

第二周

祭司一切事奉的根据— 燔祭坛的火

纲要

周一

诗歌：

读经：利九 24，六 12～13，十 1～11，来十二 29，路十二 49～50，启四 5，出三 2～6

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，神的宝座乃是火焰，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 主借着祂的死，将祂自己这生命的火释放到人里面，而在地面上焚烧—路十二 49～50，约十二 24：
 - 1 是灵的基督作七倍加强、赐生命的灵，乃是焚烧的火—来十二 29，启四 5，五 6，一 14，参亚二 5。

Week 2

The Basis Of All Our Priestly Service— The Fire From The Altar Of Burnt Offering

OUTLINE

Day 1

/Hymns: 1308, 866

Scripture Reading: Lev. 9:24; 6:12-13; 10:1-11; Heb. 12:29; Luke 12:49-50; Rev. 4:5; Exo. 3:2-6

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 God'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. Through His death the Lord released Himself into man as the fire of life to burn on the earth—Luke 12:49-50; John 12:24:
 1. The pneumatic Christ as the sevenfold intensified life-giving Spirit is a burning fire—Heb. 12:29; Rev. 4:5; 5:6; 1:14; cf. Zech. 2:5.

- 2 这火乃是属灵生命的冲力（推动力），出于主所释放的神圣生命。
- 3 “我们都被这火所烧着，被这火带在一起；现今我们有负担要使这火烧着更多的人。当基督那遮藏之神性的荣耀释放出来时，神圣的火就丢在地上，要焚烧全地。我们要让这火一直地烧！没有人能停止”——基督为父用神圣的荣耀所荣耀的结果，第七页。
- 四 神的七灵是在宝座前点着的七盏火灯；这些火灯是为着执行神的行政——启四 5。

周 二

- 五 在荆棘中燃烧的火焰乃是三一神，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 9。
- 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一利九 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，就是焚烧的三一神，使我们能事奉，甚至牺牲我们的生命——罗十二 11，参徒十五 26，二十 24，二一 13。

2. This fire is the impulse (the impelling force) of the spiritual life, an impulse that comes from the Lord's released divine life.
3. "We all have been burned by this fire; we have been brought together by this fire; and now we are burdened that this fire would burn many others. When the concealed glory of Christ's divinity was released, a divine fire was cast on earth to burn the whole earth. Let the fire burn on! No one can stop it"—The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 11-12.
- 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.

Day 2

- EME. 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.
- 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, this 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; cf. Acts 15:26; 20:24; 21:13.

贰 祭司对神的一切事奉，都必须根据于燔祭坛上的火；我们的事奉必须是这火烧出来的——利九 24，十六 12～13，六 13，十 1～11：

一 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 13，十六 12～13。

二 我们的事奉必须是神的火烧出来的一出三 2～6。

周 三

三 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。

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。

周 四

四 祭坛的火乃是事奉的真实动力——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 我们若是诚心地把自己献给神，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

II. Every priestly service to God must be based on the fire from the altar of burnt offering, and our service must be the issue of the burning of this fire—Lev. 9:24; 16:12-13; 6:13; 10:1-11:

A. 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; 16:12-13.

B. Our service must come out of the burning of God's fire—Exo. 3:2-6.

Day 3

C. Fire is a source of energy; in order for our service to be full of energy, our service must pass through the fire from 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.

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 hands in order to be broken—Lev. 9:24.

Day 4

D. 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

烧出我们的事奉来。

五 祭坛的火烧出有力的事奉：

- 1 燔祭坛就是主耶稣的十字架，而火就是那灵—加二 20，徒二 3～4。
- 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。

六 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，各人的工程要被火试验；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 拿答和亚比户的失败在于他们没有用祭坛上的火；他们用的是凡俗的火，不是圣别的火。
- 三 凡火表征人所献给神天然的热心、天然的爱、天然的力量和天然才能。

burning will be our service.

E. The fire from 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 2:3-4.
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.

F. 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 the 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 serve God not 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; what they used was common fire, not holy fire.
- C. Strange fire signifies man's natural enthusiasm, natural affection, natural strength, and natural ability offered to God.

四 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。
 - 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。
- 五 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。
- 六 献凡火乃是犯了妄为的罪；拿答和亚比户妄自想要为神作事—诗十九 13。
- 七 这是很强的警告，给我们看见，我们接触神圣的事物时，需要将十字架应用于我们天然的生命；否则，我们会遭受属灵的死亡。
- 八 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—利六 13。

周 六

九 每一个蒙神呼召的人都必须看见，他乃是荆棘，有火在他里面焚烧，而这火就是神自己—出三 2 ~ 6:

- 1 我们需要学一个功课：为神工作不可用天然的生命及其能力、力量和才能作为燃料，而要让神在我们里面焚烧。
- 2 我们需要灵里火热，用主生命的火作奴仆服事祂，而不用凡火事奉祂，凡火会带来属灵的死亡—罗十二 11，利十 1 ~ 2。

D. 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 works of God.
 2. Although the works are God's, the self-life wants to dictate the way that 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.
- E. 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.
- F. The offering of strange fire was a sin of presumption; Nadab and Abihu presumed to do something for God—Psa. 19:13.
- G. This is a strong warning showing us that, in touching the divine things, we need to apply the cross to our natural life; otherwise, we will suffer spiritual death.
- H. God pays attention not only to whether there is fire but also to the source and nature of the fire; our zeal must come from the altar—Lev. 6:13.

Day 6

I. Everyone who is called of God must realize that he is a thornbush with a fire burning within him and that this fire is God Himself—Exo. 3:2-6:

1. We need to learn one lesson: to work for God without using the natural life, with its energy, strength, and ability, as the fuel but by letting God burn within us.
2. We need to be burning in spirit, serving the Lord as a slave with the fire of His life, not with strange fire, which brings in spiritual death—Rom. 12:11; Lev. 10:1-2.

肆 燔祭坛上的火要一直烧着，不许也不该熄灭—六 12 ~ 13:

- 一 一天过一天，在许多场合里，我们需要将自己在基督里献给神作常献的燔祭，而被神焚烧，使我们能焚烧别人—参罗十二 1~2，民二八 2~4、9~11、16~19、26~27，二九 1~2、7~8、12~13、39~40。
- 二 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—帖前五 19，罗十二 11，提后一 6:
 - 1 我们必须将神所赐我们的灵如火挑旺起来，而让主焚烧我们，并使我们一直的焚烧—一 6~7 节。
 - 2 我们必须享受神作为爱的火，好用祂的爱来爱祂，并爱别人—林后五 14，歌八 6~7，提后一 7。
 - 3 我们必须每早晨花时间与主在一起，有一个新的开始，而被祂复兴—利六 12，箴四 18，哀三 22~24，诗一一九 147~148。
 - 4 我们必须呼求主，激动自己起来抓住祂—罗十 12，提后二 22，赛六四 7 上。
 - 5 我们必须祷读神的话，用我们的灵划擦圣经的灵，以点着神圣的火—耶二三 29，弗六 17~18，提后三 16。
 - 6 我们必须没有保留地向主敞开，被祂光照、焚烧并灌注，借此被那作为七盏火灯和基督焚烧七眼的七倍加强之灵所充满—启四 5，五 6，一 14，箴二十 27，玛三 2。
 - 7 我们必须常常喜乐，不住地祷告，凡事谢恩—帖前五 16~18。
 - 8 我们必须为主说话，将祂分赐到人里面，而在神经

IV. The fire on the altar of burnt offering should be kept burning continually; it must not go out, and it shall not go out—6:12-13:

- A. Day by day and on many occasions, we need to offer ourselves in Christ to God as a continual burnt offering to be burned by Him so that we may burn others—cf. Rom. 12:1-2; Num. 28:2-4, 9-11, 16-19, 26-27; 29:1-2, 7-8, 12-13, 39-40.
- B. The Spirit causes our spirit to be burning and our gifts to be flaming; hence, we should not quench Him—1 Thes. 5:19; Rom. 12:11; 2 Tim. 1:6:
 1. We must allow the Lord to burn us and to keep us burning continually by fanning our God-given spirit into flame—vv. 6-7.
 2. We must enjoy God as the fire of love to love Him and others with His love—2 Cor. 5:14; S. S. 8:6-7; 2 Tim. 1:7.
 3. We must have a time with the Lord every morning to have a new beginning and be revived by Him—Lev. 6:12; Prov. 4:18; Lam. 3:22-24; Psa. 119:147-148.
 4. We must call upon the Lord, stirring ourselves up to lay hold of Him—Rom. 10:12; 2 Tim. 2:22; Isa. 64:7a.
 5. We must pray-read God's Word, striking the Spirit of the Scripture with our spirit to catch the divine fire—Jer. 23:29; Eph. 6:17-18; 2 Tim. 3:16.
 6. We must be filled with the sevenfold intensified Spirit as the seven lamps of fire and the seven flaming eyes of Christ by opening ourselves to the Lord unreservedly in order to be enlightened by Him, burned by Him, and infused with Him—Rev. 4:5; 5:6; 1:14; Prov. 20:27; Mal. 3:2.
 7. We must always rejoice, pray unceasingly, and give thanks in everything—1 Thes. 5:16-18.
 8. We must speak for the Lord to impart Him into others, enjoying Him as our

纶的行动里享受祂作我们炼净并推动的焚烧能力—徒二 3 ~ 4, 六 4。

9 我们必须在众召会里，并在众召会之间彼此配搭，为着神唯一的行动，享受祂作那使我们圣别的火—结一 4、13，启一 20，亚二 5。

10 七倍加强之灵如同七盏火灯焚烧，推动我们起来行动，以完成神的经纶—但十一 32 下。

burning power for purging and motivating in God's economical move—Acts 2:3-4; 6:4.

9. We must coordinate with one another in and among the churches to enjoy God as our sanctifying fire for His one move—Ezek. 1:4, 13; Rev. 1:20; Zech. 2:5.

10. The burning of the sevenfold intensified Spirit as the seven lamps of fire motivates us to rise up and take action for the carrying out of God's economy—Dan. 11:32b.

第二周●周一

晨兴喂养

来十二 28～29 “所以我们既领受了不能震动的国，就当接受恩典，借此得以照神所喜悦的，以虔诚和畏惧事奉神；因为我们的神乃是烈火。”

但七 9～10 “我观看，见有些宝座设立，那亘古常在者坐下了。…祂的宝座乃是火焰，其轮乃是烈火。从祂面前有火河流出。…”

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。…我们要满足神的公义，就需要借基督的救赎得称义。我们要满足神圣别的要求，就需要成为圣别，就是被这位属天的、现今的、活的基督圣别（圣经恢复本，来十二 29 注 1）。

〔但以理七章九至十节〕的火，意指神是绝对公义、全然圣别的（来十二 29）。非圣别没有人能见主或接触主（14 与注）（但七 9 注 2）。

〔火〕指属灵生命的冲力，出于主所释放的神圣生命（路十二 49 注 1）。

〔主〕的死乃是凭祂是神人，为人完成神的救赎（路二三 42～43），并将自己释放到人里面，作生命的火在地上着起来（十二 49～50）（路二四 51 注 1）。

信息选读

启示录五章六节说，“我又看见宝座与四活物中间，并众长老中间，有羔羊站立，象是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。”这七眼，就是七灵，“如同火焰”（一 14，二 18）。启示录别处也告诉我们，神的七灵就是在

« WEEK 2 — DAY 1 »

Morning Nourishment

Heb. 12:28-29 Therefore receiving an unshakable kingdom, let us have grace, through which we may serve God well-pleasingly with piety and fear; for our God is also a consuming fire.

Dan. 7:9-10 I watched until thrones were set, and the Ancient of Days sat down....His throne was flames of fire, its wheels, burning fire. A stream of fire issued forth and came out from before Him...

God is holy; holiness is His nature. Whatever does not correspond with His holy nature, He, as the consuming fire, will consume....To satisfy God's righteousness we need to be justified through the redemption of Christ. To meet the demands of His holiness we need to be sanctified, to be made holy by the heavenly, present, and living Christ. (Heb. 12:29, footnote 1)

The fire in Daniel 7:9-10 means that God is absolutely righteous and altogether holy (Heb. 12:29). Without holiness no one can see the Lord or contact Him (Heb. 12:14 and footnote). (Dan. 7:9, footnote 2)

[The fire is] the impulse of the spiritual life. This impulse comes from the Lord's released divine life. (Luke 12:49, footnote 1)

[The Lord's] death was by His being the God-man to accomplish God's redemption for man (Luke 23:42-43) and to release Himself into man as the fire of life to burn on the earth (12:49-50). (Luke 24:51, footnote 1)

Today's Reading

Revelation 5:6 says, "I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." These seven eyes, the seven Spirits, are "like a flame of fire" (1:14; 2:18). Elsewhere we are told that the seven Spirits of God are "seven lamps

宝座前点着的七盏火灯（四5）。今天基督是烧着的火。我们都被这火所烧着，被这火带在一起；现今我们有负担要使这火烧着更多的人。当基督那遮藏之神性的荣耀释放出来时，神圣的火就丢在地上，要焚烧全地。我们要让这火一直地烧！没有人能停止（基督为父用神圣的荣耀所荣耀的结果，七页）。

“有火从耶和華面前出来，烧尽了坛上的燔祭和脂油；众民一见，就都欢呼，面伏于地。”（利九24）这火表征神的圣别如同烈火，借着焚烧，悦纳我们的供物。凡与神圣别的性情相符的，神的圣别就借着烧尽来悦纳。然而凡与神圣别的要求不相合的，神的圣别就要借着焚烧来审判。在这事上，火代表那是烈火的神（来十二29）。

我们享受神的同在、神荣耀的显现和主的祝福之后，应当预备好接受烈火。这是属灵的律，在神的祝福之后，紧随着就有苦难的烈火。这火表征神已经悦纳我们在基督里并凭着基督所献给祂的。

同样的火，就是代表神圣别的火，可能是为着神悦纳的烈火，也可能是审判的火。这烈火悦纳了司提反的奉献（徒七55～59），然而在主后七十年，这烈火用提多的来临，审判了耶路撒冷的搀杂。

今天对我们来说，烈火可能是我们奉献给神之后神圣的悦纳，也可能是因我们得罪神而招致神的审判。…我们若享受基督，把祂献给神，这烈火就是神的悦纳。然而，我们若干犯神的行政，而烈火临到我们，这焚烧就是神因我们触犯祂的行政而临到我们的审判。这是一件严肃的事（利未记生命读经，三三四至三三五页）。

参读：利未记生命读经，第三十一至三十二篇；基督为父用神圣的荣耀所荣耀的结果，第一至二章。

of fire burning before the throne” (4:5). Christ today is a burning fire. We all have been burned by this fire; we have been brought together by this fire; and now we are burdened that this fire would burn many others. When the concealed glory of Christ's divinity was released, a divine fire was cast on earth to burn the whole earth. Let the fire burn on! No one can stop it. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," p. 321)

“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” (Lev. 9:24). This fire signifies that God's holiness as a consuming fire accepts our offerings by burning. Anything that corresponds to God's holy nature, God's holiness accepts by consuming it. But anything that does not meet the requirements of God's holiness will be judged by God's holiness through burning. In such a case, the fire represents the God who is the consuming fire (Heb. 12:29).

After we enjoy God's presence, the appearing of His glory, and the Lord's blessing, we should be prepared to receive the consuming fire. It is a spiritual law that God's blessing is followed by the consuming fire of suffering. This fire is a sign that God has accepted what we have offered to Him in Christ and with Christ.

The same fire, which is the representative of God's holiness, may either be a consuming fire for God's acceptance or a judging fire. The consuming fire accepted the offering up of Stephen (Acts 7:55-59), whereas with the coming of Titus in A.D. 70 this consuming fire judged the mixture at Jerusalem.

To us today, the consuming fire may be a divine acceptance of our offering to God, or it may be God's judgment due to our offenses...If we enjoy Christ and offer Him to God, the consuming fire will be God's acceptance. However, if we offend God's government and a burning comes to us, this burning is God's judgment upon us for touching His government. This is a serious matter. (Life-study of Leviticus, pp. 284-285)

Further Reading: Life-study of Leviticus, msgs. 31-32; CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," chs. 1-2

第二周●周二

晨兴喂养

利九 24 “有火从耶和华面前出来，烧尽了坛上的燔祭和脂油；众民一见，就都欢呼，面伏于地。”

代上二一 26 “大卫在那里为耶和华筑了一座坛，献燔祭和平安祭。他呼求耶和华，耶和华就应允他，使火从天降在燔祭坛上。”

你要事奉神么？请记得，我们的神是烈火。祂到地上来，就是火到地上来。…祂进入到人里面，就是火进入到人里面。…神…不是冰冷的；神乃是火，是热力，是焚烧的。…你要亲近神么？你就定规被神所烧。神是烈火（来十二 29），祂的眼睛像火焰（启一 14），碰着祂的，祂都要焚烧（建造神家的事奉，三三页）。

信息选读

铜祭坛上这焚烧一切供物的火，是从天降下的（利九 24，参代上二一 26，代下七 1）。这火不是由人点燃，乃是从神来的。这火自从降下以来，就没有熄灭过；一天过一天，从晚上到天亮，这火常常烧着（利六 9）。那火是圣火，不是凡火。

燔祭坛上的火在神面前将一切天然和消极的东西烧掉。…任何能升到神那里的东西，必须先要在祭坛那里，用神圣的火焚烧。凡经过祭坛被神圣的火焚烧的东西，神才会悦纳。因此，在香坛那里在神面前烧香，需要从神那里降下的火。这烧去一切天然和消极东西之神圣的火，乃是我们事奉所需要的（李常受文集一九七九年第二册，一三二至一三三页）。

<< WEEK 2 — 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.

1 Chron. 21:26 And there David built an altar to Jehovah, and he offered burnt offerings and peace offerings. And he called on Jehovah, and He answered him with fire from heaven upon the altar of burnt offering.

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...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

This fire that burned all the offerings on the bronze altar came from the heavens (Lev. 9:24; cf. 1 Chron. 21:26; 2 Chron. 7:1). It was not a fire started by man; it was the fire that came from God. And that fire, from the time that it came, never ceased. The fire burned all the time, day after day, from evening until morning (Lev. 6:9). That fire was holy fire, not strange fire.

The fire on the altar of burnt offering burns out all the natural and negative things before God...Anything that can ascend to God must first be burned at the altar with the divine fire. Whatever has been burned on the altar with the divine fire will be accepted by God. Thus, to burn the incense before God at the incense altar, the fire that comes down from God is needed. This divine fire, which burns out all the natural and negative things, is needed for our service. (CWWL, 1979, vol. 2, "Basic Lessons on Service," p. 106)

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）。如果不是用燔祭坛的火来烧香，人在神面前的事奉，非但不蒙悦纳，反而要遭受死亡的审判（十 1～2）。所以旧约清楚地给我们看见，所有在神面前的事奉，都是根据于燔祭坛上的火。

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。…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，…他们对神还…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。

到了利未记的起头，…神在他们对面，他们也在神跟前，…但他们还不能有事奉。…因为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，到了这个时候，天上的火才降下来。从那时起，神要他们借着这个火，到神面前事奉。…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之于祭坛上的火。…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（建造神家的事奉，一八至二〇页）。

参读：事奉的基本功课，第十四课。

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). If a person did not burn incense with the fire from the altar of burnt offering, that is, if he offered strange fire, his service was not accepted by God, and he suffered the judgment of death (10:1-2). This example shows that our service to God must be based on the fire from the altar of burnt offering.

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.

At the beginning of Leviticus God was before the Israelites, yet they still could not serve Him....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. (The Service for Building Up the House of God, pp. 19-20)

Further Reading: CWWL, 1979, vol. 2, "Basic Lessons on Service," lsn. 14

第二周●周三

晨兴喂养

利六 13 “火要在坛上一直不断地烧着，不可熄灭。”

代下七 1 “所罗门祷告已毕，就有火从天上降下来，烧尽燔祭和别的祭。耶和华的荣光充满了殿。”

徒二 3 “又有舌头如火焰向他们显现出来，分落在他们各人身上。”

火…乃是一个巨大的推动能力。…人在神面前的事奉，要有一股热力，也是要经过烧的，也是要有火的。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，二〇至二一页）。

信息选读

以色列人…所有的事奉…能够蒙神悦纳，都是根据于燔祭坛上的火。…经过一段荒凉的时期后，大卫被神兴起，要事奉神，为神造一个圣殿。他的这个心愿，…在他儿子所罗门身上得了成全。当所罗门把圣殿造好之后，他把铜祭坛，就是燔祭坛再搬来，摆在圣殿中…，把燔祭牲献在上面。…（代下七 1）。从那时候起，圣殿里的事奉就又开始。

所以…以色列人…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。…这火多年、长久地燃烧，直烧到圣殿被毁坏为止。

<< WEEK 2 — DAY 3 >>

Morning Nourishment

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

2 Chron. 7:1 And when Solomon had finished praying, the fire came down from heaven and devoured the burnt offering and the sacrifices; and the glory of Jehovah filled the house.

Acts 2:3 And there appeared to them tongues as of fire, which were distributed; and it sat on each one of them.

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. 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, p. 20)

Today's Reading

God accepted the service of the Israelites based on the fire from the altar of burnt offering...After a period of desolation, David was raised up by God. David had a desire to serve God and to build a house for God. This desire was fulfilled through his son Solomon. After Solomon finished building the temple, he took the bronze altar, the altar of burnt offering, and put it in the temple. He also offered sacrifices and the burnt offering upon the altar (2 Chron. 7:1). At that time, the service to God was resumed.

Therefore, 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...The fire was kept burning on the altar continually until the destruction of the temple (Lev. 6:13).

主耶稣来到地上，祂就是神的会幕，祂就是神的圣殿（约一 14，二 21）。人要事奉神，非经过祂不可。…祂也设立了祭坛，这个祭坛就是各各他的十字架。祂…把自己献上为燔祭。…到了有一天，也有火降下来。这火…就是五旬节的圣灵（徒二 1～4）。因着主耶稣肯到十字架上，把自己献给神，并且带了彼得、约翰、雅各，以及另外一百多位爱祂、跟随祂的人，和祂一样把自己献给神，神就悦纳了他们，当作基督怡爽的馨香之气（参林后二 15）。在五旬节之前，他们一百二十人在耶路撒冷的一间楼房上（徒一 13～15），…把自己的一切都摆在神面前。所以五旬节那天，圣灵就象火焰一样烧在他们身上。…新约的事奉就是从那时候开始的。…因为天上的火从那一天降下，开始焚烧起来。

新约事奉的热力和动力…是出自天上的火。乃是天上的火降下来…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…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。

为什么天上的火只烧他们这一百二十人…？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。…这个火是烧在…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身上。…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，或是在新约的实际里，都是出自于祭坛的火（建造神家的事奉，二一至二三页）。

参读：建造神家的事奉，第二篇。

When the Lord Jesus was on the earth, He was the tabernacle of God, the temple of God (John 1:14; 2:21). Any people who had the desire to serve God had to serve through the Lord Jesus....The Lord also set up an altar—the cross on Golgotha—and offered Himself upon it as the burnt offering. Then one day fire came down. This fire was the Holy Spirit (Acts 2:1-4). The Lord Jesus Himself was willing to go to the cross and offer Himself to God. He also led Peter, John, James, and the rest of His lovers and followers to offer themselves to God, just as He did. Therefore, God accepted them as a satisfying fragrance of Christ (cf. 2 Cor. 2:15). Before Pentecost a hundred and twenty lovers of Jesus gathered in an upper room in Jerusalem (Acts 1:13-15) and presented themselves to God. As a result, on the day of Pentecost the Spirit descended upon them as tongues of fire. This was the beginning of the New Testament service. The New Testament service began on the day of Pentecost with the fire that came down and began to burn.

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...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 Service for Building Up the House of God, pp. 21-22)

Further Reading: The Service for Building Up the House of God, ch. 2

第二周●周四

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。”

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。”

祭坛的火乃是事奉的真实动力。…神对人的事奉，只作一件事，就是把祂的火烧到人身上。…事奉和工作乃是人与神联合，神与人相调。好象是人事奉神，却不是出于人，乃是出于神，是神从人经过。

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。”我们若是这样诚心地献上自己，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。今天…神所要作的事，就是把祂的火这样地烧到人身上（建造神家的事奉，二三至二五页）。

信息选读

在路加十二章，主耶稣自己说过一句话：“我来要把火丢在地上。”（49 上）…主耶稣到世上来，不光是要拯救你，还要叫火烧到你身上。

主若不把自己的一切都摆在神手里，这个火是下不来的。这个火就是…神的灵…。所以当主耶稣上

<< WEEK 2 — DAY 4 >>

Morning Nourishment

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

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.

The fire from the altar [is] the genuine motivating power of service. 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....The service comes out of God; it does not originate in man. The service is God moving through man.

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. 22-23)

Today's Reading

In Luke 12:49 the Lord Jesus said, "I have come to cast fire on the earth." The Lord Jesus came to the earth not only to save us but to cause fire to burn on us.

If the Lord had not placed Himself in the Father's hand, the fire could not have been cast to the earth. This fire is the Spirit. When the Lord Jesus went to the cross

了十字架的祭坛，因着受死而被神得着以后，神就从天上把圣灵像火一样倒下来。

这火降在那一百二十人身上，就把他们烧起来了。今天整个新约时代，所有的事奉，都是从这里烧起来的。祭坛的火…烧出有力的事奉。…燔祭坛就是主耶稣的十字架，而这火就是圣灵。…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，…接受十字架，把十字架的死接受到他身上，肯…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。…所有真实的事奉，都是从这里烧出来的。…对神真实事奉的根据，…乃是…人认识了十字架，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。

若是在这里有一班弟兄姊妹，肯在祷告中，…接受十字架的死到自己身上，不顾念自己，…不体贴自己，只愿满足神的心意，这班人就能蒙到莫大的恩典，就有神的圣火烧在他们身上。…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…。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。

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。…有一天，这个火还要出来，试验我们（13）。如果原初我们的工程，是这个火烧出来的，那一天这个火来试验时，这个工程当然经得起火烧。…若是〔我们〕一切的工程都凭自己，靠自己，出于自己，并且是照着世界，那个工程就是木、草、禾秸。有一天，当那个火出来试验的时候，〔我们〕的工程就经不起，必定被烧掉，而〔我们〕就要受亏损（15）（建造神家的事奉，二五至二七、三一至三三页）。

参读：建造神家的事奉，第二篇。

and suffered death, He was gained by God, and God poured out the Spirit as fire from heaven.

This fire descended on the hundred and twenty disciples and burned in them. All the service in the New Testament age comes out of that burning. The fire on the altar [burns] and [produces] a powerful service....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 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.

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. 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.

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....If our work is according to the natural man, by the flesh, and earthy, it is of wood, grass, and stubble. When the work of each is manifested by fire, such a work will not endure the test but will be consumed, and we will suffer loss (v. 15). (The Service for Building Up the House of God, pp. 23-25, 27-28)

Further Reading: The Service for Building Up the House of God, ch. 2

第二周●周五

晨兴喂养

利十 1～2 “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。就有火从耶和华面前出来，把他们烧灭，他们就死在耶和华面前。”

拿答和亚比户所献的凡火，乃是凡俗的火，不是圣别的火。这不是从祭坛（利十六 12），就是从神，从天（九 24）来的火，乃是从人，从地来的火，没有以遮罪为基础。凡火表征人所献给神天然的热心、天然的爱、天然的力量和天然才能。拿答和亚比户为神作事，却是用天然的方法。因此，神借着烧灭这两位祭司，审判这样的献凡火（十 2）。这是很强的警告，给我们看见，我们接触神圣的事物时，需要将十字架应用于我们天然的生命。否则，我们若轻率地摸神的圣别事物，会带进属灵的死亡，甚至可能导致肉身的死亡（徒五 1～11，林前十一 27～32，约壹五 16），作为从圣别之神来的审判（圣经恢复本，利十 1 注 2）。

信息选读

凡火表征天然的热心（利十 1），没有经过十字架的对付，也不是在复活里。这里我们必须着重并详细解释，我们的热心受十字架对付，使我们能服事主，到底是什么意思。我们要在复活里，就必须经过十字架的对付。我们不该把我们天然的火热带进来，无论是好的或是坏的，纯净的或是不纯净的，都还是天然的。

在祭司事奉里的凡火，造成在神面前的死亡〔2〕。…可能亚伦的两个儿子是好心好意的作这事，但他们还是被烧死。献上凡火，使这两个祭司在神

<< WEEK 2 — DAY 5 >>

Morning Nourishment

Lev. 10:1-2 And 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. And fire came out from before Jehovah and consumed them, and they died before Jehovah.

The strange fire offered by Nadab and Abihu was common fire, not holy fire. It was not fire from the altar (Lev. 16:12), which came forth from God, from heaven (9:24), but fire from man, from the earth, with no base of expiation. Strange fire signifies man's natural enthusiasm, natural affection, natural strength, and natural ability offered to God. Nadab and Abihu did something for God, but they did it in a natural way. Hence, God judged this offering by consuming the two priests (10:2). This is a strong warning showing us that in touching the divine things we need to apply the cross to our natural life. Otherwise, our careless touching of the holy things of God will bring in spiritual deadness, and may even result in physical death (Acts 5:1-11; 1 Cor. 11:27-32; 1 John 5:16), as a judgment from the holy God. (Lev. 10:1, footnote 2)

Today's Reading

The strange fire signifies the natural enthusiasm (Lev. 10:1) not dealt with by the cross and not in resurrection. Here we have to stress and develop what it means for us to be dealt with by the cross in our enthusiasm so that we can serve the Lord. In order to be in resurrection, we have to pass through the dealing of the cross. We should not bring in our natural hotness. Whether it is good or bad, pure or impure, it is still natural.

Strange fire in the priestly service causes death before God [Lev. 10:1-2]....Maybe the two sons of Aaron did this with a good heart, with a good intention, but still they were burned to death. The offering of strange fire caused

面前死亡。我们是今日的祭司，…必须谨慎我们献什么给神。我们献上某些东西给神，可能是出于好心好意，但我们若献上错误的东西，就会对我们造成死亡。这似乎不是严重的罪，但在神眼中却很严重。这死大多是在属灵的意义。每当我们用一种天然的热心来事奉主时，就给我们的灵带进死亡。

我们都需要事奉、尽功用，并运用我们的一他连得，我们的恩赐。但我们必须谨慎不要天然的事奉，不用我们天然的火热来事奉。当然，主的确要我们在灵里火热，不要冷淡或不冷不热。但我们必须在我们的灵里火热，而不是在我们天然的生命里火热。保罗在罗马十二章十一节告诉我们：“要灵里火热，常常服事主。”在我们天然生命里的火热，对神都是凡火，并带进死亡。

献凡火可能与喝酒有关。拿答和亚比户一死，神就吩咐祭司们不要喝酒〔利十8~9〕。…在圣经里，喝酒表征过度享受属世、天然或物质的事物。换句话说，我们若过度享受这世界上的事物，就常常会叫我们喝醉。当我们喝醉时，就会很兴奋并失去控制，不按规律作事。亚伦的两个儿子可能喝醉了，所以他们非常兴奋，得意忘形，以致不按规律作事。那就是说，他们妄自献上凡火。献凡火乃是犯了妄为的罪。他们妄自想要为神作事；实际上，那对神不是真正的献祭，乃是他们违反神的定规妄自作。

人因着过度享受一些事，就妄自行事；他们是喝醉了。当祭司喝醉了，就失去分辨圣别的能力（10），也不能教导神的子民（11）。当我们因喝醉而失去分辨力时，我们就不受规律；所以必然不能教导别人，使他们受规律（李常受文集一九七九年第二册，一三三至一三七页）。

参读：利未记生命读经，第三十三至三十四篇。

death to these two priests before God. We are today's priests...[so] we must be careful about what we offer to God. We may have a good heart and a good intention in offering something to God, but if we offer the wrong thing, this can cause death to us. This does not seem like something serious, but it is serious in the eyes of God. This death is mostly in the spiritual sense. Whenever we serve the Lord with a kind of natural enthusiasm, this brings in death to our spirit.

We all need to serve, to function, and to use our one talent, our gift. But we must be careful not to serve in a natural way, with our natural hotness. Of course, the Lord wants us to be hot in the spirit, not cold or lukewarm. But we have to be hot in our spirit, not in our natural life. In Romans 12:11 Paul tells us to be "burning in spirit, serving the Lord." Any hotness in our natural life is strange fire to God, and this brings in death.

The offering of the strange fire might have been related to the drinking of wine. Right after Nadab and Abihu's death, God charged the priests not to drink wine [Lev. 10:8-9]....Drinking wine, in the Bible, signifies the overenjoyment of the worldly, natural, or physical, material things. In other words, if we overly enjoy anything of this world, this always makes us drunk. When we are drunk, we are excited and out of control, doing things without regulation. It might have been that the two sons of Aaron were drunk, so they were excited and went beyond themselves to do something without being regulated. This means that they offered strange fire in a presumptuous way. The offering of strange fire was a sin of presumption. They presumed to do something for God. Actually, that was not a real offering to God but something of their presumption against God's regulation.

People do presumptuous things because they have overenjoyed something. They are drunk. When the priests are drunk, they lose the discernment of holiness (Lev. 10:10), and they are unable to teach God's people (v. 11). When we lose our discernment because we are drunk, we are not being regulated; so we surely cannot teach others so that they can be regulated. (CWWL, 1979, vol. 2, "Basic Lessons on Service," pp. 106-109)

Further Reading: Life-study of Leviticus, msgs. 33-34

第二周●周六

晨兴喂养

罗十二 11 “殷勤不可懒惰，要灵里火热，常常服事主。”

提后一 6～7 “为这缘故，我提醒你，将…神的恩赐，再如火挑旺起来。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。”

帖前五 19 “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（圣经恢复本，帖前五 19 注 1）。

我们借着基督的血蒙了救赎，不仅成为神的国度，也成为祂的祭司（彼前二 5）。国度是为着神行政的掌权，祭司是为着神形像的彰显。这就是君尊的祭司体系（9），为要成就神原初造人的定旨（创一 26～28）。这君尊的祭司体系，正在今天的召会生活中得以操练（启五 10），并要在千年国里得以加强实行（二十 6），且要终极完成于新耶路撒冷（二二 3、5）（启一 6 注 2）。

信息选读

神在祂的经纶里，是要祂全体的子民都作祭司，直接事奉祂。在出埃及十九章六节，神命定以色列人要作祭司的国度。…然而，他们因为拜金牛犊（三二 1～6），失去了祭司的职分；只有利未支派因着向神忠信，就蒙了拣选，顶替全体以色列民作了神的祭司（25～29，申三三 8～10）。因此，在神和以色列人中间，有了居间阶级。…到了新约，神已经照着

<< WEEK 2 — DAY 6 >>

Morning Nourishment

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

2 Tim. 1:6-7 For which cause I remind you to fan into flame the gift of God....For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

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

The Spirit causes our spirit to be burning (Rom. 12:11) and our gifts to be flaming (2 Tim. 1:6). Hence, we should not quench Him. (1 Thes. 5:19, footnote 1)

The redemption accomplished through Christ's blood made us not only a kingdom to God but also priests to God (1 Pet. 2:5). The kingdom is for God's dominion, whereas priests are for the expression of God's image. This is the kingly, royal priesthood (1 Pet. 2:9), which is for the fulfillment of God's original purpose in creating man (Gen. 1:26-28). This kingly priesthood is being exercised in today's church life (Rev. 5:10). It will be practiced intensively in the millennial kingdom (20:6) and will be ultimately consummated in the New Jerusalem (22:3, 5). (Rev. 1:6, footnote 2)

Today's Reading

God in His economy intended that all His people be priests serving Him directly. In Exodus 19:6, God ordained the children of Israel to be a kingdom of priests....However, because they worshipped the golden calf (Exo. 32:1-6), they lost the priesthood, and only the tribe of Levi, because of its faithfulness to God, was chosen to replace the whole nation of Israel as priests to God (32:25-29; Deut. 33:8-10). Hence, there was a mediatorial class between God and the children of Israel....In the New Testament, God has returned to His original

祂的经纶，回到祂原初的心意，使所有在基督里的信徒都成为祭司（启一6，五10，彼前二5、9）。但在初期召会的末了，甚至在第一世纪，尼哥拉党就介入成为居间阶级，破坏神的经纶。…在正当的召会生活中，不该有圣品阶级，也不该有平信徒；所有的信徒都该是神的祭司（圣经恢复本，启二6注1）。

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）。

焚烧分作三种。第一种是在祭坛这里，这是拯救的火，悦纳的火，…是何等宝贵，何等荣耀！这个烧的结果，是在神面前发出馨香之气，叫我们显出宝石的光景。第二种烧是为着那些得救了，却不肯对付自己、破碎自己的人，有一天火也要出来，烧他们的工作。…他们自己虽然可以得救，却要受亏损，好象从火里经过一样。以上两种烧，都是为着已经得救的人。第三种烧是为着那些不要主、拒绝救恩的人，那就是摆到火湖里烧。每一个人都要被烧，没有一个人能逃避这个烧。

我们把自己摆在十字架的祭坛上，不可怜自己，不宝爱自己，倒恨恶自己，对付自己，把一切都摆在祭坛上，给祂得着；这样，祂的火就要降在祭坛上，焚烧我们。从这里就要烧出一个事奉（建造神家的事奉，三四至三五页）。

参读：那灵同我们的灵，第八章；实行主当前行动之路，第二章。

intention according to His economy, in that He has made all believers in Christ priests (Rev. 1:6; 5:10; 1 Pet. 2:5, 9). But at the end of the initial church, even in the first century, the Nicolaitans intervened as the mediatorial class to spoil God's economy....In the proper church life there should be neither clergy nor laity; all believers should be priests of God. (Rev. 2:6, footnote 1)

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, and in New Zealand. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," p. 321)

There are three kinds of burning. The first kind is the burning at the altar, which is for salvation and acceptance. It is precious and glorious. The issue of this burning is that we become a sweet fragrance to God, and we have the appearance of precious stones. The second kind of burning is for the believers who are not willing to be dealt with or to be broken. One day their work will be proved by fire. They will suffer loss, but they themselves will be saved, yet so as through fire. These two kinds of burning are for believers. The third kind of burning is for those who reject the Lord and His salvation. These people will be cast into the lake of fire forever. Everyone will be burned; no one can escape.

We should place ourselves on the altar of the cross, not pitying or loving ourselves, but rather hating and dealing with the self by putting everything we have on the altar in order to be gained by God. Then fire will descend on the altar to burn us. The issue of this burning will be a service. (The Service for Building Up the House of God, pp. 29-30)

Further Reading: CWWL, 1993, vol. 2, "The Spirit with Our Spirit," ch. 8; CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," ch. 2

第二周诗歌

WEEK 2 — HYMN

227

圣灵的丰满 — 借十字架

7 7 7 7 双副 (英 279, 不同调, 不同律)

降 E 大调

6/8

一 后 是 膏 油 先 是 血, 要 得 滋 润 先 得 洁;
 若 非 经 过 各 各 他, 必 不 能 到 五 旬 节。
 我 们 若 未 蒙 洗 净, 能 力 必 不 从 上 倾;
 我 们 若 要 作 见 证, 必 须 钉 死 己 生 命。
 (副) 因 此 求 主 借 十 字 架, 治 死 我 的 魂 生 命;
 使 我 愿 出 重 大 代 价, 来 满 受 主 的 圣 灵。

- 二 先是用杖击石磐, 后来活水才溢漫;
 死亡若未作过工, 圣灵必定不充满。
 我们若真同主死, 愿意万有都损失,
 主的能力要降临, 使用我们救亡世。
- 三 先是祭坛后是火, 若没丧失就没果;
 若非所有先奉献, 必定不能登宝座。
 我们若真肯牺牲, 舍弃万事降服神,
 我们必定有能力, 因主信托顺从人。
- 四 先是预备瓶子空, 后是膏油盛其中;
 先是山谷挖成沟, 后来活水才深泓;
 先是经过约但河, 后是灵感加倍多;
 先受死亡的浸洗, 后得荣耀的圣鸽。
- 五 当你举目望禾田, 金谷丰盈你称羨;
 当念果实未生时, 就有麦种死在先。
 若要生命的子粒, 须有死亡的经历;
 凡人未到髑髅地, 就无圣灵的能力。
- 六 既是这样, 求我主, 使我忠诚走窄路,
 除去雄心和大志, 只愿顺服并受苦;
 更大能力我不取, 更深的死我所需;
 但愿加略的意义, 完全成功在我躯。

Through the Cross, O Lord, I pray Fulness of the Spirit — By the Cross

279

1. First the blood, and then the oint - ment, Cleans - ing, then a - noint - ing
 comes; If we pass not thru Gol - go - tha, Ne'er to Pen - te - cost we'll
 come. If the blood has never cleansed us, Ne'er the Spir-it's pow'r we'll know, If for Christ we'd tru-ly witness, Self-life to the Cross must
 go. (C) Through the Cross, O Lord, I pray, Put my soul - life all a -
 way; Make me a - ny price to pay, Full a - noint - ing to re - ceive.

2. Christ, the Rock, must first be smitten,
 That the living water flow;
 Without death the Spirit's fulness
 Ne'er could dwell in man below.
 If with Christ we die completely,
 Willing thus our all to lose,
 He will clothe us with His power
 And to win the world will use.
3. First the altar, then the fire,
 If no loss, there'll be no gain;
 If our all has not been offered,
 To the throne we'll ne'er attain.
 If to sacrifice we're willing,
 All forsaking, God t'obey,
 He to us will be committed
 And thru us His pow'r display.
4. First we must prepare the vessels
 That the Oil they may contain;
 Dig the valley full of ditches
 That they may be filled with Rain.
5. When we see the ripened harvest
 Of the golden countryside,
 We may know that many seeds have
 Fallen to the earth and died.
 Ere the fruit of life may blossom,
 We must surely suffer death;
 If with Christ we've not been buried,
 We'll not feel the Spirit's breath.
6. Since it must be thus, I pray, Lord,
 Help me go the narrow way;
 Deal with pride and make me willing
 Thus to suffer, Thee t'obey.
 I for greater power pray not,
 Deeper death is what I need;
 All the meaning of the Cross, Lord,
 Work in me—for this I plead.

