

WEEK 6 — OUTLINE

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

« 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.
- 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.
- 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. 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. 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. 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).

<< WEEK 6 — DAY 1 >>

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)

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

<< WEEK 6 — DAY 2 >>

Morning Nourishment

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 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

<< WEEK 6 — DAY 3 >>

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. 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

<< WEEK 6 — DAY 4 >>

Morning Nourishment

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 of 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 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

<< WEEK 6 — DAY 5 >>

Morning Nourishment

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 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

<< WEEK 6 — DAY 6 >>

Morning Nourishment

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.”

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

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

1113

1. Now the Tri - une God has come to dwell with-in As the won-der-ful Spir - it in
us. We are min - gled with the Lord, we're one with Him As the life-giv - ing Spir-it in
us. (C) Oh, He's the won-der-ful Spir-it in us, He's the won-der-ful Spir-it in
us! God is in the Son, the Son's the Spirit now— He's the wonderful Spirit in us!

Chorus

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!