

this word in KJV that it may be a good desire or it may be an evil desire. In this passage per se we are not talking about the wickedness in the world, or about the wicked desires that may come to us. We are referring to all desires; everything in the world.

So in v. 17 the NIV is better--The world and its desires pass away. . . . rather than as in the KJV, The world passes away and it lusts. He is not speaking here of only that which is wicked in the world. He is speaking of everything in the world. Do not love the world or anything in the world. He says, The world and its desires pass away.

The particular point I wanted to bring out today was the relation of v. 16 to the temptation of Christ. V.16 says, Everything in the world. It does not say everything evil. But everything in the world. There, I think, the NIV has failed to bring out the full meaning. The "cravings of sinful man." It introduces an idea which I do not believe is in the original in this particular verse. This is translated in KJV "The lusts of the flesh." I think if it said "the desires of the flesh" it would be nearer to the original. It is the desires of the flesh whether good or evil which are to pass away.

In KJV we have "flesh"; in NIV it has "the cravings of sinful man". That word sarx(flesh) is a difficult word to translate. In fact you cannot translate it exactly. Because evidently in the Greek it expressed an idea that we do not have any single word for today. The word is translated flesh approx. 137 times in KJV. In NIV it is only translated flesh 33 times But it is translated sinful nature 28 times and body 20 times. What's the difference between body and flesh? Probably pretty close to the same. So if you put them together you have 53 t. it is translated just about the way KJV always translates it. But then you have 31 different translations of it in NIV. And they try to get the different meanings of it in various contexts.

It is very difficult to get the exact meaning. There are many places where it simply means the human being upon this earth with perhaps particular attention to the body. We are not justified in taking the ascetic attitude so common in the Middle Ages that everything connected with the body is bad. The Scripture very often speaks of it in terms that show we should care for it(our bodies). God has given us a wonderful instrument.

The question is not trying to get the spirit instead of the body. The question is trying to use the wonderful body that God has given us and use it for his purposes. Now there is a great difference in the body he has given to different individuals. There are no two exactly alike. When I was a little ~~boy~~ boy, when I began to learn to write I would want to know how to spell a word. I would write it out, and it would either look right to me or look wrong. I never had any problem with spelling. But when it came to remembering a number I had to have it in front of me and look at two figures at a time in order to remember. My mind is peculiar that way. I don't know whether anyone else has one like mine. We all vary. One of us is able in this direction, one in that. One has a temptation in this direction, and one has that. But the body that God has given ~~is~~ the most ungifted