

WEEK 5

The Vision of the World

Scripture Reading: 1 John 2:15-17; James 4:4; Eph. 2:1-3, 12b; Gal. 1:4; Rom. 12:1-2

OUTLINE

DAY 1

I. The Greek word for world in 1 John 2:15-17 and James 4:4 denotes an order, a set form, an orderly arrangement, hence, an ordered system (set up by Satan, the adversary of God), not the earth; the world is an evil system arranged systematically by Satan:

- A. God created man to live on the earth for the fulfillment of His purpose, but His enemy, Satan, in order to usurp the God-created man, formed an anti-God world system on this earth by systematizing men with religion, culture, education, industry, commerce, entertainment, etc., through men's fallen nature, in their lusts, pleasures, and pursuits, and even in their indulgence in necessities for their living, such as food, clothing, housing, and transportation.
- B. The whole of such a satanic system lies in the evil one (1 John 5:19; cf. Eph. 6:12); not loving such a world is the ground for overcoming the evil one (cf. 1 Pet. 3:3-4; Rev. 2:12-13a, 17); loving it just a little gives the evil one the ground to defeat and occupy us.
- C. Satan is utilizing the material world, the men of the world, and the things that are in the world to eventually head everything up in the kingdom of Antichrist; at that hour the world system will have reached its zenith, and at that hour every unit of it will be revealed to be anti-Christian; eventually, the kingdom of this world will become "the kingdom of our Lord and of His Christ" (Rev. 11:15; 2 Thes. 2:3-12; Dan. 2:44-45).

DAY 2

- D. All the things on the earth, especially those related to mankind, and all the things in the air have been systematized by Satan into his kingdom of darkness to occupy people and frustrate them from accomplishing the purpose of God and to distract them from the enjoyment of God; the world is Satan's mask that he uses to deceive us and cheat us.
- E. The world is against God the Father, and the things in the world are against the will of God (1 John 2:15-17); the world is against God, and those who love the world are enemies of God (James 4:4).

- F. “If anyone loves the world, love for the Father is not in him” (1 John 2:15); ultimately, when we touch the things of the world, the question we must ask ourselves always is, “How is this thing affecting my relationship with the Father?”
- G. This evil system, the kingdom of darkness, was judged when its ruler, Satan, was cast out by the Lord’s being crucified in the flesh (John 12:31-32; 16:11).
- H. Galatians 6:14 reveals that the world has been crucified to us and we to the world; this has taken place not directly but through Christ, who was crucified; verse 15 proves that the world here is mainly the religious world (cf. 1:3-4).

DAY 3

II. After leaving God’s presence (Gen. 4:16), Cain constructed a city for his protection and self-existence; within this city he produced a worldly culture without God (v. 17):

- A. In the garden God was everything to man—his protection, maintenance, supply, and amusement; when man lost God, he lost everything.
- B. Man’s loss of God forced man to invent a worldly human culture, the main elements of which were cities for existence, cattle-raising for making a living, music for amusement, and weapons for defense (vv. 20-22).
- C. The godless culture invented in Genesis 4 will continue to develop until it climaxes in the great Babylon (Rev. 17—18).

DAY 4

III. The book of Exodus reveals that God desires to rescue His chosen people from every form of usurpation and preoccupation in the world so that they may have nothing besides God Himself (Gen. 50:26; Eph. 2:1-3, 12b; Gal. 1:4):

- A. To be saved is to be brought to a place where there is nothing but God (cf. Mark 9:7-8).
- B. In the wilderness, especially at Mt. Horeb, the mountain of God, God was His chosen people’s center, their purpose, their life, their home, and their everything (Psa. 90:1).
- C. God’s intention in giving His chosen people a revelation of the true nature, meaning, and issue of life in Egypt (the world) is to cause His people to hate and become disgusted with Egypt, to leave Egypt behind, and to be separated to God for His dwelling place (Exo. 5:1; 40:34; Rom. 12:1-2):

1. The plague of the water becoming blood throughout the whole land of Egypt portrays that the nature and result of life in the world with its entertainment and amusement is death (Exo. 7:14-25).

DAY 5

2. The plague of frogs portrays that life in the world is a life of nuisance and unending trouble (8:1-15).
3. The plague of the dust becoming lice throughout all the land of Egypt portrays that the source of the supply of our living in the world eventually becomes a great discomfort and a cause of extreme irritation (vv. 16-19).
4. The plague of swarms of flies portrays that the moral atmosphere of the world has been polluted, having been filled with all manner of unclean and evil things (vv. 20-32).
5. The plague of a grievous pestilence that came upon all the Egyptian livestock portrays that the means of transportation and the way of eating in the world are judged by God and that His righteous judgment deals with the implications of a sinful situation (9:1-7).
6. The plague of the ashes becoming fine dust to cause boils to break forth upon man and beast portrays that anything remaining of our fallen human life must be dealt with by God (vv. 8-12).
7. The plague of hail mingled with fire damaging the produce of the earth portrays that if we are stubborn or rebellious, our relationship with God is destroyed, and He alters the spiritual function of the rain by sending hail upon our spirit and fire with the hail to cause severe damage (vv. 13-35).
8. The plague of the wind bringing in locusts portrays that Satan eats up the supply of man's life and of everything related to man as he lives in the world under God's condemnation (10:1-20).
9. The plague of thick darkness over all the land of Egypt portrays that the worldly life outside of God's presence is filled with terrible darkness (vv. 21-29).
10. The plague of God's judgment upon all the firstborn in Egypt portrays that everything that is related to Adam, the first man as the firstborn, is condemned by God (11:1-10).

DAY 6

- D. It is only by receiving a revelation of the nature, significance, and result of life in the world and a revelation of God's attitude toward such a life that we can truly become detached from the world and hate the worldly life (1 John 2:15-17; James 4:4):
1. To God, worldliness is worse than sinfulness; sinfulness is against God's righteousness, whereas worldliness is against God's holiness, which is higher than His righteousness.

2. If we have a detailed vision of the world, we shall know God's attitude toward it, and we shall spontaneously cease to love it.
3. If we would be God's dwelling place on the earth, we must know the world in a thorough way, and the element of the world must be purged out of our being (Rev. 2:12-13a, 17).

WEEK 5 – DAY 1

Morning Nourishment

1 John 2:15-17 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him; because all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father but is of the world. And the world is passing away, and its lust, but he who does the will of God abides forever.

The Greek word for world, kosmos, has more than one meaning. In Matthew 25:34; John 17:15; Acts 17:24; Ephesians 1:4; and Revelation 13:8, it denotes the material universe as a system created by God. In John 1:29; 3:16; and Romans 5:12, it denotes the fallen human race corrupted and usurped by Satan as components for his evil world system. In 1 Peter 3:3 it denotes adorning, ornament. [In 1 John 2:15-17], as in John 15:19; 17:14; and James 4:4, it denotes an order, a set form, an orderly arrangement, hence, an ordered system (set up by Satan, the adversary of God), not the earth. God created man to live on the earth for the fulfillment of His purpose. But His enemy Satan, in order to usurp the God-created man, has formed an anti-God world system on this earth by systematizing men with religion, culture, education, industry, commerce, and entertainment through men's fallen nature in their lusts, pleasures, pursuits, and even in their indulgence in living necessities, such as food, clothing, housing, and transportation. The whole of such a satanic system lies in the evil one (1 John 5:19). Not loving such a world is the ground for overcoming the evil one. Loving it just a little gives the evil one the ground to defeat us and occupy us. (Life-study of 1 John, pp. 170-171)

Today's Reading

The Bible opens with God's creation of the heavens and the earth. It does not say that He created the world in the sense that we are discussing it now. Through the Bible the meaning of "the world" undergoes a development, and it is only in the New Testament (though perhaps to a lesser extent already in the Psalms and some of the Prophets) that "the world" comes to have its full spiritual significance....Before the Fall of man, the world existed only in the sense of the earth, the people on the earth, and the things on the earth. As yet there was no kosmos, no "world," in the sense of a constituted order. With the Fall, however, Satan brought on to this earth the order which he himself had conceived, and with that began the world-system of which we are speaking. Originally our physical earth had no connection with "the world" in this sense of a Satanic system, nor indeed had man; but Satan took advantage of man's sin, and of the door this threw open to him, to introduce into the earth the organization which he had set himself to establish. From that point of time this earth was in "the world," and man was in "the world."...Just as the world belongs to Satan, so the Kingdom belongs to our Lord Jesus. Moreover it is this Kingdom that displaces and that will displace the world. When the "Stone not made with hands" shatters man's proud image, then the kingdom of this world will "become the kingdom of our Lord and of his Christ" (Dan. 2:44-45; Rev. 11:15).

Politics, education, literature, science, art, law, commerce, music—such are the things that constitute the kosmos, and these are things that we meet daily. Subtract them and the world as a coherent system ceases to be. In studying the history of mankind we have to acknowledge marked progress in each of these departments. The question however is: In what direction is this "progress" tending? What is the ultimate goal of all this development? At the end, John tells us, antichrist will arise and will set up his own kingdom in this world (1 John 2:18, 22; 4:3; 2 John 7; Rev. 13). That is the direction of this world's advance. Satan is utilizing the material world, the men of the world, the things that are in the world, to head everything up eventually in the kingdom of antichrist. At that hour the world-system will have reached its zenith; and at that hour every unit of it will be revealed to be anti-Christian. (CWWN, vol. 39, pp. 63-64)

Further Reading: Life-study of 1 John, msg. 20; CWWN, vol. 39, "Love Not the World," ch. 1

WEEK 5 – DAY 2

Morning Nourishment

John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.

Gal. 6:14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.

The world is an evil system arranged systematically by Satan. All the things on the earth, especially those related to mankind, and all the things in the air have been systematized by Satan into his kingdom of darkness to occupy people and frustrate them from accomplishing the purpose of God, and to distract them from the enjoyment of God. This evil system, the kingdom of darkness, was judged when its ruler, Satan, was cast out by the Lord's being crucified in the flesh. (John 12:31, footnote 2)

Today's Reading

First John 2:13 and 14...mentions the evil one. However, this evil one, Satan, the devil, does not appear directly here. Instead, he wears the masks of the world and of antichrist [vv. 15, 18]. No one would love the devil if he were to appear directly. But everyone loves the world. The world is Satan's mask that he uses to deceive us and cheat us. In this section of 1 John, the problem is not with the devil; it is with the world as the devil's mask.

According to the Bible, the world is against the Father (v. 15), the devil is against the Son (3:8), and the flesh is against the Spirit (Gal. 5:17). On the one hand, we have the Divine Trinity—the Father, the Son, and the Spirit. On the other hand, we have an evil trinity—the world, Satan, and the flesh. If we enjoy the Divine Trinity, we shall have nothing to do with the evil trinity.

In 1 John 2:17 John goes on to say, "And the world is passing away, and its lust, but he who does the will of God abides forever." As the world is against God the Father, so the things in the world (v. 15), which are its lust, are against the will of God. On the positive side, we have the Father and His will. On the negative side, we have the world and all the things in the world. The world is against the Father, and the things in the world are against the will of the Father.

According to John's word in verse 17, the world is passing away and its lust, but he who does the will of God abides forever. To do the will of God is to practice the will of God habitually and continually, not merely occasionally. The world, its lust, and those who love the world are passing away. But God, His will, and those who do His will abide forever. (Life-study of 1 John, pp. 169, 176)

Ultimately, when we touch the things of the world, the question we must ask ourselves always is: "How is this thing affecting my relationship with the Father?"

The time has passed when we need to go out into the world in order to make contact with it. Today the world comes and searches us out. There is a force abroad now which is captivating men. Have you ever felt the power of the world as much as today? Have you ever heard so much talk about money? Have you ever thought so much about food and clothing? Wherever you go, even among Christians, the things of the world are the topics of conversation. The world has advanced to the very door of the Church and is seeking to draw even the saints of God into its grasp. Never in this sphere of things have we needed to know the power of the Cross of Christ to deliver us as we do at the present time. (CWWN, vol. 39, "Love Not the World," pp. 65-66)

The world has been crucified to us and we to the world. This has taken place not directly but through Christ, who was crucified. (Gal. 6:14, footnote 2)

In [Galatians] Paul dealt with religious people who were concerned for the things of God but who were misguided and were in error and whose religion had become a world. By the cross we are separated from the religious world and are thus qualified to live in the new creation. (Gal. 6:14, footnote 3)

Further Reading: CWWL, 1965, vol. 3, "The Heavenly Vision," chs. 5-6; The Experience of Life, ch. 5

WEEK 5 – DAY 3

Morning Nourishment

Gen. 4:16-17 And Cain went forth from the presence of Jehovah and dwelt in the land of Nod, east of Eden. And Cain knew his wife, and she conceived and gave birth to Enoch; and he built a city and called the name of the city after the name of his son Enoch.

After leaving God's presence (Gen. 4:16), Cain constructed a city for his protection and self-existence. Within this city he produced a culture without God. In the garden God was everything to man—his protection, maintenance, supply, and amusement. When man lost God, he lost everything. Man's loss of God forced man to invent human culture, the main elements of which were cities for existence, cattle-raising for making a living, music for amusement, and weapons for defense (vv. 20-22). The godless culture invented in Genesis 4 will continue to develop until it climaxes in the great Babylon (Rev. 17–18). (Gen. 4:17, footnote 2)

Today's Reading

Cain left the presence of God and went his own way. The first thing he did was to build a city. He produced a culture without God (Gen. 4:16-24). In the Bible the concept of a city is very significant, and it is possible to trace a line of cities throughout the Scriptures, beginning with Enoch, a city built by Cain, and ending with the New Jerusalem, a city built by God. The city constructed by Cain will consummate in the Great Babylon. The city of Enoch was a counterfeit of God's building. It was not of God but was initiated by Satan within Cain.

Human culture developed because humanity had lost God. Originally, God, the Creator of man, was everything to man. God was man's protection, maintenance, supply, joy, amusement, and defense....In the garden, man had no need to do anything except to till the ground to cooperate with God. God was everything to man in the garden. However, when man lost God, he lost everything. He lost protection, safeguard, maintenance, supply, and amusement. This loss of God forced him to invent human culture. Because man had lost everything, he had to invent something.

Satan, working from within Cain, suggested to him that he build a city. Perhaps Satan said, "Cain, you are afraid that people will kill you. For your existence you need a city to protect you." Because he lost God, Cain was afraid. He had lost God as his supply, joy, and defense. The main purpose for cities in ancient times was for protection....In a godless culture people are forced to fend for themselves. Cain did not name the city Jehovah, but Enoch, after the name of his son. He gave the same name to his son and to his city, for, in a sense, his city was his child and he loved it as he loved his own son. It is very meaningful to note that the name Enoch means "initiated," referring to something initiated by Cain. Cain was the first city builder, the first city planner, and the first architect. Cain was an inventor, an initiator. However, the first item of his invention was not the city; it was religion. Firstly, he invented religion; secondly, he invented city building.

One of Cain's descendants was Lamech....Lamech's first wife bore Jabal and Jubal. Jabal was the father of cattle-raising (4:20). He invented cattle-raising for the purpose of making a living. He became a nomad, wandering from place to place, because he had no land that would yield to him its strength.

Jubal invented music (4:21). He invented harps and pipes. In fact, the very name Jubal means "jubilee" or "a joyful sound" or "music." What is music? Music is a type of amusement which makes people joyful. Why does man need such amusement? Because he has lost God as his joy. God is man's true enjoyment.

Why do people attend the movies and go dancing? Because they are empty. They do not have God as their joy. The reason I do not attend the movies is not because the church has a regulation against it. The church does not have a list of commandments against such things. However, although there is no such prohibition, I would not attend a movie even if you paid me thousands of dollars to do it. I have something better. I am filled with Christ, and I have no capacity for anything else. (Life-study of Genesis, pp. 323-327)

Further Reading: Life-study of Genesis, msg. 24

WEEK 5 – DAY 4

Morning Nourishment

Exo. 5:1 And afterward Moses and Aaron came and said to Pharaoh, Thus says Jehovah the God of Israel, Let My people go that they may hold a feast to Me in the wilderness.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

The book of Exodus reveals that God desires to rescue His people from everything other than Himself, that He wants to deliver them from everything that is not God. After the exodus from Egypt, God's people saw a heavenly vision by which they came to know God Himself and, in addition, to know the kind of living that is in accordance with God. Then they could be built up as God's dwelling place on earth.

God longs to rescue His chosen people from every form of usurpation and preoccupation so that they may have nothing besides God Himself. After the children of Israel had been delivered from Egypt and had passed through the Red Sea, they came to Mount Horeb, the mountain of God....There at the mountain of God the people God had chosen could be alone with Him. When the children of Israel came to Mount Horeb, God was their center, their purpose, their business, and their very life. He was even their home. God was everything to them. In the wilderness, especially at the mountain of God, Mount Horeb, the children of Israel had nothing but God....To be saved is to be brought to a place where there is nothing but God. (Life-study of Exodus, pp. 193-194)

Today's Reading

Although the New Testament speaks a great deal about the world, even telling us that the whole world lies in the evil one (1 John 5:19), it does not present a clear picture of what the world is. For this, we must come to the book of Exodus....If we read chapters 5 through 12 in a proper way, we shall see a series of vivid pictures portraying the nature and meaning of the life of the world.

Not only were the ten plagues a warning and a punishment to the Egyptians, but they were also a revelation, an unveiling, to God's people. By means of these plagues, the children of Israel must have come to see the actual situation of Egyptian living. As a result of these plagues, they must have come to loathe their living in Egypt. God wanted the life in Egypt to be exposed so that His people would hate it and want to flee from it. Therefore, God's purpose in sending the ten plagues was not only to warn the Egyptians and to punish them. It was also to show His own people what the world was.

On the negative side, the book of Exodus unveils the world. On the positive side, it reveals God's dwelling place. Firstly, the true nature, meaning, and issue of life in Egypt are exposed to God's people. God's intention in giving this revelation is to cause His people to become disgusted with Egypt, to leave Egypt behind, and to be separated to God for His dwelling place. The principle is the same today. If we have not been separated from the world, we cannot become God's dwelling place. For the building up of His dwelling place, we must see the world as it really is. Furthermore, we must loathe the world's way of living and be willing to forsake it.

God's intention in sending the plagues was not only to punish the Egyptians; it was also to expose the Egyptian living. Like the Egyptians in the book of Exodus, the people in the world today have no understanding of the actual situation of life in the world. The worldly people have all been drugged. Under the influence of Satan's drugging, they are happy with their life in the world. They have no realization of what it is to live without God in the world. In their experience, the water of the world needs to be turned into blood. Then they will know the nature of life in the world and the result of living in the world. The nature of life in the world is death, and the result of living in the world is also death. (Life-study of Exodus, pp. 194-195)

Further Reading: Life-study of Exodus, msgs. 16-17

WEEK 5 – DAY 5

Morning Nourishment

Exo. 8:2-4 ...I will now smite all your territory with frogs. And the River shall swarm with frogs, and they will go up from the River and come into your house and into your bedchamber and upon your bed, and into the houses of your servants and upon your people, and into your ovens and into your kneading bowls. And the frogs shall come up upon you and upon your people and upon all your servants.

In the fourth conflict with Pharaoh, the Lord smote all the borders of Egypt with frogs (Exo. 8:2). Frogs came up from the waters of the rivers, the streams, and the ponds. By coming upon Pharaoh, all his servants, and all the Egyptians, the frogs destroyed the enjoyment of the comfortable Egyptian living. How troublesome these frogs were! By sending the plague of the frogs upon the Egyptians, the Lord wanted the Egyptians to realize that their life in Egypt was not really a life of enjoyment but a life of trouble. The Egyptians did not realize that, in the eyes of God, all their enjoyments were “frogs.”

In principle, we may experience the same thing today. Throughout the course of my life, I have gathered many things that turned out to be “frogs.” At first, I enjoyed these things. But one by one, they became “frogs.”...The frogs in Egypt did not kill anyone, but they were a nuisance to everyone. They were everywhere. (Life-study of Exodus, p. 196)

Today's Reading

The plague of the frogs unveils the nature of the water in Egypt, whereas the plague of the lice unveils the nature of the dust in Egypt. The dust becoming lice indicates that the source of the supply of our living in the world eventually becomes a cause of irritation....Although water and dust were created for us by God, they have been taken over by Satan and used for his own evil purpose.

The universe was not only created by God but also arranged and ordained by Him to meet the need of man. Therefore, God has ordained certain principles or laws to govern the function of the universe. In the seventh plague God changed the principle related to the functions of rain. The rain no longer watered the earth for the production of life, but became hail to damage the life on earth. Instead of quenching people’s thirst, it killed them. Exodus 9:23 says that as the hail was coming down, fire ran along above the ground. Furthermore, the fire was even mingled with the hail (v. 24). Hence, two extremes were mingled together as an indication that God had changed the function of the universe.

It is possible to apply this plague to our own spiritual experience. If our relationship with God is proper, He sends the spiritual rain upon us to water the garden in our spirit and to quench our thirst. But if we are stubborn or rebellious against the Lord, our relationship with Him is destroyed, and He alters the spiritual function of the rain by sending hail upon our spirit and fire with the hail. This change of spiritual function causes severe damage.

The plagues...caused damage to human living conditions in Egypt. The blood ruined the water, and the frogs disturbed the Egyptians’ peace and comfort. In the plagues of the lice and the flies, the soil and the air were damaged. After the flies came the pestilence, and then the plague of the boils that broke forth with blisters. The plague of hail damaged the environment, and the locusts devoured all that remained after the severe damage caused by the hail. Finally, the plague of darkness made it impossible for anyone to move. But even after these nine plagues had passed, Pharaoh still was not subdued, although the entire environment related to human living in Egypt had been damaged.

In 12:30 we are told that among the Egyptians there was “no house where there was not someone dead.”...By this last plague Pharaoh was subdued (11:1; 12:21-30, 33)...to such an extent he was willing to let all Israel go, not only with their little ones, but also with their flocks and herds (12:31-32)....He and all the Egyptians actually drove the children of Israel out of Egypt (v. 33). (Life-study of Exodus, pp. 199, 214, 241-243)

Further Reading: Life-study of Exodus, msg. 18

WEEK 5 – DAY 6

Morning Nourishment

James 4:4 Adulteresses, do you not know that the friendship of the world is enmity with God? Therefore whoever determines to be a friend of the world is constituted an enemy of God.

Rom. 9:17 For the Scripture says to Pharaoh, “For this very thing I have raised you up, that I might show in you My power, and that My name might be proclaimed in all the earth.”

If we did not have the first fourteen chapters of Exodus, I do not believe we could know the world thoroughly or clearly see God's attitude toward the world. Pharaoh was unique in that he was not subdued. He was not even subdued when the firstborn were slain. This is proved by the fact that he later pursued the children of Israel. God used Pharaoh to educate the Egyptians, the children of Israel, and His people throughout the generations. The church people today need to learn from these chapters in Exodus the nature, significance, and result of the life of the world and God's attitude toward such a life. Only by receiving such a revelation can we truly hate the worldly life. (Life-study of Exodus, pp. 217-218)

Today's Reading

Many Christians today hate sin, but not very many hate the world....We may be very careful about losing our temper, but we may be extremely careless in guarding our hearts from loving the world. To lose our temper is sinful, but to love the world is to be an enemy of God [James 4:4]. To God, worldliness is worse than sinfulness. Sinfulness is against God's righteousness, whereas worldliness is against God's holiness, which is higher than His righteousness. How we need the education afforded us by the book of Exodus! It is through the early chapters in this book that we come to see how God hates worldliness. If we have been educated by these chapters, we shall hate not only sin but worldliness also.

If we have seen the blood, the frogs, the lice, the pestilence, the boils, the hail, the locusts, and the darkness, we shall not need anyone to exhort us not to love the world. Spontaneously we shall see that the things of the world are not lovable, and we shall automatically stop loving the world. Do you love things such as frogs, lice, flies, pestilence, locusts, and darkness? Certainly not!...Only when you see into the true nature of the things of the world will you stop loving them.

We thank the Lord for Pharaoh and his stubbornness. In Romans 9 Paul presents the case of Pharaoh as an example. Because Pharaoh would not be subdued, God sent one plague after another upon the Egyptians. In each plague there is a lesson for us. If we are deeply impressed with the significance of the plagues, we shall become detached from the world and come to hate the life of the world.

In the first plague there was blood, and in the ninth, darkness. Both blood and darkness signify death. Hence, the plagues went from death to death. The life of the world is altogether a matter of death.

Egypt is a type of the world. If we have a detailed vision of the world, we shall know God's attitude toward it, and we shall spontaneously cease to love it. If we would be God's dwelling place on earth, we must know the world in a thorough way, and the element of the world must be purged out of our being. Only through being separated from the world can we become God's dwelling place. In God's redemption we are not only saved from sin and from God's judgment but also separated from the world. According to Galatians 1:4, Christ gave Himself for our sins in order to deliver us from this present evil age. Full redemption thus includes both the Passover and the crossing of the Red Sea. After the children of Israel had been redeemed out of Egypt, God brought them to Mount Horeb, where they received the revelation concerning God's dwelling place. The book of Exodus, therefore, gives us a clear view both of the world and of God's dwelling place.

This is God's judgment on the world as unfolded in the book of Exodus. (Life-study of Exodus, pp. 218-220)

Further Reading: Life-study of Exodus, msgs. 19, 22

WEEK 5 – HYMN

Hymns, #438

1

I've turned my back upon the world
With all its idle pleasures,
And set my heart on better things,
On higher, holier treasures;
No more its glitter and its glare,
And vanity shall blind me;
I've crossed the separating line,
And left the world behind me.
Far, far behind me!
Far, far behind me!
I've crossed the separating line,
And left the world behind me.

2

I've left the old sad life of sin,
Its follies all forsaken;
My standing place is now in Christ,
His holy vows I've taken;
Beneath the standard of the cross
The world henceforth shall find me;
I've passed in Christ from death to life,
And left the world behind me.
Far, far behind me!
Far, far behind me!
I've passed in Christ from death to life,
And left the world behind me.

3

My soul shall ne'er return again
Back to its former station,
For here alone is perfect peace,
And rest from condemnation;
I've made exchange of masters now,
The vows of glory bind me,
And once for all I've left the world,
Yes, left the world behind me.
Far, far behind me!
Far, far behind me!

4

And once for all I've left the world,
Yes, left the world behind me.

My choice is made forevermore,
I want no other Savior;
I ask no purer happiness
Than His sweet love and favor;
My heart is fixed on Jesus Christ,
No more the world shall blind me;
I've crossed the Red Sea of His death,
And left the world behind me.
Far, far behind me!
Far, far behind me!
I've crossed the Red Sea of His death,
And left the world behind me.

WEEK 5 – PROPHECY

Composition for the prophecy with main points and sub-points: