

A line of that hymn was rather appropriate for the beginning of our discussion this morning. The thing I would like to call your attention to as we start is 1 John 2:15-17. (reading text)

In studying the Bible we believe thoroughly in the inerrancy of God's Word. We believe that whatever it teaches is true. We believe we must study it carefully to be sure we really draw from it what it does teach and that we don't go beyond what is actually there.

One of the most difficult things in Bible interpretation is the words "all" and "none" because they are used in various ways. And there is a statement here which, if you take the "all" in a complete sense would be rather difficult for us to believe. "For all that is in the world is not of the Father but is of the world." God created this world. God controls this world. God has His hand on everything that happens. How is "all that is in the world not of the Father but of the world"?

The explanation might be that the "all" is narrowed by the middle part of the verse. "All that is in the world" -- that is to say all of the following: the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father but is of the world."

I question, however, whether that is altogether a satisfactory interpretation. I think the "all" must not be taken in a universal sense. We notice that all three of these that are mentioned -- the lust of the flesh, and the lust of the eyes, and the pride of life -- are not what you might say are things that are in themselves wicked. That is, the word lust here simply is desires. The desires of the flesh, the desires of the eyes, and the pride of life. They become wicked because they are perverted. God gave us marvellous bodies and these bodies have appetites. These appetites are necessary for our