love in the sense of being constituted of God as love. When love as the nature of God's essence is dispensed into us, we shall react to others in love.

Another attribute of God is peace. The New Testament speaks about both the peace of God [Phil. 4:7] and the God of peace [Rom. 16:20]...The peace of God is actually God as peace, infused into us through our fellowship with Him by prayer, as the counterpoise of troubles and the antidote to anxiety (John 16:33). The God of peace mounts guard over our hearts and thoughts in Christ Jesus. The peace of God and the God of peace are one...The genuine peace we enjoy is God Himself. The way to enjoy the God of peace is by praying to have fellowship with Him.

In 1 Thessalonians 5:23...we see that the God of peace is the Sanctifier. His sanctification brings in peace.

In our experience peace is a condition that results from grace, that issues from the enjoyment of God our Father. When we enjoy God as grace, we are in a condition that is full of rest and satisfaction. This is peace...The substance of grace is God Himself, and the condition of peace is that which issues out of our enjoyment of God as grace. We all can testify of the peace we have when we enjoy God as grace. The fact that peace is the issue of grace is indicated by the way Paul greets the saints in Ephesians 1:2 and in other Epistles: "Grace to you and peace from God our Father and the Lord Jesus Christ." This peace results from the enjoyment of God as grace which is also an attribute of the God whom we enjoy in Christ. (The Conclusion of the New Testament, pp. 75-76, 70, 105-106)

Further Reading: The Conclusion of the New Testament, msgs. 9-10

WEEK 6 — DAY 5

Morning Nourishment

Acts 2:21 And it shall be that everyone who calls on the name of the Lord shall be saved.

7:59 And they stoned Stephen as he called upon the Lord and said, Lord Jesus, receive my spirit!

Calling on the name of the Lord is not a new practice that began with the New Testament. Rather, it began with Enosh, the third generation of mankind, in Genesis 4:26. It was continued by Job (Job 12:4; 27:10), Abraham (Gen. 12:8; 13:4; 21:33), Isaac (26:25), Moses and the children of Israel (Deut. 4:7), Samson (Judg. 15:18; 16:28), Samuel (1 Sam. 12:18; Psa. 99:6), David (2 Sam. 22:4, 7...), the psalmist Asaph (Psa. 80:18), the psalmist Heman (88:9), Elijah (1 Kings 18:24), Isaiah (Isa. 12:4), Jeremiah (Lam. 3:55, 57), and others (Psa. 99:6), all of whom practiced calling on the name of the Lord in the Old Testament age. Isaiah charged the seekers of God to call upon Him (Isa. 55:6). Even the Gentiles knew that the prophets of Israel had the habit of calling on the name of God (Jonah 1:6; 2 Kings 5:11)...It is God's commandment (Psa. 50:15; Jer. 29:12) and desire (Psa. 91:15; Zeph. 3:9; Zech. 13:9) that His people call on Him. This is the joyful way to drink from the fountain of God's salvation (Isa. 12:3-4) and the enjoyable way to delight oneself in God (Job 27:10), that is, to enjoy Him. Hence, God's people must call upon Him daily (Psa. 88:9). Such a jubilant practice was prophesied by Joel (Joel 2:32) for the New Testament jubilee. (Life-study of Acts, 2nd ed., pp. 67-68)

Today's Reading

In the New Testament, calling on the name of the Lord was mentioned first by Peter, in Acts 2:21, on the day of Pentecost, as the fulfillment of Joel's prophecy. This fulfillment is related to God's outpouring of the all-inclusive Spirit economically upon His chosen people so that they may participate in

His New Testament jubilee...Calling on the Lord's name is vitally necessary in order for us, the believers in Christ, to participate in and enjoy the all-inclusive Christ with all He has accomplished, attained, and obtained (1 Cor. 1:2). It is a major practice in God's New Testament economy that enables us to enjoy the processed Triune God for our full salvation (Rom. 10:10-13). The early believers practiced this everywhere (1 Cor. 1:2), and to the unbelievers, especially the persecutors, it became a popular sign of Christ's believers (Acts 9:14, 21). When Stephen suffered persecution, he practiced this (7:59), and his practice surely impressed Saul, one of his persecutors (vv. 58-60; 22:20). Later, the unbelieving Saul persecuted the callers (9:14, 21) by taking their calling as a sign. Immediately after Saul was caught by the Lord, Ananias, who brought Saul into the fellowship of the Body of Christ, charged him to be baptized, calling on the name of the Lord, to show others that he too had become such a caller. By his word to Timothy in 2 Timothy 2:22, Paul indicated that in the early days all the Lord's seekers practiced such calling. Undoubtedly, he was one who practiced this, since he charged his young coworker Timothy to do this that Timothy might enjoy the Lord as he did.

When we preach the gospel and help others to be saved, we need to encourage them to call on the name of the Lord and say, "O Lord Jesus!" From experience we know that the stronger a person calls on the name of the Lord Jesus, the stronger will be his experience of salvation.

According to Acts 7:59, when Stephen was being stoned, "he called upon the Lord and said, Lord Jesus, receive my spirit!" Saul of Tarsus approved of this killing and joined in the great persecution against the church in Jerusalem. According to 9:14, Saul had authority from the chief priests to bind all who called on the name of the Lord Jesus. Saul's intention in going to Damascus was to arrest all those who called on the Lord's name. This indicates that in the early days calling upon the name of the Lord Jesus was a sign of being a follower of the Lord. (Life-study of Acts, 2nd ed., pp. 68-70)

Further Reading: Life-study of Acts, msg. 9

WEEK 6 — DAY 6

Morning Nourishment

2 Tim. 2:22 ...Pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

Matt. 5:8 Blessed are the pure in heart, for they shall see God.

During the desolation of the church, only those with a pure heart can find the way [2 Tim. 2:22]. In the desolation of the church many people cannot find the way, because their heart is impure, and they are unable to discern the nature of things.

In touching someone's work, we must discern its nature...Our nature must be gold and silver, and our motive must be pure...One who works for the Lord must have a clear motive, not a cloudy one. A clear motive is pure; a cloudy motive is mixed and impure. Paul says that some preach Christ because of envy (Phil. 1:15). Such persons may be zealous and obtain good results, but when we examine their motive, we see that their hearts are not pure. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 2: The Course of the Church," p. 297)

Today's Reading

Those who are pure in heart will find others who live before God to be their co-workers. Since their heart has been dealt with, they are able to discern the condition of the heart of those they contact. The pure in heart stand together to maintain the Lord's testimony, walk in the Lord's way, and do the Lord's work because inwardly their hearts are pure, not because they share the same doctrinal viewpoint. Differences in opinion related to doctrine lead to divisions. When one who is pure in heart meets another person who is pure in heart, he can willingly be martyred for that person and love him as if he were the Lord. We gain the best co-workers and companions when we are pure in heart.

I coordinated with another brother for about twenty years before he passed away. There were no problems between us because the Lord brought us together. I felt that his heart was for nothing but the Lord. I can testify that he paid a great price for the church and suffered much. However, he never had any feeling for himself, nor did he speak for himself. He had a pure heart; thus, we served the Lord together in one accord and walked in the Lord's way together. Only those who are pure in heart can walk in the Lord's way.

A pure heart seeks only God, and prayer implies that there is nothing of the self. Prayer means that we allow the Lord to do everything according to His way and not according to man's opinion. If we do things out of ourselves by human methods, opinions, and power, we have no need of prayer...Whether we can find those whom the Lord has raised up to be our companions depends not only on the purity of our heart but also on whether we have stopped all the activity of the self. Have we stopped our ability, cleverness, methods, and wisdom? Do we submit ourselves to the Lord and seek His leading, or do we insist on our opinions? If we want to push our opinions through, we do not need to pray; if we want to submit ourselves to the Lord and seek His leading, we need to pray.

Second Timothy 2:22 says that we need to "call on the Lord out of a pure heart." Our focus is on calling on the Lord and having a pure heart. Anything added to our physical body from the outside cannot become one with our body. In the same principle, if we are ones who pray to the Lord out of a pure heart, we cannot be joined to someone who does not. This is not a question of sectarianism. If we call this sectarianism and try to join with ones who do not pray out of a pure heart, God will condemn us, because He condemns any mixture. The pure in heart and those with an impure heart, those who rely on the Lord and those who do not rely on the Lord, and those who are led by the Lord in their work and those who work by their own methods should not be mixed together. No mixture is approved by God. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 2: The Course of the Church," pp. 299-300, 302)

Further Reading: CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 2: The Course of the Church," ch. 6

WEEK 6 — HYMN

The Church the vessel is to Christ

The Church — The Vessel of Christ

821

1. The Church the ves - sel is to Christ, Him to con - tain and Him ex - press,
Just as the hu - man bo - dy doth Man's life show forth, his life pos - sess.

The musical score is written for two staves in G major (one sharp) and 3/4 time. The melody is on the top staff, and the bass line is on the bottom staff. Chord symbols are placed above the notes. The first staff has chords: D, A⁷/E, D/F#, G, D/A, A, D, G, D/F#, D, A/E, E⁷, A. The second staff has chords: G, B⁷/F#, Em, Em/G, A, E⁷/B, A/C#, A⁷, D, A/C#, Bm, G, D/A, A⁷, D. The lyrics are written below the staves.

2. As was the temple to the ark,
Receptacle and resting-place;
So Christ the Church's content is,
And in the Church, Christ's dwelling-place.
3. As Christ is God's true mystery,
God to explain and God express;
So is the Church Christ's mystery,
Christ to explain and manifest.
4. The members of the Church of Christ
Are all primarily of clay;
They need to be transformed and made
Transparent, precious day by day.
5. By transformation they are built,
A vessel they to Christ afford;
His all-inclusiveness they hold;
Transparent, they express the Lord.
6. Thru all the transformation work
The triune God performs in them,
The Church a corporate vessel is
And like the new Jerusalem.
7. How precious she in each respect,
Transparent too in every phase;
Christ with God's fulness she contains,
Christ with God's glory she displays.
8. With Christ as life, with God as light,
And with the Spirit's living flow,
The triune God she manifests
For all the universe to know.

[illegible]