

<p>I. God is a consuming fire: <u>Heb. 12:29</u> For our God is also a consuming fire.</p>	<p>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.</p>	
	<p>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.</p>	
	<p>C. The Lord Jesus came to cast fire on the earth:</p>	<p>1. The release of the glory of Christ’s divinity was to cast fire on the earth. 2. This fire is the impulse of the spiritual life, an impulse that comes from the Lord’s released divine life.</p>
	<p>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.</p>	
	<p>E. The fire burning out of the midst of the thornbush was the Triune God, the God of resurrection.</p>	
	<p>F. The word of God is a fire that burns us and many of the things in which we have confidence.</p>	
	<p>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.</p>	
	<p>H. The fire that burned on the altar of the burnt offering came down from the heavens:</p>	<p>1. After coming down from the heavens, that fire burned continually upon the altar. <u>Lev. 9:24</u> 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. 2. The divine fire, the burning Triune God, enables us to serve and even to sacrifice our lives.</p>
<p>II. Every service to God must be based on the fire from the altar of burnt offering:</p>	<p>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.</p>	
	<p>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.</p>	
	<p>C. Our service must come out of the burning of God’s fire.</p>	
	<p>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:</p>	<p>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. 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. 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.</p>
	<p>E. The fire from the altar is the genuine motivating power of service:</p>	<p>1. What God does concerning our service is to send His fire to burn within us. <u>Luke 12:49</u> I have come to cast fire on the earth, and how I wish that it were already kindled! <u>Rom.12:11</u> Do not be slothful in zeal, but be burning in spirit, serving the Lord. 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.</p>
	<p>F. The fire on the altar produces a powerful service:</p>	<p>1. The altar of burnt offering is the cross of the Lord Jesus, and the fire is the Spirit. 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.</p>

	<p>G. Those who experience the fire from the altar build with gold, silver, and precious stones: <u>1 Cor. 3:12</u> But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble, <u>13</u> 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.</p>		<p>1. Such a work is full of the element of God, has the power of the cross, and expresses God. <u>1 Cor. 1:18</u> For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God. <u>Phil. 1:20</u> According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.</p> <p>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.</p> <p>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.</p>	
<p>III. We must not serve God with strange fire but with the fire from the altar:</p>	<p>A. According to typology, strange fire is any fire other than that which burns on the altar.</p>			
	<p>B. The failure of Nadab and Abihu lay in their failure to use the fire from the altar.</p>			
	<p>C. Strange fire is fire of the self; it is fire that issues from the soulish life, the fleshly life, and the natural life: <u>Lev. 9:24</u> 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. <u>6:13</u> Fire shall be kept burning on the altar continually; it shall not go out. <u>Matt. 16:24</u> Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me. <u>25</u> For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it. <u>26</u> For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?</p>	<p>1. Strange fire means that the self-life interferes with the work of God.</p> <p>2. Although the works are God's, the self-life wants to dictate the way the works are carried out.</p> <p>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.</p>		
	<p>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.</p>			
	<p>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.</p>			
<p>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: <u>2 Tim. 1:6</u> 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. <u>7</u> For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.</p>	<p>A. The word quench in 1 Thessalonians 5:19 implies fire:</p>	<p>1. The Spirit is burning within us.</p> <p>2. Because the Spirit causes our spirit to be burning and our gift to be flaming, we should not quench Him.</p>		
	<p>B. There is fire in our spirit, and we need to fan our spirit into flame:.</p>	<p>1. The spirit in 2 Timothy 1:7 denotes our human spirit, regenerated and indwelt by the Holy Spirit. <u>John 3:6</u> That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.</p> <p>2. To fan into flame the gift of God is related to our regenerated spirit:</p>	<p>a. The fanning of our gift into flame is the fanning of our spirit into flame.</p> <p>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.</p> <p>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. <u>Rom. 10:13</u> For "whoever calls upon the name of the Lord shall be saved."</p>	
	<p>C. If we do not quench the Spirit but fan our spirit into flame, we will be burning in spirit, serving the Lord.</p>			

Experience

① 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. 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 of their work. The source of that power was heaven; the power came from the fire that descended from heaven.

Marriage life model: A business person can change jobs, and a student can change faculties and/or universities in mid-course. However, a marriage showing the bonding of Christ and church, apart from the exceptions (exceptions are, bereavement, immorality, break loose completely from faith), the union cannot be resolved. A burning spirit by the fire from heaven is a must to have in the marriage life. This spirit is of power and of love and of sobermindedness. Your spouse may have various kinds of faults, weaknesses, and bad living habits (this is the same for you as well). Despite of these shortcomings of your spouse, you must continue to accept and love him or her, and keep the bonding of marriage. This depends on the burning spirit, and the burning spirit depends on your consecration. If the consecration is weak, the spirit will cool off, love cannot continue with a spirit cooling off. Consequently, renewing of your consecration, with a burning spirit, and bear the testimony of Christ and church by keeping the love of husband and wife to the end.

② Strange fire is the 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. "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 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.

Service rendering model: In services of the church, your natural ability will not be useful until it has passed over the death. After passing over the crucifix, your natural ability is pulled up, strengthened in the resurrection, and become useful for the building up of the church. Because Nadab and Abihu had offered strange fire by relied on their natural enthusiasm, and natural talent, they were perished. People who relied on natural ability do not fellowship with God, brothers and sisters, and by not trusting in God, it results to arrogance, and the result to arrogance is division and destruction. You need to be fearful for bringing in your natural love and self-opinion into the church life.

1 Peter 5:5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble. 6 Therefore be humbled under the mighty hand of God that He may exalt you in due time.

③ **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.**

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. 7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

Business life model: It says in 2 Timothy 1:6 that "to fan into flame the gift of God". This means that when burning the firewood and charcoal, to set aflame the wind must fan into flame. In order to set aflame to the gift of God, power and love and sobermindedness, you need to fan into flame your spirit. In various difficult business situations, you should not lose your temper, discouraged, mutter about things, but constantly fan into flame the gift of God. If you stay discouraged, you will switch off your spirit. Pay attention to not letting your spirit switched off in business life, learn to fan into flame your spirit by praying and fellowship with the brothers and sisters.

910 望みと備え—キリストの再来のために用意する

1. ともし火にあぶら持ち
われら日々燃える！
主よ、われら霊にもどる、
あぶらを絶やさずに。
おお主！アーメン！ハレルヤ！
われら日夜燃える！
おお主！アーメン！ハレルヤ！
いま霊にもどる！
2. うつわにあぶらそなえ、
主の再りんを待つ。
ともし火を消さぬよう、
ぜんそん在満たせや。
おお、主イエス、満たせや！
まい時さらに満たせ！
おお、主イエス、満たせや！
実さいで満たせ！
3. 主の日まで燃えつづけ、
主に会うにいたる。
ともにこん宴にはいり、
つねに燃えかがやく。
主、はやく来ませや！
つねに燃えかがやく。
主、はやく来ませや！
はなよめ歓喜す。

中補 912 我們燈裡有油

1. 我們燈裡有油，靈裡焚燒，
我們燈裡有油，今朝！
主，不斷使我們 轉到靈裡，
使油源源不絕，燈不熄。
哦主！阿們！阿利路亞！
我們晝夜焚燒，燈不熄！
哦主！阿們！阿利路亞！
不斷轉回到靈裡！
2. 但我們的器皿必須有油，
你來時纔不致蒙羞。主，
浸透我們魂每一角落，
好叫我們全人滿了油。
哦！主耶穌，充滿我們，
每時每刻賜下你自己！
哦！主耶穌，浸透我們，
使我們滿了實際。
3. 滿了油纔能殼不斷焚燒，
直到主那一日來到。
我們要與新郎一同坐席，
光明燦爛歡然渡佳期。
主阿，快來！主阿，快來！
來看我們充滿且發光；
主阿，快來！主阿，快來！
接你佳偶永同享！

E1308 We have oil in our lamps—we are burning

1. We have oil in our lamps—we are burning!
We have oil in our lamps today!
To the spirit, O Lord, keep us turning,
Keep us turning, turning all the way!

O Lord! Amen! Hallelujah!
We are burning, burning every day!
O Lord! Amen! Hallelujah!
Turning, turning all the way!
2. But our vessels need oil for Thy coming;
We must gain a reserve supply.
So our vessels we give for the filling
That our lamps may never, never die.

Fill us, Jesus! Fill us, Jesus!
Every moment give us more of Thee!
Fill us, Jesus! Fill us, Jesus!
Fill us with reality!
3. Then we'll burn till the Lord comes to meet us,
Then we'll burn till He comes that day.
Then we'll go in with Him to the wedding
And be brightly burning all the way.

Come, Lord Jesus! Come, Lord Jesus!
Come and find us filled and burning bright!
Come, Lord Jesus! Come, Lord Jesus!
Come and in Thy Bride delight.