

建造召会的事奉

第六篇

事奉的根据—祭坛的火

读经：来十二 29，但七 9～10，路十二 49～50，  
启四 5，出三 2、4、6，利六 13（诗歌 434）

纲 要

周 一

壹 神乃是烈火—来十二 29，申四 24，九 3:

一 作为那焚烧者，神是圣别的；圣别是祂的性情，凡与祂圣别性情不符的，祂这烈火就要烧尽—来十二 29。

二 在但以理七章九至十节，主的宝座乃是火焰，其轮乃是烈火，从祂面前有火河流出；这里的火指明神是绝对公义、全然圣别的。

三 主耶稣来要把火丢在地上—路十二 49～50:

1 基督神性的荣耀得以释放出来，乃是把火丢在地上—约十二 24。

2 这火乃指属灵生命的冲力，出于主所释放的神圣生命。

SERVICE FOR THE BUILDING UP OF THE CHURCH

Message Six

The Basis of Service—the Fire from the Altar

Scripture Reading: Heb. 12:29; Dan. 7:9-10; Luke 12:49-50; Rev. 4:5; Exo. 3:2, 4, 6; Lev. 6:13 (Hymns 589)

Outline

Day 1

I. God is a consuming fire—Heb. 12:29; Deut. 4:24; 9:3:

A. As the burning One, God is holy; holiness is His nature, and whatever does not correspond with His holy nature He, as the consuming fire, will consume—Heb. 12:29.

B. In Daniel 7:9-10 the Lord's throne was flames of fire, its wheels were a burning fire, and a stream of fire issued forth and came out from before Him; the fire here indicates that God is absolutely righteous and altogether holy.

C. The Lord Jesus came to cast fire on the earth—Luke 12:49-50:

1. The release of the glory of Christ's divinity was to cast fire on the earth—John 12:24.

2. This fire is the impulse of the spiritual life, an impulse that comes from the Lord's released divine life.

四 神的七灵是宝座前的七盏火灯；这些火灯是为着执行神的行政—启四 5。

五 在荆棘中燃烧的火焰乃是一神，就是复活的神—出三 2、4、6，太二二 31～32。

六 神的话是火，焚烧我们和我们所信靠的许多事物—耶二三 29，五 14，二十九。

## 周 二

七 那些有心愿事奉神的人，必须认识神是焚烧并加力的烈火；当神来到地上时，火也来到地上；当神进到人里面时，火也进到人里面，在人里面焚烧—来十二 29，路十二 49。

八 燔祭坛上焚烧的火是从天上降下来的—利九 24：

1 这火从天上降下来之后，就在坛上一直烧着—六 13。

2 神圣的火，就是焚烧的一神，使我们能事奉，甚至牺牲我们的生命—罗十二 11。

贰 人对神一切的事奉，都必须根据于燔祭坛上的火—利九 24，十六 12～13，六 13，十 1～2：

一 人在神面前所有的事奉，都必须源于燔祭坛上的火，都必须是在燔祭坛上的火烧出来的。

D. The seven Spirits of God are the seven lamps of fire burning before the throne; these lamps of fire are for the carrying out of God's administration—Rev. 4:5.

E. The fire burning out of the midst of the thornbush was the Triune God, the God of resurrection—Exo. 3:2, 4, 6; Matt. 22:31-32.

F. The word of God is a fire that burns us and many of the things in which we have confidence—Jer. 23:29; 5:14; 20:9.

## Day 2

G. Those who have a desire to serve God must know that God is a consuming fire that burns and energizes; when God comes to the earth, fire comes to the earth, and when God enters into man, fire enters into man and burns in him—Heb. 12:29; Luke 12:49.

H. The fire that burned on the altar of the burnt offering came down from the heavens—Lev. 9:24:

1. After coming down from the heavens, that fire burned continually upon the altar—6:13.

2. The divine fire, the burning Triune God, enables us to serve and even to sacrifice our lives—Rom. 12:11.

**II. Every service to God must be based on the fire from the altar of burnt offering—Lev. 9:24; 16:12-13; 6:13; 10:1-2:**

A. The service that we render to God must originate from the fire on the altar of burnt offering, and our service must be the issue of the burning of this fire.

二 神要以色列人根据这火而事奉；烧香就是他们在神面前的事奉，而他们烧香所用的火必须取自祭坛上的火——六 13。

三 我们的事奉必须是神的火烧出来的——出三 2、4、6。

四 火是热力的来源；我们的事奉要有热力，就必须经过祭坛的火烧——利六 13：

1 这火该是我们里面的热力，推动力，冲击力；我们若有这火，我们的事奉就是出于神，不是出于我们自己——路十二 49。

### 周 三

2 新约事奉的热力和动力出自天上的火，这火降下来烧在那些加利利渔夫身上，作了他们里面的热力和动力——徒二 3。

3 这火是烧在那些爱神、把自己献给神、肯为神舍弃一切、肯把自己摆在神手里被破碎的人身上——利九 24。

五 祭坛的火乃是事奉真实的动力——六 13：

1 对于我们的事奉，神只作一件事，就是把祂的火烧到我们身上——路十二 49，罗十二 11。

2 我们若是诚心的把自己献给神，天上的火就会烧到我们身上；这个烧就变作推动我们的热力，结果就烧出我们的事奉来。

### 周 四

六 祭坛的火烧出有力的事奉：

B. God wanted the service of the children of Israel to be based on this fire; the burning of incense was their service to God, but the fire used for burning incense had to be taken from the altar—6:13.

C. Our service must come out of the burning of God's fire—Exo. 3:2, 4, 6.

D. Fire is a source of energy; in order for our service to be full of energy, our service must pass through the fire on the altar—Lev. 6:13:

1. This fire should be the energy, the driving force, the impulse, within us; if we have this fire, our service will be out of God, not out of ourselves—Luke 12:49.

### Day 3

2. The energy and the motivating power for the New Testament service began with fire from heaven; the fire that descended upon the Galilean fishermen became the energy and the motivating power within them—Acts 2:3.

3. This fire burns on those who love God, who offer themselves to God, who are willing to forsake everything for God, and who are willing to place themselves in His hand in order to be broken—Lev. 9:24.

E. The fire from the altar is the genuine motivating power of service—6:13:

1. What God does concerning our service is to send His fire to burn within us—Luke 12:49; Rom. 12:11.

2. If we offer ourselves to God sincerely, fire will descend from heaven and burn us; this burning will become the energy that moves us, and the issue of this burning will be our service.

### Day 4

F. The fire on the altar produces a powerful service:

1 燔祭坛就是主耶稣的十字架，而火就是那灵——加二 20，徒二 3。

2 真实事奉的根据乃是认识十字架，把自己摆在十字架上，让神得着，让神圣的火烧在我们里面，这才产生事奉——利六 13，罗十二 11。

七 经历祭坛火烧的人，就用金、银、宝石建造——林前三 12：

1 这样的工程满了神的成分，满了十字架的能力，也彰显神——一 18，腓一 20。

2 只有经过火的工程，才是金、银、宝石的；不是经过火的工程，就是木、草、禾秸的——林前三 12。

3 有一天，各人的工程要被试验；如果我们的工程是火烧出来的，就要经得起火烧的试验——13 节。

## 周 五

叁 我们绝不可用凡火事奉神，乃要用祭坛上的火——利十 1～2，九 24，六 13：

一 根据预表，祭坛以外任何的火都是凡火——十 1。

二 拿答与亚比户的失败在于他们没有用祭坛上的火。

三 凡火就是己的火，就是属魂生命、血气生命和天然生命所发出来的火——太十六 24～26，林前二 14：

1 凡火就是己的生命干涉神的工作。

1. The altar of burnt offering is the cross of the Lord Jesus, and the fire is the Spirit—Gal. 2:20; Acts 2:3.

2. The basis of genuine service is knowing the cross and placing ourselves on the cross in order to be gained by God and to allow the divine fire to burn within us; this produces service—Lev. 6:13; Rom. 12:11.

G. Those who experience the fire from the altar build with gold, silver, and precious stones—1 Cor. 3:12:

1. Such a work is full of the element of God, has the power of the cross, and expresses God—1:18; Phil. 1:20.

2. Only work that is produced through burning is of gold, silver, and precious stones; the work that is not produced through burning is of wood, grass, and stubble—1 Cor. 3:12.

3. The day will come when the work of each will be tested by fire; if our work is the issue of fire, our work will stand the test of fire—v. 13.

## Day 5

III. We must not serve God with strange fire but with the fire from the altar—Lev. 10:1-2; 9:24; 6:13:

A. According to typology, strange fire is any fire other than that which burns on the altar—10:1.

B. The failure of Nadab and Abihu lay in their failure to use the fire from the altar.

C. Strange fire is fire of the self; it is fire that issues from the soulish life, the fleshly life, and the natural life—Matt. 16:24-26; 1 Cor. 2:14:

1. Strange fire means that the self-life interferes with the work of God.

2 工作虽然是神的，可是己的生命要主张这些工作应当怎样作。

3 献凡火，就是在对神的事奉上用己的方法，借着己的智慧，贯彻己的主张。

四 拿答和亚比户受审判，不是因他们没有为神作事；乃是因他们照着天然的生命行事，用天然的方法为神作事—利十 1～2。

五 神不只注意有没有火，也注意火的源头和性质；我们的火热必须来自于祭坛—六 13。

## 周 六

肆 我们若要事奉神，就不可销灭那灵，反要将我们灵里神的恩赐如火挑旺起来，并要灵里火热—帖前五 19，提后一 6～7，罗十二 11：

一 帖前五章十九节的“销灭”一辞含示火：

1 那灵正在我们里面焚烧。

2 那灵使我们的灵火热，并使我们的恩赐如火挑旺，所以我们不该销灭那灵—19 节。

二 在我们的灵里有火，我们需要将我们的灵挑旺起来—提后一 6～7：

1 提后一章七节的灵指我们由圣灵所重生并内住之人的灵—约三 6，罗八 16。

2 将神的恩赐如火挑旺起来与我们重生的灵有关—提后一 6～7：

a 将我们的恩赐挑旺起来，就是将我们的灵挑旺起来。

2. Although the works are God's, the self-life wants to dictate the way the works are carried out.

3. Offering up strange fire is employing the self's methods and wisdom and insisting on the self's proposals in the service of God.

D. Nadab and Abihu were judged not because they did something that was not for God but because they acted according to the natural life and did something for God in a natural way—Lev. 10:1-2.

E. God pays attention not only to whether or not there is fire but also to the source and nature of the fire; our zeal must come from the altar—6:13.

## Day 6

**IV. If we would serve God, we should not quench the Spirit but fan into flame the gift of God, which is in our spirit, and be burning in spirit—1 Thes. 5:19; 2 Tim. 1:6-7; Rom. 12:11:**

A. The word quench in 1 Thessalonians 5:19 implies fire:

1. The Spirit is burning within us.

2. Because the Spirit causes our spirit to be burning and our gift to be flaming, we should not quench Him—v. 19.

B. There is fire in our spirit, and we need to fan our spirit into flame—2 Tim. 1:6-7:

1. The spirit in 2 Timothy 1:7 denotes our human spirit, regenerated and indwelt by the Holy Spirit—John 3:6; Rom. 8:16.

2. To fan into flame the gift of God is related to our regenerated spirit—2 Tim. 1:6-7:

a. The fanning of our gift into flame is the fanning of our spirit into flame.

b 神给我们的灵，是我们必须挑旺起来的；我们必须挑旺我们的灵，因为属灵的恩赐是在我们的灵里。

c 我们若要将我们的灵挑旺起来，就需要敞开口，敞开心，敞开灵，并呼求主名—罗十 13。

三 如果我们不销灭那灵而挑旺我们的灵，我们就会灵里火热服事主—十二 11。

b. Our God-given spirit is what we must fan into flame; we must fan our spirit, for the spiritual gift is in our spirit.

c. If we want to fan our spirit into flame, we need to open our mouth, open our heart, and open our spirit and call on the name of the Lord—Rom. 10:13.

C. If we do not quench the Spirit but fan our spirit into flame, we will be burning in spirit, serving the Lord—12:11.

## 晨兴喂养

出三 2 “耶和华的使者从荆棘中火焰里向摩西显现。摩西观看，不料，荆棘被火烧着，却没有烧毁。”

来十二 29 “因为我们的神乃是烈火。”

神是圣别的，圣别是祂的性情。凡与祂圣别性情不符的，祂这烈火就要烧尽（希伯来书生命读经，七二五页）。

但以理七章九至十节说到神和祂宇宙的权柄。…祂的宝座乃是火焰，其轮乃是烈火。从祂面前有火河流出（9下~10上）。祂周围的一切都是火，意指神是绝对公义、全然圣别的。非圣别没有人能见主或接触主（来十二14）（但以理书生命读经，六九至七〇页）。

## 信息选读

基督神性的荣耀得以释放出来，乃是把火丢在地上。在路加十二章四十九节祂说，“我来要把火丢在地上，若是已经着起来，那是我所愿意的。”这火乃指属灵生命的冲力，出于主所释放的神圣生命。把火丢在地上，就是烧地上的人。当基督在十字架上受死的浸时，祂神性的荣耀就释放出来。从祂复活那时起，就有一把火在地上烧。这火从耶路撒冷烧起，经过犹太全地和撒玛利亚，蔓延到地极。今天这火在全地——在美国、俄国、罗马尼亚、波兰、巴西、非洲、澳洲、纽西兰——一直在焚烧（基督为父用神圣的荣耀所荣耀的结果，六页）。

## Morning Nourishment

Exo. 3:2 And the Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush. And when he looked, there was the thornbush, burning with fire; but the thornbush was not consumed.

Heb. 12:29 For our God is also a consuming fire.

God is holy. Holiness is His nature. Whatever does not correspond with His holy nature, He, as the consuming fire, will consume. (Life-study of Hebrews, p. 606)

Daniel 7:9 and 10 speak of God and His universal dominion....His throne was flames of fire; its wheels were burning fire; and a stream of fire issued forth and came out from before Him (vv. 9b-10a). Everything around Him is fire, meaning that God is absolutely righteous and altogether holy. Without holiness no one can see the Lord or contact Him (Heb. 12:14). (Life-study of Daniel, pp. 59-60)

## Today's Reading

The release of the glory of Christ's divinity was to cast fire on the earth. In Luke 12:49 He said, "I have come to cast fire on the earth, and how I wish that it were already kindled!" This fire is the impulse of the spiritual life, an impulse that comes from the Lord's released divine life. To cast fire on the earth is to burn the people of the earth. When Christ was baptized with the baptism of His death on the cross, the glory of His divinity was released. From the time of His resurrection a fire has been burning on earth. This fire started from Jerusalem, and then it spread through Judea and Samaria to the uttermost part of the earth. Today this fire is burning all over the earth—in America, in Russia, in Romania, in Poland, in Brazil, in Africa, in Australia, in New Zealand. (The Issue of Christ Being Glorified by the Father with the Divine Glory, p. 11)

启示录四至五章有七灯进一步的发展。按照四章五节，灯台的七灯就是在神宝座前点着的七盏火灯。灯台上的七灯是为着照明，但神宝座前的七灯既是为着照明，也是为着完成神行政的管理（启示录生命读经，九〇〇至九〇一页）。

荆棘在圣经里有其特别的意义。当主耶稣和撒都该人辩论复活的时候，祂说，“关于死人复活，神在摩西书中荆棘篇上怎样对他说，‘我是亚伯拉罕的神，以撒的神，雅各的神，’你们没有念过么？神不是死人的神，乃是活人的神。”（可十二26～27）虽然在出埃及三章看见的是荆棘，但是主耶稣在这里讲的是复活。每一个被神得着、被神所用的人，照着我们的旧人，我们的天然来说，都是荆棘；但现在有火在我们身上，火里有神临到我们。这就是复活。复活临到一个天然的人，也就是复活的神，复活的生命，复活的荣光，临到这个天然的人。

神的圣火临到了荆棘，这就是神自己出来了。神自己出来，临到祂所拣选的人身上。…那位到地上来的使者，耶稣基督，祂是神所差来的，祂就是神自己。祂在出埃及三章八节说，“我下来要救他们脱离埃及人的手。”这里的“下来”是要下到哪里？乃是要降到荆棘上。…那位复活的神在祂的使者里头出来，就是在基督耶稣里出来，也就是在祂儿子，在祂所差遣的那位里头出来。祂出来乃是以火的形状，临到荆棘的人身上（神的运行与膏油的涂抹，一〇五至一〇八页）。

在耶利米二十三章二十八至二十九节，耶和華將祂的話比作麥粒、火以及能打碎磐石的大錘。在積極一面，神的話像麥粒，將神作為生命分賜到我們裡面，滋養我們。在消極一面，神的話像火，焚燒我們和我們所信靠的許多事物（耶利米書生命讀經，一七九頁）。

參讀：神的運行與膏油的塗抹，第十一篇；基督為父用神聖的榮耀所榮耀的結果，第一章。

In Revelation 4 and 5 we have a further development of the seven lamps. According to 4:5, the seven lamps of the lampstand are seven lamps of fire burning before the throne of God. The seven lamps on the lampstand were for enlightening, but the seven lamps before the throne of God are both for enlightening and for the carrying out of God's administrative government. (Life-study of Revelation, p. 778)

The thornbush has a special meaning in the Bible. When the Sadducees were debating with the Lord concerning resurrection, the Lord said, "Concerning the dead, that they are raised, have you not read in the book of Moses, in the section concerning the bush, how God spoke to him, saying, 'I am the God of Abraham and the God of Isaac and the God of Jacob'? He is not the God of the dead, but of the living" (Mark 12:26-27). The Lord Jesus referred to the thornbush in Exodus 3 when speaking concerning resurrection. As those who have been gained and are being used by God, we are a thornbush according to our old, natural man. However, there is a fire in us; God has come to us in the fire. The God of resurrection, the life of resurrection, and the glory of resurrection have come to the natural man.

The holy fire of God coming to the thornbush means that God came forth to be among His chosen people...The Angel who came to the earth was Jesus Christ, the One who was sent by God and is God. Verse 8 says, "I have come down to deliver them out of the hand of the Egyptians." Where did He "come down" to? He came down to the thornbush. When the God of resurrection came forth as the Angel of Jehovah, He came forth in His Son, Christ Jesus, the One whom He sent. He came forth in the form of fire in the thornbush, man. (The Operation of God and the Anointing, pp. 82-84)

In Jeremiah 23:28-29 Jehovah compared His word to grain, to fire, and to a hammer that breaks the rock in pieces. On the positive side, the word of God, as a grain of wheat, dispenses God as life into us to nourish us. On the negative side, the word, as fire, burns us and many of the things in which we have confidence. (Life-study of Jeremiah, pp. 148-149)

Further Reading: The Operation of God and the Anointing, ch. 11; The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 1



利九 24 “有火从耶和華面前出來，燒盡了壇上的燔祭和脂油；眾民一見，就都歡呼，面伏于地。”

六 13 “火要在壇上一直不斷地燒着，不可熄滅。”

你要事奉神么？請記得，我們的神是烈火（來十二 29）。祂到地上來，就是火到地上來。祂出去，就是火出去。祂進到人裏面，就是火進到人裏面。每一個得救的人都有這個感覺，神的生命一進到我們裏面，就在我們裏面燒。燒輕燒重雖然有分別，但是沒有一個不被燒的。神不是冰塊，不是冰冷的；神乃是火，是熱力，是焚燒的。當神臨到誰身上，誰身上就焚燒起來；神進到誰裏頭，誰裏頭就焚燒起來。你要親近神么？你就定規被神所燒。神是烈火，祂的眼睛像火焰（啟一 14），碰着祂的，祂都要燒（建造神家的事奉，三三頁）。

## 信息选读

在外院子里祭坛上焚烧的火，是从天上降下来的。这火从天上降下以后，就在祭坛上不断地焚烧（出埃及记生命读经，一八七七页）。

这火是主来丢在地上的，这火也就是福音，能叫你事奉，叫你受逼迫，叫你舍命。火在个人方面完全看奉献，奉献在祭坛上有多少，火烧就有多大。若奉献不够，火就不着，所以我们的奉献不能有所保留（主恢复中成熟的带领上册，二七页）。

人对神一切的事奉，都必须根据于燔祭坛上的火。在旧约，所有到神面前事奉的人，都必须在神面前烧

Lev. 9:24 Then fire came forth from before Jehovah and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they gave a ringing shout and fell on their faces.

6:13 Fire shall be kept burning on the altar continually; it shall not go out.

Those who have a desire to serve God must remember that our God is a consuming fire (Heb. 12:29). When God comes to the earth, fire comes to the earth. When God enters into man, fire enters into man and burns in him. The degree of burning may be different, but every believer experiences being burned. God is not cold. He is fire that energizes and burns. Those who draw near to God experience the burning. God is a consuming fire, and His eyes are like a flame of fire (Rev. 1:14). Whoever touches Him will be burned. (The Service for Building Up the House of God, p. 28)

## Today's Reading

The fire that burned on the altar in the outer court came down from the heavens. After coming down from the heavens, that fire burned continually on the altar. (Life-study of Exodus, p. 1638)

Fire is from the Lord. The Lord casts this fire on earth. This fire is also the gospel. It enables us to serve, to withstand persecution, and even to sacrifice our lives. On the personal side, fire depends absolutely on our consecration. The amount of consecration we offer on the altar determines the intensity of the fire. If consecration is lacking, the fire will not come. Therefore, we cannot hold back anything in our consecration. (CWWN, vol. 61, p. 26)

Every service to God must be based on the fire from the altar of burnt offering. In the Old Testament the priests burned incense before God. The burning of

香；烧香代表人在神面前所给神的事奉，并且烧香的火必须取自燔祭坛（利十六 12 ~ 13）。

当以色列人跟着会幕在旷野行走的时候，他们在神面前的事奉，乃是开始于燔祭坛上的火烧起来时。利未记给我们看见，燔祭坛上的火是从神那里降下来的（九 24）。当那火还没有降下之时，以色列人…还不能开始事奉神。他们虽然已经蒙神拯救，出了埃及，过了红海，也在西乃山下竖起帐幕，但是…他们对神还没有事奉，而且也不能事奉；因为他们还没有事奉的根据。他们事奉的根据，乃是燔祭坛和其上的火。光有燔祭坛还不够，必须有火降在燔祭坛上才可以。

天上的火只能因着燔祭降下来。光有祭坛不够，还必须在祭坛上摆上燔祭才可以。把燔祭牲杀了，剥了，切了，洗了，然后摆在祭坛上，…天上的火才降下来。…神要他们借着这个火，到祂面前事奉。…他们到神面前烧香，就是他们在神面前的事奉，而他们烧香所用的火乃是取自祭坛上的火。这就给我们看见，人在神面前所有的事奉，都必须源于燔祭坛上的火，都必须是燔祭坛上的火烧出来的。…人不能使用这个火之外的任何热力。…以色列人在神面前的事奉，每一步，每一点，都是燔祭坛上的火烧出来的。

火在宇宙中乃是一个巨大的推动能力；…物质世界的各种动力，原则上都是来自于焚烧所产生的热力。同样的，一个人在神面前的事奉，要有一股的热力，也是要经过烧的，也是要火的。然而这火不是凡火，不是出乎人的，不是出乎地的；这火乃是圣火，是出乎神、出乎天的。人在神面前所有的事奉，都应该是神的火烧出来的。神的火就是我们里面的热力，我们里面的推动力。这绝对不是我们自己的，乃是从神来的（建造神家的事奉，一八至二一页）。

参读：出埃及记生命读经，第一百五十二篇。

incense symbolizes the service rendered to God by man. The fire used to burn the incense had to be taken from the altar of burnt offering (Lev. 16:12-13).

When the children of Israel followed the tabernacle in their journey through the wilderness, their service before God began with the burning of the fire on the altar of burnt offering. The fire on the altar of burnt offering descended from God (9:24). The children of Israel could not begin their service to God until the fire descended. Although they had been delivered by God out of Egypt, had crossed the Red Sea, and had raised up the tabernacle at the foot of Mount Sinai, they could not serve God, because they did not have a basis for their service. The basis of their service was the altar of burnt offering with fire burning upon it. It was not adequate to have the altar of burnt offering. The altar had to have the fire that descended from God.

The offering of the burnt offering was the prerequisite for fire to descend from heaven. Merely having the altar was not sufficient; the burnt offering had to be placed on the altar. After the sacrifice of the burnt offering was killed, skinned, cut, washed, and placed on the altar, fire could descend from heaven. God wanted the service of the children of Israel to be based on this fire. The burning of incense was their service to God, but the fire used for burning incense had to be taken from the altar. Hence, the service that we render to God must originate from the fire on the altar of burnt offering, and our service must be the issue of the burning of this fire.

Our service must be based on the fire from the altar of burnt offering. We cannot use any energy other than this fire. Every item of the service of the children of Israel before God issued out of the fire burning on the altar of burnt offering. Fire is a source of energy. Everything that moves in the physical world uses energy, and energy is produced through burning. In order for our service to be full of energy, our service must pass through the fire on the altar. This is not strange fire, which is of man and of the earth. Rather, this is holy fire. This fire is of God and of heaven. Our service must come out of the burning of God's fire. This fire should be the energy, the driving force, the impulse within us. Then our service will be out of God, not out of ourselves. (The Service for Building Up the House of God, pp. 19-20)

Further Reading: Life-study of Exodus, msg. 152

## 晨兴喂养

路十二 49 “我来要把火丢在地上，若是已经着起来，那是我所愿意的。”

罗十二 11 “殷勤不可懒惰，要灵里火热，常常服事主。”

以色列人在迦南地，在圣殿里一切的事奉，都是根据于燔祭坛上的火。他们每一次到神面前烧香事奉，都要经过燔祭坛，用其上的火烧香。这火多年、长久地燃烧，直烧到圣殿被毁坏为止（建造神家的事奉，二一页）。

## 信息选读

新约事奉的热力和动力不是出自人，不是出自那些加利利的渔夫，而是出自天上的火。乃是天上的火降下来烧在人身上，烧在那些加利利渔夫身上，作了他们里面的热力，作了他们的动力；因此从五旬节那天起，他们就能站起来，替神说话，传扬福音，拯救罪人，设立召会。这些工作的能力，一点都不是出于他们自己，那个能力的源头是出于天，出于从天上降下来的火。

在那个时候，在耶路撒冷众多的人口中，为什么天上的火只烧他们这一百二十人，而不烧别人？乃因为只有他们是在燔祭坛上；圣灵的火只降在燔祭坛上。那个火不是审判的火，审判的火是在将来；那个火乃是悦纳的火，是拯救的火〔路十二 49〕。…这个火…乃是烧在那些爱神、把自己献给神，肯舍弃一切的人身上。是烧在那些甘愿自己被杀、被破碎，肯把自己摆在神手里的人

## Morning Nourishment

Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!

Rom. 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

The service of the children of Israel in the temple was based on the fire from the altar of burnt offering. Every time they burned incense and served before God, they had to pass through the altar of burnt offering. They had to use the fire taken from the altar to burn incense. The fire was kept burning on the altar continually until the destruction of the temple (Lev. 6:13). (The Service for Building Up the House of God, p. 21)

## Today's Reading

The energy and the motivating power for the New Testament service did not originate in man, that is, in the Galilean fishermen. The energy and the motivating power for the New Testament service began with fire from heaven. The fire that descended upon the Galilean fishermen became the energy and the motivating power within them. After the day of Pentecost they could speak for God, preach the gospel, save sinners, and establish churches. The disciples were not the source of the power for their work. The source of that power was heaven; the power came from the fire that descended from heaven.

At the time of Pentecost there was a great number of people in Jerusalem. However, the fire descended only on the hundred and twenty because they were on the altar of burnt offering. The fire of the Spirit descends only on the altar of burnt offering. This was not the fire of judgment, which will come in the future. This was the fire of salvation (Luke 12:49). This fire burns on those who love God, who offer themselves to God, who are willing to forsake everything for God, and who are willing to place themselves in His hands in order to be slain and broken.

身上。神的火烧在这样的人身上，他们从这个烧里，就生出一个事奉。所以，人在神面前的事奉，不论在旧约的预表，或是在新约的事实里，都是出自于祭坛的火。

神对人的事奉，只作一件事，就是把祂的火烧到人身上。我们要看见，什么叫事奉，什么叫工作。事奉和工作乃是人与神联合，神与人相调。好像是人事奉神，却不是出于人，乃是出于神，是神从人经过。光是神自己，不能事奉；光是出乎人，所有的事奉也不蒙悦纳。乃必须是神来了，经过人，借着人而事奉，这才有属灵的价值，才蒙神悦纳。因此，这里就有一个祭坛，神就呼召那些爱祂，要满足祂心意的人，把自己献在这个祭坛上。

这就是神所要的事奉。试想一块铁摆在火里烧的光景，这块铁好像是被火吞吃了，但同时火也烧到铁里面了。这时候，你把铁从火里拿出来，这块铁…是和火同样的红，因为火烧到铁里面去了。这时，你把这块铁摆在哪里，哪里就烧起来。…你说这是一块铁也可以，你说这是一团火也可以。火和铁，铁与火，二者成为一个了。这就是基督徒的事奉，这就是基督徒的工作。

真正基督徒的事奉，都不是出于人的，乃是出于神而经过人的。神的原则不是勉强人让祂经过，神不作拉夫的工作。神是把一个祭坛摆在这里，凡愿意的人，凡爱祂的人，都可以甘心前来，对付自己，破碎自己，把自己没有条件地摆在这个祭坛上，对神说，“神啊，我在这里，我只求能满足你的需要。”你若是这样诚心地献上自己，天上的火就会烧到你身上。这一个烧就变作你里面的热力，变作你里面的动力。这样的烧，就从你里头烧出一个事奉。今天在这个宇宙中，神所要作的事，就是把祂的火，这样的烧到人身上（建造神家的事奉，二二至二五页）。

参读：建造神家的事奉，第二篇。

Their service to God is the issue of the burning. Whether in the Old Testament type or in the New Testament reality, man's service to God always comes out of the fire from the altar.

The only thing that God does concerning man's service is to send His fire to burn within man. To serve God and to work for Him mean that man is joined to God and is mingled with God. It seems as though man is serving God. However, the service comes out of God; it does not originate in man. The service is God moving through man. Without the human element, there cannot be service. However, if there is only the human element, the service is not acceptable to God. In order for our service to have spiritual value and be acceptable to God, He must move through us and serve through us. This is the purpose of the altar. God is calling those who love Him and desire to satisfy His heart's desire to offer themselves on the altar.

This is the service that God desires. When iron is being purified in fire, the iron seems to be swallowed up by the fire, but at the same time, the fire seems to burn in the iron. The iron becomes red because fire is burning in the iron. Then the fire burns wherever the iron is placed. We may say that it is a rod of iron, or we may say that it is a ball of fire. The fire and the iron become one. This is an illustration of the Christian service and work.

Genuine Christian service is not of man. Rather, genuine Christian service is God moving through man. God does not force man to receive Him. God has erected an altar, and those who are willing, those who love Him, may come forward willingly to be dealt with, broken, and placed on the altar. Such a person can say, "Lord, here I am. My only desire is to satisfy Your need." If we would offer ourselves sincerely in this way, fire will descend from heaven and burn us. This burning will become the energy that moves us. The issue of this burning will be our service. God wants His fire to burn in us. (The Service for Building Up the House of God, pp. 21-23)

Further Reading: The Service for Building Up the House of God, pp. 19-24

林前三12~13“然而，若有人用金、银、宝石、木、草、禾秸，在这根基上建造，各人的工程必然显露，因为那日子要将它指明出来；它要在火中被揭露，这火要试验各人的工程是哪一种的。”

不是因为人高兴，发热心了，就推动什么事奉，发展什么工作。如果这样，就是用凡火事奉神，因为是出乎人的，不是出乎神的。凡火永远不能蒙神悦纳，乃是神所不要的。

借着燔祭坛上的火而有的事奉，才是神所要的。…有一个燔祭坛已经成功，火也已经降下。这个燔祭坛就是主耶稣的十字架，而这火就是圣灵。…这位满有神生命、能力的圣灵，已经降下；祂借着十字架这燔祭坛，一直在那里烧。…无论什么人，只要肯到十字架跟前，接触十字架，接受十字架，把十字架的死接受到他身上，肯站在死地，把自己完全给神，让神得着，燔祭坛上的火，就是圣灵，立刻要在这个人身上烧起来，烧出一个事奉。基督徒里面所有真实的事奉，都是从这里烧出来的（建造神家的事奉，二六至二七页）。

## 信息选读

对神真实事奉的根据，不是人的发动，不是人的提倡，不是人的会议，不是人的推动，乃是有一人认识了十字架，把自己摆在十字架上，让神得着，让神的火烧在他身上，从这里才烧出一个事奉。

这样的事奉才是圣所里的香烧在神面前，能蒙神悦纳，把人带到神面前，也把神带到人里头，叫神人相通，叫天地联结。这一个工作是出于神，经过神，能

1 Cor. 3:12-13 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble, the work of each will become manifest; for the day will declare it, because it is revealed by fire, and the fire itself will prove each one's work, of what sort it is.

We cannot start a service or initiate a work simply because we like it or are enthusiastic. To do so would be to serve God with strange fire, because the service would be of man, not of God. Strange fire is unacceptable to God. It is not what He wants.

The service that God desires is carried out through the fire on the altar of burnt offering. The altar of burnt offering has already been set up, and fire has also descended upon it. The altar of burnt offering is the cross of the Lord Jesus, and the fire is the Spirit. The Spirit has descended and is burning through the cross as the altar of burnt offering. Any person who is willing to touch the cross, that is, to receive the cross by applying the death of Christ, will be gained by God. Then the fire on the altar of burnt offering, that is, the Spirit, will burn in him until it produces a service. All genuine service comes out of such a burning. (The Service for Building Up the House God, pp. 24-25)

## Today's Reading

Human initiation, promotion, discussion, or motivation are not the basis of genuine service to God. The basis of genuine service is knowing the cross and placing ourselves on the cross in order to be gained by God and to allow the divine fire to burn within us. This produces service.

Such service is the burning of incense in the Holy Place, is accepted by God, brings man to God, and joins God to man and heaven to earth. Such a work is of God, passes through God, and goes back to God. This work comes

回头到神那里的。这个工作是从神那里来到人这里，再把人带到神那里，摸着神，因此再把神带下来，再经过人，从人回到神那里。这样一直从神到人，从人到神的循环，就是这个火烧的故事。这个火烧只根据一个根基，就是有人把自己摆在祭坛上。

若是…弟兄姊妹…肯在祷告中，…接受十字架的死到自己身上，不顾念自己，不爱惜自己，不体贴自己，只愿满足神的心意，〔他们〕就能蒙到莫大的恩典，就有神的圣火烧在他们身上。…他们所作的工，就是神的火烧出来的，也是神从他们身上经过的。他们的工作在神面前，就是馨香的气味。

这时，他们所建造的工程就是金、银、宝石〔林前三12〕。…金是神的生命和神的性情；银是主的救赎，是十字架的原则；宝石是神的形像，属天的光景。所以到这时候，他们的工作就都满了神的成分，满了十字架的能力，也满了神的形状，满了属天的光景。

若不是这样，人凭着自己作工，这出于人的工程就是木、草、禾秸。木是指人天然的性情；草是指肉体、血气；…（彼前一24）；禾秸是从地里长出来的东西，是属地的。人的办法，社会一般的作法，都是出于地的，不是出于天的。在圣经里，…宝石…是指属天的光景，…禾秸…是指属地的光景。因此只有烧出来的工作，才是金、银、宝石的；不是烧出来的工作，就是木、草、禾秸的。

有一天，这个火还要出来，试验我们（林前三13）。如果原初我们的工作，是这个火烧出来的，那一天这个火来试验时，这个工作当然经得起火烧。金、银、宝石都是出于神，被神烧出来的；当神的火再来试验的时候，必然经受得起，作这工作的人就要得赏赐（14）（建造神家的事奉，三一至三三页）。

参读：建造神家的事奉，第二篇。

from God to man, it brings man to touch God, and it brings God to pass through man. The continual cycle of coming from God to man and from man to God is the story of the burning of the fire of the Spirit. The only basis for this burning is our being on the altar.

The saints who pray and apply the death of the cross will receive grace from God, and His holy fire will burn within them. Such saints do not care for themselves or set their mind on themselves but care only to satisfy God's desire. Their work will be the issue of God moving through man. Their work will be a sweet smelling fragrance to God.

Those who experience the altar of burnt offering build with gold, silver, and precious stones (1 Cor. 3:12). Gold refers to the divine life and nature. Silver refers to Christ's redemption and to the principle of the cross. Precious stones refer to God's image. The work of believers who experience the altar of burnt offering is full of the element of God, has the power of the cross, and expresses God.

Those who do not experience the altar of burnt offering work according to what they are. They build with wood, grass, and stubble (v. 12). Wood refers to the nature of the natural man. Grass refers to the man of the flesh (1 Pet. 1:24). Stubble refers to things grown out of the earth, earthly things. Human methods and common practices in society are of the earth, not of heaven. Precious stones denote the heavenly atmosphere; in contrast, stubble denotes the earthly situation. Only work that is produced through burning is of gold, silver, and precious stones. The work that is not produced through burning is of wood, grass, and stubble.

The day will come when the work of each will be tested by fire (1 Cor. 3:13). If our work is the issue of fire, our work will stand the test of fire. Gold, silver, and precious stones are of God and are produced through His burning. As such, the work of gold, silver, and precious stones will endure being tested by God's fire. Furthermore, those who carry out such a work will receive a reward (v. 14). (The Service for Building Up the House of God, pp. 27-28)

Further Reading: The Service for Building Up the House of God, pp. 24-30

利九 24 “有火从耶和华面前出来，烧尽了坛上的燔祭和脂油…”

六 13 “火要在坛上一直不断地烧着，不可熄灭。”

太十六 24 ~ 25 “…若有人要跟从我，就当否认己，背起他的十字架，并跟从我。…凡为我丧失自己魂生命的，必得着魂生命。”

什么是凡火？按照预表，凡火乃是任何有别于在燔祭坛上焚烧的火。…有了凡火，就是我们里面有了某种天然的动机，没有受过十字架的对付（出埃及记生命读经，一八七七页）。

献祭的条例是，每次烧香，必须用祭坛上的火来点。拿答、亚比户的失败，就是不用祭坛上的火，却用别的火来焚香，结果是死在神面前〔利十 1 ~ 2〕。

祭坛乃是十字架的预表。香是我们在神面前的事奉。我们事奉的热心，必须是从十字架的祭坛来的（倪柝声文集第二辑第十八册，一一二页）。

## 信息选读

不知道有多少的热心都是凡火。许多时候，人没有经过十字架的对付，没有弃绝自己的意思和聪明，都是凭着肉体的意思，以为这样作那样作就能够兴旺主的工作，就能够讨神的喜悦，这种的热心固然是热心，但并不是出乎神的。火固然是火，但并不是祭坛上的火，不过是凡火而已。凡不是从十字架舍己的祭坛上来的，都是凡火。凡火就是己的火，就是属魂生命所发出来的

Lev. 9:24 ...Fire came forth from before Jehovah and consumed the burnt offering and the fat portions on the altar...

6:13 Fire shall be kept burning on the altar continually; it shall not go out.

Matt. 16:24-25 ...If anyone wants to come after Me, let him deny himself and take up his cross and follow Me...Whoever loses his soul-life for My sake shall find it.

What is strange fire? According to typology, strange fire is any fire other than that which burns on the altar of burnt offering...To have strange fire is to have some kind of motive within us that is natural and that has not been dealt with by the cross. (Life-study of Exodus, p. 1638)

The law concerning the offering required that every time one burned the incense, the fire had to come from the altar. The failure of Nadab and Abihu lay in their failure to use the fire from the altar. They used a different fire for the incense, and the result was death before Jehovah [Lev. 10:1-2].

The altar is a type of the cross, whereas the incense is a type of our service before God. The zeal of our service must come from the altar of the cross. (CWWN, vol. 38, p. 358)

## Today's Reading

The zeal of many is but strange fire! Men often do not go through the dealing of the cross; they do not reject their own will and wisdom, and they act according to their flesh. Yet they think that by so doing, they can please God and revive the Lord's work. This is zeal to be sure, but it is not zeal that comes from God. It is fire to be sure; however, it is not fire from the altar but strange fire. Anything that is not from the altar of the cross of self-denial is strange fire. Strange fire is fire of the self; it is fire that issues from the soulish life, the fleshly life, and the

火，就是血气生命，天然生命的火。这就是己的生命干涉神的事情。事情虽然是神的，可是己的生命要主张这件事情应当怎样作。凡火，就是要在神的事情里用己的方法，借着己的智慧，贯彻己的主张。凡火不只会得着神悦纳我们事奉的香，并且要使我们死在神的面前（倪柝声文集第二辑第十八册，一一二至一一三页）。

“亚伦的儿子拿答、亚比户各拿自己的香炉，盛上火，加上香，在耶和华面前献上凡火，是耶和华没有吩咐他们的。”（十1）这表征人所献给神天然的热心、天然的喜爱、天然的力量和天然的才能。…拿答和亚比户不是因他们没有为着神而受审判。他们受审判，是因他们照着天然的生命行事。他们为神作事，却是用天然的方法。他们可能爱神，却爱得很天然。

我们该为主焚烧并火热；但我们的火热该是属灵的，而非天然的。我们乃是借着走十字架的路，从天然的往前到属灵的。凡我们在天然生命里的所是，都该被十字架除去。我们天然的人已经与基督同钉十字架。现今在我们基督徒的生活和行事为人中，我们需要持守一个态度，就是我们天然的人既已被钉死，就必须被摆在一边。天然的生命既已被定罪，我们就该定罪它。我们需要领悟，我们天然的人已经在十字架上受了神的审判，因此不该再受重视或尊重（利未记生命读经，三三九至三四〇页）。

不该出头的人，一出头独立就是背叛，就是死亡。所以人若没有碰着权柄而来事奉神，就是献凡火。凡人说，他会我也会的，就是背叛。神不只注意有没有火，神乃是注意火的性质（权柄与顺服，二三页）。

参读：事奉的基本功课，第十四课；倪柝声文集第二辑第十八册，第三十八至四十八篇；权柄与顺服，第三篇。

natural life. Strange fire means that the self-life interferes with the works of God. Although the works are God's, the self-life wants to dictate the way the works are carried out. Offering up strange fire is employing the self's methods and wisdom and insisting on the self's proposals in the works of God. Strange fire will not win us God's acceptance in the incense of our service but will cause us to die before the Lord. (CWWN, vol. 38, pp. 358-359)

“Nadab and Abihu, the sons of Aaron, each took his censer, and put fire in them and laid incense on it, and they presented strange fire before Jehovah, which He had not commanded them” (Lev. 10:1). This signifies man's natural enthusiasm, natural affection, natural strength, and natural ability offered to God. Nadab and Abihu were not judged because they did something that was not for God. They were judged because they acted according to the natural life. They did something for God, but they did it in a natural way. They might have loved God, but they loved Him in a natural way.

We should be burning for the Lord and hot; however, our hotness should not be natural but spiritual. We progress from being natural to being spiritual by taking the way of the cross. Whatever we are in the natural life should be crossed out. The natural man has already been crucified with Christ. Now in our Christian life and walk we need to hold the attitude that our natural man has been crucified and must be set aside. Since the natural life has already been condemned, we should condemn it today. We need to realize that our natural man has been judged by God on the cross, and for this reason it should not be regarded or honored. (Life-study of Leviticus, pp. 289-290)

When a person who should not take the lead begins to take the lead, there is rebellion and death. Therefore, anyone who serves God without touching authority is offering strange fire. If someone says, “Since So-and-so can do it, I can do the same,” this is rebellion. God pays attention not only to whether or not there is fire but also to the nature of the fire. (CWWN, vol. 47, “Authority and Submission,” pp. 127-128)

Further Reading: CWWL, 1979, vol. 2, “Basic Lessons on Service,” ch. 14; CWWN, vol. 38, pp. 358-364; vol. 47, “Authority and Submission,” pp. 126-128



罗十二 11 “殷勤不可懒惰，要灵里火热，常常服事主。”

提后一 6 “为这缘故，我提醒你，将那借我接手，在你里面神的恩赐，再如火挑旺起来。”

帖前五 19 “不要销灭那灵。”

保罗在帖前五章十九节接着说，“不要销灭那灵。”那灵使我们的灵火热（罗十二 11），并使我们的恩赐如火挑旺（提后一 6）。所以我们不该销灭祂。

基督徒的生活是接受那灵感并挑旺的生活。我们必须终日有那灵的感动、挑旺，并在我们里面的运行、活动。因此，我们不可销灭那灵，反要挑旺里面的热火。“销灭”一辞含示火。那灵在我们里面是火热的，我们不应当销灭这火，而应当挑旺这火（帖撒罗尼迦前书生命读经，一九四页）。

## 信息选读

在提后一章六节保罗…说，“为这缘故，我提醒你，将那借我接手，在你里面神的恩赐，再如火挑旺起来。”保罗这样写，是要在提摩太为着主，而可能因保罗的被囚，和众召会堕落的光景，以致衰弱的职事上，鼓励并加强他。这里保罗似乎对提摩太说，“提摩太啊，我嘱咐你将那在你里面神的恩赐，再如火挑旺起来。在你里面有个东西在焚烧。然而，单单焚烧并不够—你需要将这恩赐如火挑旺起来。在你里面有个东西，就是神的恩赐。你既有无伪的信心，我提醒你你将这恩赐如火挑旺起来。”

Rom. 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

2 Tim. 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

1 Thes. 5:19 Do not quench the Spirit.

[In 1 Thessalonians 5:19 Paul says], “Do not quench the Spirit.” The Spirit makes our spirit burning (Rom. 12:11) and our gifts flaming (2 Tim. 1:6). So we should not quench Him.

The Christian life is a life inspired and stirred up by the Spirit. Throughout the day we must have the Spirit inspiring us, stirring us, and moving and acting within us. Thus, instead of quenching the Spirit, we need to fan the flame that is within us. The word “quench” implies fire. The Spirit is burning within us. We should not quench this fire, but instead we should fan it into flame. (Life-study of 1 Thessalonians, pp. 162-163)

## Today's Reading

In 2 Timothy 1:6 Paul goes on to say, “For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.” This word was written to encourage and strengthen Timothy in his ministry for the Lord, that his ministry not be weakened by Paul’s imprisonment and the degraded situation of the churches. Here Paul seems to be saying to Timothy, “Timothy, I charge you to fan into flame the gift of God which is in you. Something in you is burning. However, it is not sufficient for it just to be burning—you need to fan this gift into flame. You have something in you which is a gift of God. Since you have unfeigned faith, I remind you to fan this gift into flame.”

在七节保罗继续说，“因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”这里的灵，指我们由圣灵重生并内住之人的灵（约三6，罗八16）。将神的恩赐如火挑旺起来，与我们这重生的灵有关（提摩太后书生命读经，七至八页）。

提后一章六至七节指明，我们必须将我们的灵，如火挑旺起来。…有些人可能以为，这两节不是说我们应当将我们的灵挑旺起来，而是说将我们的恩赐挑旺起来。但你若深入这节经文，你就会看见，将我们的恩赐挑旺起来，就是将我们的灵挑旺起来。保罗在六节告诉我们：“将…神的恩赐，再如火挑旺起来。”到了七节他说，“因为神赐给我们的…灵。”神所给我们的灵，是我们必须挑旺起来的。我们必须挑旺我们的灵。…属灵的恩赐是在我们的灵里。在我们那有圣灵内住的重生的灵里有火。事实上，我们可以说，我们的灵就是火。

你若要将你的灵挑旺起来，就必须敞开口，敞开心，敞开灵。你必须敞开你全人的这三层。你必须用口说，“哦，主耶稣。”但你还必须加深地用口、用心来说，“哦，主耶稣。”然后你还必须更深地用口、用心、用灵来说，“哦，主耶稣。”这是从深处敞开的灵。火就会烧起来。你如果下沉，就应当从你的深处操练你的灵，一再地呼求：“哦，主耶稣。”这样，你就会高昂起来（那灵同我们的灵，八九至九一页）。

我们必须是灵里火热的（罗十二11）。我们的身体必须献上，我们的魂必须变化，我们的灵必须借着接触主而火热。我们需要不断在灵里接触主；这样我们就会焚烧，我们就会灵里火热。…一天过一天，每时每刻，我们都必须灵里焚烧。如果我们的身体是献上的，我们的魂是变化过的，我们的灵也是火热的，那么，我们就能尽功用（李常受文集一九六五年第二册，五三六至五三七页）。

参读：灵的操练与灵的释放，第三章。

In verse 7 Paul continues, “For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.” The spirit here denotes our human spirit, regenerated and indwelt by the Holy Spirit (John 3:5-6; Rom. 8:16). Fanning into flame the gift of God is related to our regenerated spirit. (Life-study of 2 Timothy, p. 6)

Second Timothy 1:6-7 indicates that we need to fan our spirit into flame....Some might think that these verses do not say that we should fan our spirit but that we should fan our gift. But if you get into these verses, you will see that the fanning of our gift into flame is the fanning of our spirit into flame. Paul tells us in verse 6 to “fan into flame the gift of God.” Then in verse 7 he says, “For God has not given us a spirit....” Our God-given spirit is what we must fan into flame. We have to fan our spirit. The spiritual gift is in our spirit. There is fire in our regenerated spirit, which is indwelt by the Holy Spirit. Actually, we may say that our spirit is the fire.

If you want to fan your spirit into flame, you need to open up your mouth, open up your heart, and open up your spirit. You need to open these three layers of your being. You have to use your mouth to say, “O Lord Jesus.” But then you have to go deeper by using your mouth with your heart to say, “O Lord Jesus.” Then you need to go even deeper by using your mouth with your heart and with your spirit to say, “O Lord Jesus.” This is to open up your spirit from deep within. Then the fire burns. If you are down, you should call “O Lord Jesus” again and again from deep within with the exercise of your spirit. Then you will be up. (The Spirit with Our Spirit, pp. 80-82)

We have to be burning in our spirit (Rom. 12:11). Our body has to be offered, our soul has to be transformed, and our spirit has to be burning by contacting the Lord. We need to contact the Lord in the spirit continually. Then we will be on fire; we will be burning in spirit. Day by day and hour by hour we must be on fire in the spirit. If our body is offered, our soul is being transformed, and our spirit is also burning, then we will be able to function. (CWWL, 1965, vol. 2, “Functioning in Life as Gifts Given to the Body of Christ,” p. 412)

Further Reading: CWWL, 1963, vol. 4, “The Exercise of Our Spirit for the Release of the Spirit,” ch. 3

# WEEK 6 — HYMN

## 第六周诗歌

Now the Triune God has come to dwell within  
Fulness of the Spirit — As the Indwelling Spirit

1113

补 108

祂是奇妙之灵住我里

(英 1113)

降 E 大调

4/4

3 3 | 3 3 6·5 | 4 3 4 3 2 5 5 | 7 6 5 4 5 6 | 3 — —  
一 如今三一神已住在我里面,祂是奇妙之灵在我里。

3 3 | 3 3 6·3 | 6 6 7 7 i i 6 | 7 7 5 6 6 #4 | 5 — 5  
我已与主调和联成为一灵,祂是生命之灵在我里。

5 6 7 | i 7 6 5 6 7 | 4 — — 5 5 | 7 6 5 4 5 6 | 3 — —  
(副) 哦,祂是奇妙之灵住我里, 祂是奇妙之灵住我里。

5 5 | i 7 6·5 | 6 5 4 3 2 7 6 | 5 #4 5 6 6 7 | i — — ||  
如今神在子里,子就是那灵—祂是奇妙之灵住我里。

二 “阿爸父”我今从深处呼喊你,  
喊自奇妙之灵在我里;  
也就是子之灵向父神呼喊,  
祂是生命之灵在我里。

三 如今主耶稣基督住在我里,  
祂是奇妙之灵住我里;  
祂已经过变化,我可享受祂,  
祂是生命之灵住我里。

四 如今那实际之灵已经来到,  
祂是奇妙之灵住我里;  
今基督的一切,明亮又实际,  
借着生命之灵住我里。

五 我愿常挑旺这深处的恩赐,  
这是奇妙之灵住我里;  
喊“哦!主耶稣”,这使我灵跳跃,  
因着生命之灵在我里。

2. “Abba Father” is the cry from deep within  
From the wonderful Spirit in us.  
’Tis the Spirit of the Son who cries to Him  
As the life-giving Spirit in us.

3. Jesus Christ the Lord is living now in us  
As the wonderful Spirit within.  
He has been transfigured, we enjoy Him thus,  
As the life-giving Spirit within.

4. Now the Spirit of reality is here  
As the wonderful Spirit within.  
Now the things of Christ are all so real and clear  
By the life-giving Spirit within.

5. We will all stir up this gift that’s deep within  
As the wonderful Spirit in us.  
When we call “Lord Jesus” how our spirits spring  
With this life-giving Spirit in us!

