

每日灵粮

Daily Spiritual Bread

2024-07-15-

2024-07-20



专一为福音而活（一）

那些分散的人就往各处去，传神的话为福音。腓利下撒玛利亚城去，向他们传扬基督。（徒八4-5）

福音的定义

福音就是基督，祂是经过过程之三一神的具体化身，作为终极完成的灵，就是三一神的终极完成临到我们，为着我们的享受。按照真理，福音乃是整本新约。基督徒习惯说有四卷福音书，但保罗告诉我们，整卷罗马书乃是神的福音。罗马书说到传扬神、神对堕落之人的定罪、以及身体生活，其中包括十六章的众地方教会。你曾否接受这样对福音广泛观点的定义？以人位来说，福音乃是一个奇妙的人位；而按照真理，福音乃是新约二十七卷书整个的神圣启示。神新约的经纶就是福音。我们必须相信这样的福音，传扬这样的福音，并且专一为这样的福音而活。终极完成的灵，就是神自己临到我们，至终成了在启示录里的七灵；七灵也是福音的一部分。

专一为福音而活

我的用意是要给你们深刻的印象，今天在地上，在宇宙中，有一件事称为福音，我们受提醒并受嘱咐要为此而活。主吩咐我们，要专一为福音而活。我们在地上活着是为什么？我们活着是为我们的职业或工作，要赚很多钱么？人活着是为什么？可怜的人类社会，有许多活动，却没有目标。我们有目标么？我们的目标乃是福音，我们的福音乃是经过过程的三一神，成了那灵在我们里面，作我们的拯救，作我们的生命，作我们生命的供应，并作我们包罗一切的享受。

专一为这样的福音而活是何等美妙，何等荣耀！我专一为这福音而活，已经有五十多年了。为着这个，阿利路亚！这是值得的！当我蒙主呼召的时候，我的想法是：神要呼召我到本县内的各乡镇传福音并教导，甚至还不是到我所在的整个省去。我一生若是那样作，我就已经高兴不已了。我从未想过我会到美国，并在世界各地，向来自世界各国的人们说话。靠着主的怜悯，我是专一的为福音而活！

Living Uniquely For The Gospel (1) – Acts 8:4-5

The Definition Of The Gospel

The gospel is Christ, who is the very embodiment of the processed Triune God, reaching us as the consummated Spirit, who is the consummation of the Triune God for our enjoyment. According to the truth, the gospel is the entire New Testament. Christians are used to saying that there are four Gospels, but Paul told us that the entire book of Romans is the gospel of God. It includes the preaching of God, the condemnation of God upon fallen man, and the Body life, including the local churches in chapter sixteen. Have you ever received such a broad view of the definition of the gospel? Personally, the gospel is a wonderful person, and according to the truth, the gospel is the entire divine revelation of the twenty-seven books of the New Testament. God's New Testament economy is the gospel. We have to believe in such a gospel, preach such a gospel, and live uniquely for such a gospel. The consummated Spirit, who is God Himself reaching us, eventually has become the seven Spirits in Revelation. The seven Spirits are also a part of the gospel.

Living Uniquely For The Gospel

My intention is to impress you that in the universe and today on this earth there is something called the gospel which we are reminded and commanded to live for. The Lord commanded us to live for this gospel uniquely. What are we living on this earth for? Do we live for our profession or for our job to make a lot of money? What is man living for? Poor human society has so much activity but no goal. Do we have a goal? Our goal is the gospel, and our gospel is the Triune God processed to be the very Spirit within us as our salvation, as our life, as our life supply, and as our all-inclusive enjoyment.

What a wonder and what a glory to live uniquely for such a gospel. I have been living uniquely for this gospel for over fifty years. Hallelujah for this! It is worth it! When I was called by the Lord, my thinking was that God had called me to go to preach and teach in all the villages of my county, not even to my entire province. If I had done that all my life, I would have been more than happy. I never thought that I would be speaking in the United States and in other parts of the world to an international audience. By the Lord's mercy I am living uniquely for the gospel!

专一为福音而活（二）

祂愿意万人得救，并且完全认识真理。（提前二4）

带着基督的权柄出去

在马太福音末了，主在复活里，作为经过过程之三一神的具体化身来告诉我们，天上地上一切的权柄，都已经赐给祂了。美国总统差遣大使到许多国家，全权代表他。我们为什么需要这样的权柄，就是天上地上一切的权柄？我们需要这权柄，好使万民作主的门徒。我们大家都需要问自己，我们使多少人作了主的门徒？你相信祂了么？你接受祂了么？你有祂活在你里面么？你与祂是一灵么？你住在祂里面么？祂现在住在你里面么？你与祂是一么？如果你对这些问题说是，你就有天上地上的权柄出去！“去”这辞的价值和重要性是无法度量的。去，去，去！先去耶路撒冷，然后去犹太全地，然后去撒玛利亚，直到地极。去所有国家的所有家里，去你表兄妹的家，去你姻亲的家。去到人的家，使万民作主的门徒。

不结果子的严重性

多年留在不生育的情形里，你高兴么？彼得后书指出，我们可能闲懒不结果子，不生育。假如主明天早晨回来，那么照着祂在马太二十五章的话，你必须向祂交账说，你作了什么。你要告诉祂什么？你会告诉祂，你在当地有好的教会生活，祂赐给你的一切都还在这里么？你会告诉祂，祂是一个忍心的人，没有撒种的地方要收割，没有簸散的地方要收聚么？主会说什么？主会说，“好，良善又忠信的奴仆，…进来享受你主人的快乐”么？或者祂会说，你是又恶又懒的奴仆？按照马太二十五章，祂会把你摆在哪儿？不要忘记，被扔在外面黑暗里的，乃是接受了真实的恩赐，一他连得的人；这人不仅是得救的，也是有恩赐的。主是真的，祂真的要回来，并且祂在马太二十五章所说的话将要应验。这是严肃且郑重的事。

主立了我们前去结果子，并使我们的果子常存

约翰十五章十六节说，“不是你们拣选了我，乃是我拣选了你们，并且立了你们，要你们前去，并要你们结果子，且要你们的果子常存。”在这一节里有些辞相当重要。第一个辞是“立”；不是我们拣选自己，乃是祂拣选了我们。在作基督这葡萄树的枝子这事上，我们没有选择，因为祂抓住了我们。祂拣选我们，并立我们去结果子。结果是主立的，是祂指定的。祂没有指定我们作别的事，祂指定我们结果子。主吩咐我们前去结果子。枝子能去么？自然界中树上的枝子不能去。但我们不仅是活的枝子，也是能移动的枝子；我们必须去，这指明我们必须去到人那里。保罗说，无论对什么人，他都是欠债的（罗一14）。盼望我们也都有同样的灵，看自己是欠福音债的人。保罗也说，他不传福音就有祸了，若甘心传福音就有赏赐（林前九16-17）。愿我们都起来，作主的见证人，好得福音的赏赐。

Living Uniquely For The Gospel (2) – 1 Tim. 2:4

2024.07.16

Tue

Going With The Authority Of Christ

At the end of the Gospel of Matthew, the Lord came as the very embodiment of the processed Triune God in resurrection and told us that all authority had been given to Him in heaven and on earth. The President of the United States sends ambassadors to many countries representing him with full authority, but why do we need this kind of authority, all authority in heaven and on earth? We need this authority to disciple the nations. All of us have to ask ourselves how many we have disciplined. Have you believed in Him? Have you received Him? Do you have Him living in you? Are you one spirit with Him? Are you abiding in Him? Is He now abiding in you? Are you and He one? If you say yes to these questions, you have the authority in heaven and on earth to go! The worth and importance of the word “go” cannot be measured. Go, go, go! Go to Jerusalem first, then Judea, then Samaria, then to the remotest part of the earth. Go to all the homes in all the countries. Go to your cousins’ homes, go to your in-laws’ homes. Go to the homes to disciple the nations.

The Seriousness Of Not Bearing Fruit

Are you happy to remain in a barren situation for years? Second Peter indicates that it is possible for us to be idle and unfruitful, barren. Suppose tomorrow morning the Lord comes back. Then according to His word in Matthew 25, you will have to give Him an account of what you have been doing. What will you tell Him? Will you tell Him that you have had a good church life in your locality, that whatever He has given you is still here? Will you tell Him that He is a hard man, reaping where He did not sow and gathering where He did not scatter? What would the Lord say? Would the Lord say, “Well done, good and faithful slave...enter into the joy of your lord?” Or would He call you an evil and slothful slave? According to Matthew 25, where will He put you? Do not forget that the one who is put into outer darkness is the one who has received the real gift, one talent. This one is not only saved but also gifted. The Lord is real, He will really come back, and His word spoken in Matthew 25 will be fulfilled. This is a serious and solemn matter.

The Lord Appointing Us To Go Forth And Bear Fruit And That Our Fruit Should Remain

John 15:16 says, “You did not choose Me, but I chose you, and I appointed you that you should go forth and bear fruit, and that your fruit should remain.” In this verse there are some words which are quite crucial. The first word is “appointed.” We did not choose ourselves, but He chose us. We have no choice in the matter of being a branch of Christ, the vine, because He caught us. He chose us and appointed us to bear fruit. To bear fruit is the Lord’s appointment, His assignment. He did not assign us to do anything else. He appointed us to bear fruit. The Lord charged us to go forth and bear fruit. Can a branch go? The branches of a physical tree do not go. But we are not only living branches, but also movable branches. We have to go. This indicates that we have to reach people.

Paul said that he was a debtor to all men (Rom. 1:14). I hope that we will have the same spirit to see that we are those who owe the debt of the gospel. Paul also said that it would be woe to him if he did not preach the gospel, but if he preached the gospel, he would be rewarded (1 Cor. 9:16-17). I hope that we will all rise up to be the Lord’s witnesses that we may be rewarded for the gospel.

珍赏主耶稣（一）

原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了；（林后五14）

信来自对主耶稣的珍赏

保罗在加拉太二章二十节末了的话，证明这一节的信，是属于基督，也是在基督里面的信。他总结这一节时，说到神的儿子乃是“爱我，为我舍了自己”的那一位。保罗写这些话的时候，满了对主耶稣的珍赏。否则，在这样长的经节末了，他不需要说到基督爱他，为他舍了自己。他可以结束于“在神儿子的信里…所活的”这句话。但是当他说到现今他如何活着，他的心满了感谢和珍赏。信来自这种对主耶稣的珍赏。在基督里面的信，和属于基督的信，是从对基督的珍赏来的。

信产生一种生机的联结，使我们与基督成为一

在林后五章十四至十五节保罗说，“原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了；并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。”我们思想这些经节就能看见，保罗的信来自珍赏基督那困迫的爱。我们越珍赏基督那困迫的爱，我们就越有信。这信不是由我们自己的能力或活动所产生的，乃是由我们所珍赏的这位基督，在我们里面作工所产生的。我们珍赏主耶稣的时候，会说，“主耶稣，我爱你，我宝贵你。”我们对主这样说，祂就在我们里面运行，并成为我们的信。这信产生一种生机的联结，使我们在其中与基督真正成为一。

拳匪之乱时的真实故事

我愿意告诉你们一个真实的故事，印证这一点：在我们里面运行的信，来自我们对主耶稣的珍赏。在中国拳匪之乱时，数以百计的基督徒殉道。有一天，在中国的古都北平，拳匪正在街上游行。一位年轻的基督徒女子，坐在囚车后方，被押去行刑。行刑者围住她，手拿着刀剑；气氛很恐怖，充满了拳匪的喊叫声。然而，当她向主唱诗赞美的时候，她的脸面发光。商店都因着暴乱而关门；但有一位青年人，从一家店铺门口的缝隙中，看到这个情景。他因着这位年轻女子发光的脸、喜乐和赞美的歌声，而深受感动，当下就决定要寻出基督徒信仰的真理。后来，他的确认识了真理，而成为相信基督的人。最终，他放下他的事业，成了一个传道人。有一天，他访问我的家乡，告诉我他如何成为基督徒的故事。这里的点是说，这位年轻的女子，在这样恐怖的环境当中，能够满了赞美，乃是因为信在她里面作工。她满了对主耶稣的珍赏。因着她这样爱主，主自然而然就成了她里面的信。这信产生一种生机的联结，她在其中联于主。

Appreciation Of The Lord Jesus (1) – 2 Cor. 5:14

Faith Coming From Such An Appreciation Of Christ

Proof that the faith in Galatians 2:20 is both the faith of Christ and the faith in Christ is found in Paul's words at the end of the verse. He concludes the verse by referring to the Son of God as the One "Who loved me and gave Himself for me." In writing these words, Paul was filled with appreciation of the Lord Jesus. Otherwise, at the end of such a long verse there would have been no need for him to speak of Christ loving him and having given Himself for him. He could have concluded with the expression, "the faith of the Son of God." But as he was speaking of the way he now lived, his heart was filled with gratitude and appreciation. Faith comes from such an appreciation of the Lord Jesus. The faith in Christ and the faith of Christ issues from the appreciation of Christ.

Faith Bringing An Organic Union In Which We And Christ Are Truly One

In 2 Corinthians 5:14 and 15 Paul says, "For the love of Christ constraineth us: because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." As we consider these verses, we can see that Paul's faith came from an appreciation for the constraining love of Christ. The more we appreciate Christ's constraining love, the more faith we shall have. This faith is not produced by our own ability or activity. Rather, it is produced by the working in us of the very Christ whom we appreciate. In our appreciation for the Lord Jesus, we shall say, "Lord, Jesus I love You and I treasure You." As we speak such words to the Lord, He operates within us and becomes our faith. This faith brings an organic union in which we and Christ are truly one.

A True Story During The Boxer Rebellion In China

I would like to tell you a true story which confirms the point that the faith which operates in us comes from our appreciation of the Lord Jesus. During the Boxer Rebellion in China, hundreds of Christians were martyred. One day in Peking, the old capital of China, the Boxers were parading down the street. Sitting in the back of a wagon was a young Christian woman who was being led away to be executed. She was surrounded by executioners with swords in their hands. The atmosphere was terrifying, filled with the shouting of the Boxers. Nevertheless, her face was glowing as she was singing praises to the Lord. The stores were closed because of the rioting. However, a young man was observing this scene through a crack at the front of a store. Deeply impressed with the young woman's glowing face, happiness and songs of praise, he decided at that moment that he would find out the truth about the Christian faith. Later, he did learn the truth and became a believer in Christ. Eventually, he gave up his business and became a preacher. One day, when he was visiting my home town, he told me this story of how he had become a Christian. The point here is that this young woman could be filled with praises in the midst of such a terrifying situation because faith was working within her. She was filled with appreciation of the Lord Jesus. Because she loved Him so much, He spontaneously became the faith within her. This faith produced an organic union in which she was joined to the Lord. This organic union is a basic and crucial aspect of God's New Testament economy.

珍赏主耶稣（二）

并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活的活。（林后五15）

在我们里面运行的信心

在加拉太二章二十节保罗说，我们如今在肉身里所活的生命，是我们在神儿子的信里，与祂联结所活的。我们活神圣的生命，不是凭着眼见，也不是凭着感觉，不同于我们活肉身和魂的生命。我们活神圣的生命，就是活我们灵里属灵的生命，乃是借着运用信，这信是由赐生命之灵的同在所激发的。

保罗说到信时，是说“神儿子的信”。这个“的”字是什么意思？这个字含示本节所提的信，乃是属于神儿子的信，就是祂自己所拥有的信；然而，我们和其他许多人解释这一节的时候，都说，这辞真正的意思是在神儿子里面的信。但希腊文在这里没有用“在…里面”这个介系词。我花了许多时间想要了解这件事。我查考许多一流的权威著作以后，确信保罗在这里所说的不是神儿子的信，乃是在神儿子里面的信。但我们仍需要解释，为什么在这一节，以及同章十六节和三章二十二节，保罗没有用“在…里面”这个介系词。我们若只查考圣经的白纸黑字，就无法对此事有正确的领会。我们还需要思想我们的经历。

是基督向我们启示出来，并注入我们里面

保罗写加拉太书是根据真理，也是根据他的经历。根据我们基督徒的经历，在我们里面运行的真实活的信，不只是在基督里面，也是属于基督的。因此，保罗在这里的意思，实际上就是“属于基督的，并在基督里面的信”。保罗的思想乃是，信是属于基督的，也是在基督里面的。

我们已经指出，信是我们对主之所是，以及祂为我们所作之事的珍赏。我们也指出，真实的信乃是基督自己注入我们里面，成为我们相信祂的能力。主注入我们里面以后，就自然而然成为我们的信。一方面，这信是属于基督的；另一方面，这信是在基督里面。然而，光说这信就是基督，这太简单了。我们需要说，信乃是基督向我们启示出来，并注入我们里面。信不只和已经注入我们里面的基督有关，也和正在将祂自己注入我们里面的基督有关。当基督在我们里面运行，祂就成为我们的信。这信是属于祂的，也是在祂里面。

Appreciation Of The Lord

Jesus (2) – 2 Cor. 5:15

The Faith Operating In Us

In Galatians 2:20 Paul says that the life we now live in the flesh we live in faith, the faith of the Son of God. We live the divine life, not by sight or by feeling in the way we live the physical and soulish life. The divine life, which is the spiritual life in our spirit, is lived by the exercise of faith stimulated by the presence of the life- giving Spirit.

In speaking of faith, Paul refers to “the faith of the Son of God.” What is the meaning of the little word “of” here? This word implies that the faith mentioned in this verse is the Son of God’s faith, the faith which He himself possesses. However, in interpreting this verse, we and many others have said that this phrase actually means faith in the Son of God. Nevertheless, the Greek does not use the preposition “in” here. I have spent a good deal of time trying to understand this matter. After consulting the writings of a number of leading authorities, I have become fully convinced that here Paul is not speaking of the Son’s faith, but of faith in the Son. However, we still need to explain why in this verse, as well as in 2:16 and 3:22, Paul does not use the preposition “in.” We cannot gain a proper understanding of this simply by studying the Scripture in black and white letters. We also need to consider our experience.

Faith Is Christ Revealed To And Infused Into Us

Paul wrote the book of Galatians both according to truth and according to his experience. According to our Christian experience, the genuine living faith which operates in us is not only in Christ, but also of Christ. Hence. Paul’s meaning here actually is “the faith of and in Christ.” Paul’s thought is that the faith is both of Christ and in Christ.

We have pointed out that faith is our appreciation of what the Lord is and of what He has done for us. We have also pointed out that genuine faith is Christ Himself infused into us to become our ability to believe in Him. After the Lord has been infused into us, He spontaneously becomes our faith. On the one hand, this faith is of Christ; on the other hand, it is in Christ. However, it is too simple merely to say that this faith is Christ. We need to say that it is Christ revealed to us and infused into us. Faith is related not only to the Christ who has been infused into us, but also to the Christ who is infusing Himself into us. As Christ operates in us, He becomes our faith. This faith is of Him and also in Him.

奉献（一）

岂不知你们的身体，就是在你们里面之圣灵的殿么？这圣灵是你们从神而得的，并且你们不是属自己的，因为你们是重价买来的。这样，就要在你们的身体上荣耀神。（林前六19-20）

奉献的根据

我们将自己奉献给主的根据，就是主用祂的血作重价买了我们（启五 9），我们就成了祂所买的奴仆，不再是属自己的，乃是属主的。主权不在我们，乃在主（林前六19-20）。

奉献的动机

我们将自己奉献给主，是因为祂的爱困迫、激励我们。祂的爱逼着我们不能不把自己奉献给祂。因为祂替我们众人死，我们众人就都死了，免得我们自己死；并且祂死是叫我们得着祂的生命，向祂活着。这个爱激励我们，逼着我们爱祂，将自己奉献给祂，作我们对祂大爱的感激、还报。祂因爱而为我们受死，是我们将自己奉献给祂的动机（林后五14-15）。

奉献的意义

我们将自己奉献给主，乃是将自己奉献给主作活祭，不象旧约的人献牺牲给神作死祭。我们这样献上自己作活祭，乃是圣别的，就是将自己分别出来，归主使用的，也是讨神喜悦，满足神心愿的（罗十二 1）。

奉献的目的

我们将自己奉献给主的目的，就是向祂活着。向祂活着，高过为祂活着。为祂活着，可能我们和祂还是分为二的；向祂活着，我们和祂必须成为一，不只以祂为生命，也以祂为人位，生活行动都以祂为是，让祂从我们活出（林后五15，罗十二 1，林前六20）。

Consecration (1) – 1 Cor. 6:19-20

2024.07.19

Fri

The Basis Of Consecration

The basis of our consecration to the Lord is that, since He bought us with His blood as a price (Rev. 5:9), we have become His purchased slaves. We are not our own, but the Lord's. It is the Lord, not we, who has the right over us. (1 Cor. 6:19-20).

The Motive Of Consecration

We consecrate ourselves to the Lord because His love confines and constrains us. His love compels us so that we cannot help but consecrate ourselves to Him. Since He died on our behalf, we all died; therefore, there is no need for us to die. Furthermore, He died that we may have His life to live to Him. Such love constrains us and compels us to love Him and consecrate ourselves to Him. This consecration is our gratitude for and repayment of His great love. He died for us because of His love, and this love is the motive for us to consecrate ourselves to Him. (2 Cor. 5:14-15).

The Significance Of Consecration

When we consecrate ourselves to the Lord, we present ourselves to Him as a living sacrifice, unlike the people in the Old Testament who offered dead sacrifices to the Lord. As a living sacrifice that has been presented, we are holy, that is, we have separated ourselves unto the Lord for His use, and we are well-pleasing to God, satisfying His heart's desire. (Rom. 12:1)

The Purpose Of Consecration

The purpose of our consecration to the Lord is to live to Him. Living to Him is higher than living for Him. When we live for Him, we and He may still be two, but when we live to Him, we and He must become one. When we live to Him, we take Him not only as our life but also as our person. In all our living and actions, we should cooperate with Him and allow Him to live Himself through us. (2 Cor. 5:15, Rom. 12:1, 1 Cor. 6:20)

奉献（二）

原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了；并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。（林后五14-15）

奉献的结果

我们将自己奉献给主，第一个结果，就是叫我们实际的作基督所买的奴仆，凡事都顺服祂的主权（林前七22-23）。

我们将自己奉献给主的另一结果，就是主得到我们的同意，在我们身上随意甄陶（弗二10），如同陶器在窑匠手中，被神甄陶。

我们将自己连同我们的肢体献给主，还有一个结果，就是叫我们的肢体，成为义的兵器，义的奴仆，使我们得以脱离罪，不再受罪的辖制，而成为圣（罗六13-14，19）。

旧约献燔祭的结果，乃是叫燔祭在人面前成为灰，在神面前成为馨香。今天我们把自己当作活的燔祭献给主，若我们真是忠诚向主，结果也必是在人面前成为灰一般，而得以在神面前成为祂心悅的馨香（利一9）。

我们将自己奉献给主的终极目的，乃是荣耀神，就是让神从我们里面活出来，彰显出来，显为祂的荣耀（林前六20）。

祭坛上的火不可熄灭

所有生命的经历，都不是一次经历就达到极峰的，乃要一再的有追求，才能逐渐加多，逐渐丰满，而达到成熟的地步。我们初奉献的经历，在我们里面不过像母腹中未成形的胚胎，耳、目、口、鼻，都不清楚。等到我们生命逐渐长进，这奉献经历的五点，也就逐渐成形在我们身上了。到那时候，我们就实在感觉说，我们是神所买的，我们的主权全数在神的手里。我们就真被神的爱摸透了，作了祂爱的俘虏。我们也就真是一个祭，摆在祭坛上让神享受，叫神满足。到那时候，我们也就被神作透，而能为神作了。我们的前途，也就真成了一堆灰，只有神是我们的出路。到那时候，我们奉献的经历才真是成熟了。愿我们靠着主恩，在此一同往前追求。

Consecration (2) – 2 Cor. 5:14-15

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The Result Of Consecration

The first result of our consecration to the Lord is that practically we become slaves bought by the Lord, submitting to His authority in all things. (1 Cor. 7:22-23)

Another result of our consecration to the Lord is that the Lord has our consent to freely mold us (Eph. 2:10), just as the clay vessel is molded in the hands of the potter (cf. Isa. 64:8).

When we present ourselves and our members to the Lord, there is still another result; that is, our members become weapons of and slaves to righteousness that we may be freed from sin, no longer being lorded over by sin, unto sanctification. (Rom. 6:13-14, 19)

The result of offering a burnt sacrifice in the Old Testament was that the burnt offering became ashes before men and a sweet savor to God. If we present ourselves as a living burnt offering to the Lord, and if we are truly faithful to Him, we will be like ashes before men and a delightful savor to God (Lev. 1:9).

The consummate purpose of our consecration to the Lord is to glorify God, that is, to allow God to be lived out from us and expressed through us as a manifestation of His glory (1 Cor. 6:20).

The Fire On The Altar Shall Be Kept Burning

It is not possible to hit the climax of any experience of life by experiencing it just once. We need to pursue continuously, so that our experience will increase gradually and become fuller, until it reaches the stage of maturity.

When we first consecrate ourselves, our experience is similar to an embryo in the mother's womb -- one cannot distinguish the ear, the eye, the mouth, and the nose. As we grow in life, however, these five points related to the experience of consecration gradually become formed in us. Then we really have a feeling that we have been bought by God and that all our rights are in His hand. We become a prisoner of His love because His love has pierced our hearts. We become a sacrifice indeed, laid on the altar for God's enjoyment and satisfaction. We will be those who have been thoroughly worked over by God and are then able to work for Him. Our future will truly be as a handful of ashes. All our ways of escape outside of God's will shall have been cut off; God only will be our future and our way. At that time the experience of our consecration will indeed have become matured. May we all, by the grace of the Lord, pursue and go on together.