



Sermon Title: A Longing for the Word

Scripture: 1 Peter 2.1-3 (LSB)

Date: 06-09-2024

Speaker: Andrew Scott

Therefore, (1 Peter 2.1)

Therefore, should cause us to look back to see what is said before.

After the therefore it is the application of what came before.

1 Peter 1:22–25 (LSB)

Since you have in obedience to the truth purified your souls for a love of the brothers without hypocrisy, fervently love one another from the heart, for you have been born again not of corruptible seed but incorruptible, that is, through the living and enduring word of God.

For,

“All flesh is like grass,

And all its glory like the flower of grass.

The grass withers,

And the flower falls off,

But the word of the Lord endures forever.”

And this is the word which was proclaimed to you as good news.

A Growing Christian:

1 Corinthians 15:55–58 (LSB)

“O death, where is your victory? O death, where is your sting?” Now the sting of death is sin, and the power of sin is the law; but thanks be to God, who gives us the victory through our Lord Jesus Christ! Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

A growing Christian is a follower of Jesus that is reading the Word, conforming their lives to the Word, and engaged in Christian community within their local congregation.

1. Saved people are supposed to be growing people.

1 Peter 2:1–3 (LSB)

Therefore, laying aside all malice and all deceit and hypocrisy and envy and all slander, like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, if you have tasted the kindness of the Lord.

Ephesians 4:22–24 (LSB)

to lay aside, in reference to your former conduct, the old man, which is being corrupted in accordance with the lusts of deceit, and to be renewed in the spirit of your mind, and to put on the new man, which in the likeness of God has been created in righteousness and holiness of the truth.

Peter gives us a list of things to put on and to put off that are centered around relationships with fellow believers.

Malice -

Deceit -

Hypocrisy -

Envy -

Slander -

1 Peter 2:2 (LSB)

like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation,

Matthew 11:25 (LSB)

At that time Jesus said, "I praise You, Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to infants.

2. Salvation and Growth are both found in the Word.

1 Peter 2:3 (LSB)

if you have tasted the kindness of the Lord.

Psalm 34:8 (LSB)

O taste and see that Yahweh is good;

How blessed is the man who takes refuge in Him!

Application:

How do we grow our appetite for the Word?

Read the Word.

Commentary on 1 Peter 2.1-3

To guileless feeding on the word by the sense of their privileges as new-born babes, living stones in the spiritual temple built on Christ the chief corner-stone, and royal priests, in contrast to their former state: also to abstinence from fleshly lusts, and to walk worthily in all relations of life, so that the world without which opposes them may be constrained to glorify God in seeing their good works. Christ, the grand pattern to follow in patience under suffering for well-doing.

1. laying aside—once for all: so the *Greek* aorist expresses as a garment *put off*. The exhortation applies to Christians alone, for in none else is the new nature existing which, as “the inward man” (Eph 3:16) can cast off the old as an outward thing, so that the Christian, through the continual renewal of his inward man, can also exhibit himself externally as a new man. But to unbelievers the demand is addressed, that *inwardly*, in regard to the *nous* (mind), they must become changed, *meta-noeisthai* (*re-pent*)

[Steiger]. The “therefore” resumes the exhortation begun in 1 Pe 1:22. Seeing that ye are born again of an incorruptible seed, be not again entangled in evil, which “has no substantial being, but is an acting in contrariety to the being formed in us” [Theophylact]. “Malice,” &c., are utterly inconsistent with the “love of the brethren,” unto which ye have “purified your souls” (1 Pe 1:22). The vices here are those which offend against the brotherly love inculcated above. Each succeeding one springs out of that which immediately precedes, so as to form a *genealogy* of the sins against love. Out of *malice* springs *guile*; out of *guile*, *hypocrisies* (pretending to be what we are not, and not showing what we really are; the opposite of “love unfeigned,” and “without dissimulation”); out of *hypocrisies*, *envies* of those to whom we think ourselves obliged to play the hypocrite; out of *envies*, *evil-speaking*, malicious, envious detraction of others. *Guile* is the permanent *disposition*; *hypocrisies* the *acts* flowing from it. The guileless knows no envy. Compare 1 Pe 2:2, “sincere,” *Greek*, “*guileless*.” “*Malice* delights in another’s hurt; *envy* pines at another’s good; *guile* imparts duplicity to the heart; *hypocrisy* (flattery) imparts duplicity to the tongue; *evil-speakings* wound the character of another” [Augustine].

2. new-born babes—altogether without “guile” (1 Pe 2:1). As long as we are here we are “babes,” in a specially tender relation to God (Is 40:11). The childlike spirit is indispensable if we would enter heaven. “Milk” is here not elementary truths in contradistinction to more advanced Christian truths, as in 1 Co 3:2; Heb 5:12, 13; but in contrast to “guile, hypocrisies,” &c. (1 Pe 2:1); the simplicity of *Christian doctrine in general* to the childlike spirit. The same “word of grace” which is the instrument in regeneration, is the instrument also of *building up*. “The mother of the child is also its natural nurse” [Steiger]. The babe, instead of chemically analyzing, instinctively desires and feeds on the milk; so our part is not self-sufficient rationalizing and questioning, but simply receiving the truth in the love of it (Mt 11:25).

desire—*Greek*, “have a yearning desire for,” or “longing after,” a natural impulse to the regenerate, “for as no one needs to teach new-born babes what food to take, knowing instinctively that a table is provided for them in their mother’s breast,” so the believer of himself thirsts after the word of God (Ps 119:1–176). Compare Tattius’ language as to Achilles.

sincere—*Greek*, “guileless.” Compare 1 Pe 2:1, “laying aside *guile*.” Irenaeus says of heretics. They mix chalk with the milk. The article, “the,”

implies that besides *the well-known pure milk, the Gospel*, there is no other pure, unadulterated doctrine; it alone can make us *guileless* (1 Pe 2:1).

of the word—Not as Alford, “spiritual,” nor “reasonable,” as *English Version* in Ro 12:1. The Greek “*logos*” in Scripture is not used of the *reason*, or *mind*, but of the WORD; the preceding context requires that “the word” should be meant here; the adjective “*logikos*” follows the meaning of the noun *logos*, “word.” Jam 1:21, “*Lay apart* all filthiness ... and receive with meekness *the engrafted word*,” is exactly parallel, and confirms *English Version* here.

grow—The oldest manuscripts and versions read, “*grow unto salvation*.” Being born *again unto salvation*, we are also to *grow unto salvation*. The end to which growth leads is perfected *salvation*. “Growth is the measure of the fulness of that, not only rescue from destruction, but positive blessedness, which is implied in *salvation*” [Alford].

thereby—Greek, “*in it*”; *fed on it; in its strength* (Ac 11:14). “The word is to be desired with appetite as the cause of life, to be swallowed in the hearing, to be chewed as cud is by rumination with the understanding, and to be digested by faith” [Tertullian].

3. Peter alludes to Ps 34:8. The first “tastes” of God’s goodness are afterwards followed by fuller and happier experiences. A taste whets the appetite [Bengel].

gracious—Greek, “good,” benignant, kind; as God is revealed to us in Christ, “the Lord” (1 Pe 2:4), we who are born again ought so to be *good* and *kind* to the brethren (1 Pe 1:22). “Whosoever has not tasted the word to him it is not sweet it has not reached the heart; but to them who have experienced it, who with the heart believe, ‘Christ has been sent *for me* and is become *my own*: my miseries are His, and His *life* mine,’ it tastes sweet” [Luther].

Robert Jamieson, A. R. Fausset, and David Brown, *Commentary Critical and Explanatory on the Whole Bible*, vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 503.