

**HWMR: BEING A VESSEL UNTO HONOR, A FULLY EQUIPPED MAN OF GOD, BY  
BEING EMPOWERED IN THE GRACE WHICH IS IN CHRIST JESUS TO FULLY  
ACCOMPLISH OUR MINISTRY IN THE UNIQUE MINISTRY OF GOD'S  
ECONOMY (Week 6)**

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

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

2 Timothy 2:20	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.
2 Timothy 2:21	If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.
2 Timothy 2:22	But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.
Romans 9:21	Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?
Romans 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 Corinthians 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.

**Day 1**

*2 Timothy 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.*

**Day 2**

*Romans 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 Corinthians 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.*

**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 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**.

You may say that you have consecrated everything to the Lord. You have consecrated your wife, your children, your eyes, your ears, and your hands. I, too, have made this kind of detailed consecration many times. I even consecrated every single hair and every cell in my body to the Lord. Yet, have you realized that even after such a thorough and detailed consecration you still are **not** open to the Lord? Seemingly you have consecrated yourself to God, but actually you have consecrated to yourself. Your consecration did not keep yourself open to Him. Your consecration still kept you **under your knowing and under your doing**... Even you may say that you are open. But you are not open to the Lord. You are open to your knowing; you are open to your doing. It is really hard to have a person on the one hand absolutely open to the Lord and on the other hand doing nothing. If you can love the Lord and yet do nothing, that would be a miracle. When you love someone, surely you want to do something for him. Today's Christian philosophy and logic tell you to do something for people to show them that you love them. But the Bible logic says to love the Lord but do not do anything for Him by yourself. Love the Lord to the uttermost; do not do anything for Him by yourself. It is not so easy. Sometimes even those who do not love the Lord want to do something for Him. This is to be religious. Our problem is that we are too active. Then you would consider to stop, to go back home and sleep because Brother Lee says that you do not need to do anything. This, too, is wrong. What shall you do? We have to go back to this word—**active-passive**. You have to be active-passive. Hardly any Christians understand what it means to be active-passive. To **love** the Lord to the uttermost is to be **active**. To **not do anything** is to be **passive**. You need to be saved, to be empowered, to be sanctified. For this you need to love the Lord and yet do nothing. You need to let the Lord do everything. What is in our fallen nature is just to know and to do. **What the Lord wants is that we love Him, that we keep ourselves open. Do not do anything. Let Him in.** Yet you always like to do something and keep yourself closed, causing the Lord to have no way to enter into you. (*Perfecting Training, chapter 22*)

### Day 3

*2 Timothy 2:22* - But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

*Psalms 89:14* - Righteousness and justice are the foundation of Your throne; / Lovingkindness and truth go before Your face.

## 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

*John 3:16* - For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

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

- 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.

The young people must set such a purpose in their heart. To simply receive salvation is good, but by itself it cannot satisfy completely. After being saved, many still have a **hunger within** and are **still seeking something further and higher**. What they are seeking is **God's purpose**. They should realize that the **background of their situation is one of captivity** and should desire to come out of captivity and not remain in its defilement. The young people must pray, "Lord, help me to set my heart not to defile myself." If the young people would set such a purpose deep in their heart, God will use them. Each one will be much used by the Lord. Fifty years ago, I was one of many young people who set such a purpose in their heart. All of us were used by God.

Do not go along with the present situation. At the time of Daniel, some young people might have said, "What is wrong for us to eat the king's meat? Everything created by God is clean. We do not care whether or not this food has been offered to idols. We will just take advantage of it." This is a word of failure and defeat. They should rather have said, "I will never go along with this current. I will keep away from it. I protest against the present situation. Let others eat, but I will not." If the young people today would set a purpose such as this deep in their heart, God will use them.

The young people need to **flee youthful lusts**, and **they should also pursue**, that is, **seek after, righteousness, faith, love, and peace**. Righteousness, faith, love, and peace are all Christ. To pursue these things is to pursue Christ in different aspects. Flee youthful lusts, and pursue Christ as your **righteousness in your relationship with others**, as your **faith in your relationship with God**, as your **love in your relationship with one another**, and as your **very peace**. Such fleeing and pursuing is a living for God's testimony. It is a daily gospel life. A daily walk that expresses righteousness, faith, love, and peace is the best gospel preaching. It is the life that opens the way for the gospel to reach people. (*Fellowship with the Young People, chapter 1*)

## Day 5

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

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

### 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

*2 Timothy 2:22 - But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.*

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

- 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.

In **2 Timothy 2:22** Paul charged Timothy to flee youthful lusts and pursue righteousness, faith, love, and peace with those who call on the Lord out of a pure heart. This indicates that the Lord’s seekers must be His callers.

We call on the name of the Lord by our spirit, yet it must be out of a **pure heart**. Our heart must be pure. A pure heart is a heart with a pure motive, a pure intention, a pure purpose, a pure will, a pure decision, a pure sensation, a pure feeling, and a pure thought. If these things are not pure, our heart is not pure. Thus, we cannot call on the Lord out of a pure heart. **A pure heart is a heart seeking only God**. The only goal of a pure heart is God Himself. If we seek after **anything other than God**, our motive is **not pure**, and thus our heart is not pure. We must call on the Lord with an exercised spirit out of a pure heart. Our heart must be purified, and the heart includes all these things: motive, intention, purpose, will, decision, sensation, feeling, and thought. The heart must be pure in all its constituents. Then we can call on the Lord purely.

Second Timothy 2:22 implies that we need to call on the Lord with the Lord’s callers. Sometimes we call on the Lord just by ourselves. This exercises our spirit, and we receive more of the Lord but not as much as when we **call with some others**. To have a **corporate calling** on the Lord helps a lot. In order to exercise our spirit, we have to recover the practice of calling on the name of the Lord. We need to exercise our spirit so that we may receive the Lord more. Then we can live a godly life to manifest God. (*Basic Lessons on Life, chapter 18*)