

to a reaction in which one goes to the opposite extreme as many have. Or to the reaction in which one becomes queer, and gets foolish ideas and is not a helpful representative of the Lord.

For us to make the satisfaction of food, or drink or any other fleshly desire a primary objective in life is utterly wrong. These things are to be given their proper, normal, satisfaction. They are not of the Father they are of the world. But God has created the world and we're in the world. He expects us to live normal lives in the world having the relations with others in the world that will result in advancing the glory of our Lord.

So this matter of the lusts(desires) of the flesh is one that we all need to think through and watch out that in our lives we glorify the Lord properly by living normal lives in which we are like the Apostle Paul who told us in Phil.4:11-12, "Not that I speak in respect of want, for I have learned in whatsoever state I am therewith to be content. I know how to be abased, and I know how to abound. Everywhere and in all things I am instructed both to be full and to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengthens me.

If Paul had plenty he would have enjoyed the fine food which he had. He would have enjoyed a good meal, and we have a right to enjoy all features of this life which have not in the particular instances been corrupted by sin. We have a right to enjoy them if they are available to us, but we have no right to put our love upon them, to make them our primary objectives.

If we find we have to do without them we can rejoice that the Lord gives us the privilege of honoring him in what we do and not complain. Paul said he could abound or suffer lack but he can praise the Lord in either situation. They are not in themselves evil, but they are not on that on which our love should be based. They are not of the Father, but they are of the world.

The statement in 1 John refers to the lust of the flesh and the lust of the eye. When you think of the lust of the eye you can immediately wonder exactly what does that mean? In answering that I think we need to look at Luke 4. In the account of Jesus' temptation he goes on after telling of the first temptation to tell of the one described there. In v.5 we read, And the devil took him up into a high mountain and showed him all the kingdoms of the world." The lust of the eye! Showed him all the kingdoms of the world, in a moment of time. The devil said, All this power will I give thee and the glory of them, for that is delivered unto me and unto whomsoever I will I give it to them. If thou therefore shalt worship me, all shall be thine. Here is the matter of possessions. There are many who think that they glorify the Lord by keeping completely away from the desire of the eyes and desiring possession by having absolutely nothing of their own. St. Francis followed this ideal. He seems to have been a man of great love to all humanity and even to the animals so that the birds would come to him, and animals would all seem to have an admiration for him. Though he was brought up in a wealthy family he gave up everything he had and swore he'd only take what people