

## CHURCH FELLOWSHIP – October 8, 2017

### Announcements

- Registration for the winter training is open and is due by 10/29. Please sign up with the bookroom.
- Saints burdened to financially support Puerto Rico, Mexico, or Houston, can designate a check for “Puerto Rico”, “Mexico”, or “Houston”.
- Parents need to sign in and sign out their children for children’s meetings. Third through sixth grade sign-ins at the multi-purpose room. Please sign out your children immediately after the meeting ends.
- The reading schedule for the book *The Experience of Life* is now available on the church in Bellevue website (<http://churchinbellevue.org>). This week we will finish reading chapter 5, “Dealing With The World”.
- Early registration for the junior high girls retreat is due today, payment can be handled at the bookroom.
- Saturday, October 28th, there will be a lunch and fellowship for younger saints (early 20’s to mid-40’s), please sign up at the counter to RSVP. Location will be announced later.

### Burdens for Prayer

- Mexico and Puerto Rico
- Situation in Houston
- Bible distribution in Europe
- Regional conferences in Europe
- Retreats

### This Week: October 9 – October 15

**Morning Revival:** *The Crystallization-Study of Ezekiel*, Week 6

**Hall Cleaning:** Downstairs – Central Bellevue  
Upstairs – Kirkland

<b>Tuesday</b>	10:00 am	Sisters’ prayer meeting
<b>Tuesday</b>	7:30 pm	Corporate prayer meeting
<b>Saturday</b>	8:30 am	Breakfast
<b>Lord’s Day</b>	9:30 am	Lord’s Table

### **October**

**13-15** JH Boys Retreat, Easton, WA

<b>20-22</b>	High school Retreat, Lakeside Bible Camp
<b>21</b>	Fellowship with Chinese speaking brothers, after breakfast at the meeting hall
<b>27-29</b>	JH Girls Retreat, Easton, WA

### **Ministry Reading Portion**

#### **The Experience of Life**

##### **CHAPTER FOUR**

###### **THE DIFFERENCE BETWEEN THE SIN AND THE WORLD**

Immediately after our consecration, sin should first be dealt with and then the world. Because both are defiling in our lives and are abominable unto God, they need to be dealt with and purged. However, the defilement of these two aspects differs. The contamination of sin is savage, rough and ugly, while the contamination of the world is cultured and refined, often appearing beautiful in the sight of man. The contamination of sin is like a splash of mud or black ink on a white shirt. But the contamination of the world is like a colorful pattern printed on the white shirt. From the human standpoint, a shirt with black spots is considered dirty and undesirable, whereas a shirt with colorful prints is not dirty, but rather desirable. However, in the sight of God, both are undesirable. He desires neither a stained nor a colorful shirt, but a pure white shirt. Just as a dirty spot is not pure white, even so a colorful pattern detracts from the pure whiteness. Likewise, the world appears better than sin, but when related to purity, both are contaminating and require dealing.

Furthermore, the damage caused by sin and the world upon man differ greatly: sin contaminates man, whereas the world both contaminates and possesses man. It is far more serious for man's life to be possessed by the world than to be contaminated by sin. If Satan only uses sin to defile man, he can only cause man to be corrupted, but if he uses the world to usurp man, he can gain man for himself. For example, a child under the guardianship of his parents may be innocent and pure. Though someone may contaminate and corrupt his pure nature by teaching him to lie, steal and do many evil things, yet he remains under the guardianship of his parents and still belongs to them. If, however, the evil-doer goes one step further by giving the child beautiful clothes, he can deceive and gain the child, causing him to leave his parents and become lost. Similarly, Satan corrupts man by using sin, but he gains man by employing the world, thus causing him

to depart from the presence of God and become lost.

Generally, people feel only the damage of sin, but not that of the world, because sin is against morality, whereas the world does not oppose morality but God Himself. Man is destitute of the concept of God; he has only a moral concept within him. For this reason he has a little knowledge concerning sin, that which is against morality, and is conscious of its contamination. But as for the world, which is in opposition to God, he has no knowledge of it, neither is he conscious of its usurpation. For example, a drunkard—licentious, wanton and lustful, fearing neither God nor man—is considered immoral and condemned by men. But if someone is daily occupied with poetry and recitation and steeped in literature, being completely indifferent to the things of God and unwilling to be gained by Him, men will praise him, having no feeling that he is usurped by literature. This is due to the fact that men neither know God nor have the concept of God, and therefore are ignorant of Satan's usurpation of man by the world.

Finally, the scope of sin differs from the scope of the world. The field of the world is much larger than that of sin. Sin refers to all matters that are immoral and in opposition to the moral law of God, whereas the world includes all men, activities and things which are outside of God. We cannot say that everything outside of God is sin. However, we can say that everything outside of God may become the world. Within the many things of the world, sin is only a part. The world includes sin, but sin does not include the world. Sin may not necessarily be the world, but in the world there certainly is sin.

A person may commit sin and not necessarily be possessed by the world. However, all who are possessed by the world are certainly contaminated by sin. For example, Adam sinned and fell into sin, but he did not fall into the world. Therefore, he was one who was only corrupted by sin, but not usurped by the world. The world began with Cain. Lamech, one of Cain's descendants, was both a polygamist and a murderer. He was one who was usurped by the world and sinned as well.

Similarly, when Abraham was living in a tent in Canaan, he had not fallen into the world. Therefore, it was not necessary for him to commit sin. But when he went down to Egypt, falling into the world, it became necessary for him to lie and commit sin. This also proves that sin is not necessarily the world, but that the world certainly includes sin. Once we fall into the world, we cannot avoid committing sin.

When we see the differences between sin and the world, we will perceive that the world's damaging scope is greater, its harmful effect more serious, and its opposition to God more hostile than that of sin. Because the world is in direct opposition to God Himself, it has become God's enemy. Sin is contrary to God's law and His procedure, that is, His righteousness, whereas the world is contrary to God Himself and His divine nature, that is, His holiness. Sin opposes the law of God, and the world opposes God Himself. For this reason the Bible states that the friendship of the world is enmity with God (James 4:4). If any man love the world, the love of the Father is not in him (1 John 2:15). When calling people to follow Him, the Lord stressed the fact that man should forsake houses, lands, brothers, sisters, parents, wife, children, etc. (Matt. 10:37; 19:29; Mark 10:29; Luke 18:29). These constitute our human life and are the various terms of the world. If a man desires to follow the Lord, he must forsake these worldly things, because they will possess him.

Sin is the primitive, superficial, and initial step of the fall. The world is the final, serious and last step of the fall. Many people stress only victory over sin, but the Bible stresses even more the overcoming of the world (1 John 5:4). We need even more to overcome the world. If we desire to grow in life and be gained by the Lord, we must make an effort to deal with the world that enslaves us.

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<b>Bible Reading Schedule with Footnotes</b>	
Sunday, October 8 <sup>th</sup>	Ezek. 40:1-27
Monday, October 9 <sup>th</sup>	Ezek. 40:28-49
Tuesday, October 10 <sup>th</sup>	Ezek. 41:1-26
Wednesday, October 11 <sup>th</sup>	Ezek. 42:1 – 43:27
Thursday, October 12 <sup>th</sup>	Ezek. 44:1-31
Friday, October 13 <sup>th</sup>	Ezek. 45:1-25
Saturday, October 14 <sup>th</sup>	Ezek. 46:1-24