

**Cancelled: A Road Map For Living in Exile**  
**1 Peter 2:2-3**  
**Relationship With God 101**

**Introduction:** As Peter continues forward in his letter to equip the local churches in Pontus, Galatia, Cappadocia, Asia, and Bithynia; the ones going through various trials, he obviously wants to make sure they understand what it takes to have the kind of healthy and deep relationships that will see them through these trials. Therefore, to no surprise, in the previous verses Peter just told them what to do and not to do in order to grow and protect their relationships with one another. However, as vitally important as our relationships with one another are, our relationship with God is still by far the most important! It is the relationship that gives any purpose and meaning to our relationships with “one another” in the church, as well any worthwhile purpose and meaning to our own life!

Peter knows for them to survive the trials they are in, as well as the ones that are coming, they can't have the relationship with God that so many American Christians have. For most American Christians their relationship with God resembles one of those friends you had in school that you felt you truly cared for and would even fight to protect, but in reality, you didn't talk too much, do much with, or be influenced by much. In the same way, most American Christians would never suggest they don't believe in Jesus, it's just that there's very little evidence of a healthy relationship with Jesus that truly shapes and identifies them; that is truly transforming them; that is truly the shining and defining light of their life!

Furthermore, Peter knows what God longs to have with us and expects to have with us. As a matter of fact, Peter knows God does not approve or bless any relationship with Him short of an abounding fruitful relationship! I'm sure he hadn't forgot that Jesus said,

**“1 "I am the true vine, and my Father is the vinedresser. 2 Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit.” (John 15:1-2)**

So Peter writes,

**2 Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation--3 if indeed you have tasted that the Lord is good. (1 Peter 2:2-3)**

I had originally included these two verses in last week's sermon, but, the more I chewed on them, the more I realized just how incredibly packed full they were with fundamental practical truths for you and me to have the kind of relationship with God that truly blesses us and equips us to live!

Now to explain this I'm going to let my ADHDADHDADHDHHD brain do its thing, and as such, we are going to go backwards through them. Given the conditional part of the sentence comes last, it actually helps to bring this passage to light by looking at in reverse!

**Proposition: 1 Peter 2:2-3 highlights 5 fundamental practical truths for you and me to have the kind of relationship with God that truly blesses us and equips us to live!**

**The 1<sup>st</sup> fundamental practical truth for you and me to have the kind of relationship with God that truly blesses us and equips us to live is that ...**

**(1) Goodness isn't relative. God is the standard! - "the Lord is good."**

**A. "When used of people the term means "worthy," "decent," "honest," morally "upright" or "good." The term may thus be used for a "good" character or disposition, or for someone who is "good" at a particular task. Other meanings are "kind," "gentle," "clement," "good-hearted," and even "simple."<sup>1</sup> (Theological Dictionary of the Bible)**

**B. "The word "gracious" is the translation of a Greek word used in Luke 5:39 where it is translated "better." The word means literally, "excellent."<sup>2</sup> (K.S. Wuest)**

C. The Bible is FULL of testimonies that God is indeed good. For instance,

- 1. 8 Oh, taste and see that the LORD is good! Blessed is the man who takes refuge in him! (Psalm 34:8)**
- 2. 1 Oh give thanks to the LORD, for he is good, for his steadfast love endures forever! (Psalm 107:1)**
- 3. 7 The LORD is good, a stronghold in the day of trouble; he knows those who take refuge in Him. (Nahum 1:7)**

D. It shouldn't be surprising that the Bible says God is Good. However, Jesus took it to an entirely different level by clarifying that when the Bible says God is good, it means nobody else meets the threshold! Listen to what Jesus said,

- 1. 18 And Jesus said to him, "Why do you call me good? No one is good except God alone. (Mark 10:18)**

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<sup>1</sup> Kittel, G., Friedrich, G., & Bromiley, G. W. (1985). *Theological Dictionary of the New Testament, Abridged in One Volume* (p. 1320). Grand Rapids, MI: W.B. Eerdmans.

<sup>2</sup> Wuest, K. S. (1997). *Wuest's word studies from the Greek New Testament: for the English reader* (Vol. 11, p. 52). Grand Rapids: Eerdmans.

2. God alone meets the true definition of goodness. He alone is excellent and as such He is the standard of excellence in everything; in morality, kindness, grace, mercy and most importantly LOVE!
- E. But where's the proof that God is good? It's one thing to claim it and proclaim it, but it's another thing to prove it. Listen to how the Apostle Paul answered that question in his letter to Titus,
- F. **3 For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another. 4 But when the goodness and loving kindness of God our Savior appeared, 5 he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, 6 whom he poured out on us richly through Jesus Christ our Savior, 7 so that being justified by his grace we might become heirs according to the hope of eternal life. (Titus 3:3-7)**
- G. Everything Jesus did for us is the most obvious testimony of God's goodness possible!
1. The love and benevolence demonstrated in His willingness to suffer our debt is beyond description, especially when we understand the measure of suffering Christ had to endure for us – the eternal wrath of God!
  2. It demonstrates His excellence in that what He gave us is not some cheap perishable gift, but rather an imperishable and undefiled salvation whereby we are totally changed from sinful sinners into righteous children; where we are rescued from the bondage of sin and into the freedom of holiness; where we are bought from the slave master of sin and adopted into the household of God; where we are freed from the Kingdom of Satan and into the Kingdom of Christ!
  3. Everything about how God saved us and what He saved us into is a testimony of his eternally praiseworthy goodness!
- H. Everything starts with this truth. That God, and God alone is GOOD! That trait we all long to know and even think ourselves to be, is a trait that truly is only found in God!

**The 2<sup>nd</sup> fundamental practical truth for you and me to have the kind of relationship with God that truly blesses us and equips us to live is that ...**

- (2) Knowing God is conditional. You don't know God if you haven't experienced His goodness. – "If indeed you have tasted that the Lord is good."**

- A. To taste something is to experience it. It's not simply to be told it. Peter says a key fundamental truth for us to have the kind of relationship with God that God longs for us to have is that we have to experience (taste) God's goodness!
- B. Josh Sugg and I had a great conversation about a couple of testimonies in the Bible to this fundamental practical truth. We focused on two of them, Jacob and Abraham, each having their relationship with God fundamentally changed as they were exposed to the goodness of God. Both stories are significant, but the testimony of the impact on Abraham is just too good to not share it with you.
- C. In Genesis 11 we first meet Abraham. The Bible says,
- D. **31 Terah took Abram his son and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife, and they went forth together from Ur of the Chaldeans to go into the land of Canaan, but when they came to Haran, they settled there. (Genesis 11:31)**
- E. Ur was a very prosperous city that was once near the mouth of Euphrates and the Persian Gulf. It was a deeply pagan city in every way. We don't know why Terah wanted to go to the land of Canaan nor why he decided to stop and set up shop in Haran, (which is located in southeastern Turkey). However, we can safely assume they were likely a wealthy family looking to capitalize on the growing trade opportunities they discovered in Haran. The key point however is that Abraham had no knowledge of God at all, but the opposite, he was a totally lost pagan!
- F. However, in Genesis 12, after his dad Terah died, God introduces Himself to Abraham and speaks to Him. The Bible says,
- G. **1 Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. 2 And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. 3 I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed." 4 So Abram went, as the LORD had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran. 5 And Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan. When they came to the land of Canaan, 6 Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. 7 Then the LORD appeared to Abram and said, "To your offspring I will give this land." So he built there an altar to the LORD, who had appeared to him. (Genesis 12:1-7)**

- H.** Ok, so this is HUGE! Abraham was a pagan with no relationship with God at all. And then one day God speaks! Now, imagine that. Pagan gods don't speak because they aren't real! But then seemingly out of nowhere, the God who had walked and talked with Adam, the God who spoke to Noah, suddenly introduces Himself to Abraham and to no surprise Abraham did exactly what God said! It was God speaking! Abraham went from the divine silence of paganism to the divine clarity of the voice of the God!
- I.** But, even though Abraham was obeying God, He still wasn't convinced of the goodness of God. He still didn't believe in Him. You could easily argue at this point Abraham did the only logical thing. A man who believed in gods, heard directly from God (who happens to be the only God) and as such he did what any logical person would do if God audibly spoke to them – obey!
- J.** But this obedience was likely more motivated by the fear hearing from God would place in you, rather than a true understanding of the character of God. To pagans, the god's didn't appear to care for humans at all. They generally assumed the gods saw humans as pawns and as such toyed with humanity for nothing more than entertainment. Pagan's would never ascribe the characteristic of "good" to their gods. Therefore, it's no wonder we see no testimony from Abraham of confidence in God, just a testimony of obedience to Him because He's God.
- K.** Later in Genesis 12 Abraham takes his family to Egypt and out of fear that Pharaoh would kill him to take his wife, he hid the fact that she was his wife and proclaimed her as his sister. Ironically, God testified of his goodness to Abraham in this situation because he ended up leaving Egypt a lot better off than when he got there! But this testimony didn't sink into Abraham's head yet.
- L.** In Genesis 14 Abraham and his men defeat the Kings who had taken his nephew Lot as a hostage. When he returned, the King of Salem, who was also known as the Priest of the God Most High (Genesis 14:17-24) prayed a blessing over Abraham and proclaimed that his victories were essentially the result of God's goodness to Abraham. However, this testimony didn't click with Abraham either. He knew God made a promise to him, but he didn't fully believe God was going to do it because he didn't yet believe in the GOODNESS of God. In Genesis 15 we read this,
- M.** **1 After these things the word of the LORD came to Abram in a vision: "Fear not, Abram, I am your shield; your reward shall be very great." 2 But Abram said, "O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" 3 And Abram said, "Behold, you have given me no offspring, and a member of my household will be my heir."**
- N.** So, God responded,

- O. 4 And behold, the word of the LORD came to him: "This man shall not be your heir; your very own son shall be your heir." 5 And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your offspring be."**
- P. This is when Abraham finally believed the truth that God is good. The Bible says,
- Q. 6 And he believed the LORD, and he counted it to him as righteousness.**
- R. Abraham literally gets saved right here in Genesis 15:6. But that's not the completion of the relationship, that's actually the start! And so, here's where it gets real.
- S. Abraham believed in the fact that God is who He says is, but he still struggled with living from that belief. He knew it in his head and accepted it, but doubt still plagued his emotions and faith. His head and his heart were still struggling to agree. His faith, like ours, was weak! Watch this,
- T. 7 And he said to him, "I am the LORD who brought you out from Ur of the Chaldeans to give you this land to possess." 8 But he said, "O Lord GOD, how am I to know that I shall possess it?" 9 He said to him, "Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon." 10 And he brought him all these, cut them in half, and laid each half over against the other. But he did not cut the birds in half. 11 And when birds of prey came down on the carcasses, Abram drove them away. 12 As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him. 13 Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. 14 But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. 15 As for yourself, you shall go to your fathers in peace; you shall be buried in a good old age. 16 And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete." 17 When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. 18 On that day the LORD made a covenant with Abram, saying, "To your offspring I give this land" (Genesis 15:1-18)**
- U. This was the day Abraham finally believed God to be good. He tasted it as he watched the Lord make a blood covenant with Him whereby God Himself took full responsibility of the Covenant! In dividing up the animals the custom would have been for the two parties to walk through the pieces proclaiming what was done to the animals should be done to them if they broke the covenant. Instead, Abraham saw a fire pot and a flaming torch pass between the pieces, and as such,

God made it clear that He was the one guaranteeing this was going to happen. God was testifying of His goodness!

- V. Now you would think that did it. You would think that was the end of Abraham's struggle to truly believe the goodness of God, but it wasn't. It wasn't long before Abraham and Sarah decided God wasn't going to be able to fulfill his promise (meaning they struggled with God being excellent enough to do it, which is opposite to the definition of being good!). Therefore, Abraham and his wife Sarah decided to have a child through Sarah's servant Hagar (Genesis 16). Centuries later the world is still dealing with the mess of that decision. However, when you read the story, God still used this to teach his goodness, and, unfortunately Abraham continued to struggle with it.
- W. In Genesis 18 Abraham finds out God is getting ready to wipe out Sodom and Gomorrah, which is where his nephew Lot lived. The long and short of it is that Abraham pleaded with God to save Lot and in Genesis 19 God did it.
- X. You would think that finally convinced Abraham of God's goodness, but in Genesis 20 we find out he still struggled with it. Abraham deceived King Abimelech as he did Pharaoh, passing off Sarah as his sister instead of his wife! But, when you read the story, once again, it all resulted in Abraham being blessed! God repeatedly and consistently demonstrated His goodness to him.
- Y. I honestly believe Abraham didn't truly accept the goodness of God until Genesis 21 when it became unavoidable. Abraham, who was very old, and his wife Sarah who was also very old and barren, had the child God promised them! Now how do I know Abraham finally got it; that he finally tasted God's goodness in a way that he couldn't go backwards? Well, the proof that Abraham finally believed in God's goodness comes in the very next chapter. Watch what happened,
- Z. **1 After these things God tested Abraham and said to him, "Abraham!" And he said, "Here am I." 2 He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." 3 So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him. 4 On the third day Abraham lifted up his eyes and saw the place from afar. 5 Then Abraham said to his young men, "Stay here with the donkey; I and the boy will go over there and worship and come again to you." ... 7 And Isaac said to his father Abraham, "My father!" And he said, "Here am I, my son." He said, "Behold, the fire and the wood, but where is the lamb for a burnt offering?" 8 Abraham said, "God will provide for himself the lamb for a burnt offering, my son." So they went both of them together. 9 When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the**

altar, on top of the wood. 10 Then Abraham reached out his hand and took the knife to slaughter his son. 11 But the angel of the LORD called to him from heaven and said, "Abraham, Abraham!" And he said, "Here am I." 12 He said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me." 13 And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. 14 So Abraham called the name of that place, "The LORD will provide"; as it is said to this day, "On the mount of the LORD it shall be provided."  
(Genesis 22:1-14)

- AA. It stated in the text that this proved Abraham's fear of God, but James 2:21-24 tells us this was the evidence of Abraham's faith as well. It wasn't just the fearful obedience of Deity, but Abraham was truly convinced of the goodness of God, so much so, he boldly stated, "God will provide for himself the lamb for a burnt offering, my son." (Genesis 15:8). That is the testimony of how God demands to be understood. God had made it very clear that Isaac was the promised son and Abraham demonstrated his faith in God's GOODNESS that God would stay true to His word!
- BB. This is the difference between believing God to be the all-powerful God who should be feared and obeyed; and believing God to be the all-powerful and eternally good God who should be feared, followed and trusted no matter what!
- CC. Until you believe in the goodness of God you don't really believe in God! If you don't believe God to be who He actually is, then you clearly can't have a very healthy and productive relationship with Him!

**The 3<sup>rd</sup> fundamental practical truth for you and me to have the kind of relationship with God that truly blesses us and equips us to live is that ...**

- (3) **Relationships take time. Your current relationship with God isn't all there is! - "that by it you may grow up into salvation"**
  - A. Every kid can't wait to get older! Whether it's an infant trying to roll, stand up and walk; a preschooler who can't wait to go to kindergarten, or a High Schooler who can't wait to graduate and go to college; it's funny how we spend our entire childhood and adolescence wanting to grow up and then spend our entire adulthood wishing we could be kids again! HA!
  - B. My daughter Remi, who is our youngest child, is at that age she can't wait to grow up. The other week we did something that likely increased that passion! To Remi's very clear disapproval, we took back some pants to the store that perfectly fit her. She couldn't understand that she will soon grow out of them, therefore we went and got her some she can grow into; pants that right now do



not meet the fashion standard of a young girl, but pants she will nonetheless have to wear! If she eats healthy and get's her sleep, there is no doubt she will one day soon grow into them.

- C. Now, when it comes to a relationship with God, you and I haven't grown into our britches yet either! There is a little humble pie here to the churches Peter is writing. Who knows what they thought of themselves before getting this letter, but by telling them how to grow up into the salvation God has given them, he made it very clear they hadn't reached "grown up" yet!
- D. The Apostle Paul spoke of his own relationship with the Lord in the same way,
- E. **12 Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own.**  
**13 Brothers, I do not consider that I have made it my own.** But one thing I do: forgetting what lies behind and straining forward to what lies ahead,  
**14 I press on toward the goal for the prize of the upward call of God in Christ Jesus. (Philippians 3:12-14)**
- F. So, my point is, no matter where you are in your relationship with the Lord I promise you that it can be substantially better. Don't give in to the foolish arrogance of thinking you have arrived at a place of such spiritual maturity that there is nowhere to go but down. If you've got to that place I got news for you; you're not in a relationship with the Lord at all!

**The 4<sup>th</sup> fundamental practical truth for you and me to have the kind of relationship with God that truly blesses us and equips us to live is that,**

- (4) **You get what you access. The Gospel is given to access Jesus, not the other way around. – “for the pure spiritual milk, that by it you may grow up into salvation”**
  - A. It is almost universally accepted among conservative scholars that Peter was not using the phrase “pure spiritual milk” in the same way the writer of Hebrews did when he referred to the elementary teachings of the Gospel. K.S. Wuest wrote,
  - B. **“The word “milk” here does not refer to that part of the Word of God which is in contrast to the meat or solid food of the Word as in Hebrews 5:13, 14.”<sup>3</sup>**
  - C. It is also not debated that this milk comes from God's Word. Kistemaker and Hendriksen wrote,

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<sup>3</sup> Wuest, K. S. (1997). [\*Wuest's word studies from the Greek New Testament: for the English reader\*](#) (Vol. 11, p. 51). Grand Rapids: Eerdmans.

- D. “Peter describes the word *milk* with the adjectives *pure* and *spiritual*. He does not say that the readers eventually will receive solid food when they mature, but that their nourishment is pure and spiritual. The spiritual food the believers consume comes to them verbally through the Word of God.”<sup>4</sup>**
- E.** However, beyond that, there is a ton of debate among Biblical scholars over what Peter meant by “pure spiritual milk.” I’ve included a great overview of that debate in my notes online and its worth pondering. However, for our purposes today I’m not going to get into the debate, but rather I want to simply focus in on what I think Peter is pointing us to.
- F.** I believe this metaphor is pointing us to consume the pure spiritual milk of a relationship with Christ! For something to be spiritual means it has divinity in its experience. Spirituality is fellowship with deity. Pure spiritual milk is that which feeds that relationship. What feeds that relationship is the information in the Bible, as in all of it!
- G.** The Bible is pure in that it has no error, especially about God and our relationship with Him through Jesus Christ.
- H.** It is also spiritual because it is God’s Word given for the purpose of knowing and abiding in HIM (AKA the very definition of spiritual).
- I.** It being milk, speaks to the effect of what happens when our relationship with God is fed by God’s Word; we grow up in our love and faith!
- J.** Why is this important for me to highlight? Well, for the Bible to have a SPIRITUAL impact in our life we have to approach it as the way to access a relationship with Jesus! The entire point of studying God’s Word is to know and love the God who gave those words. The point is not to study and know the words, but to study and know the words in order to KNOW GOD!
- K.** In our staff devotions we are going through the Gospel of John. This last week we were in John 5 where Jesus confronts the religious leaders for loving the study of Scripture and discovery of knowledge instead of loving the God the Scriptures are about. He said,
- L. 37 And the Father who sent me has himself borne witness about me. His voice you have never heard, his form you have never seen,<sup>38</sup> and you do not have his word abiding in you, for you do not believe the one whom he has sent. 39 You search the Scriptures because you think that in them you**

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<sup>4</sup> Kistemaker, S. J., & Hendriksen, W. (1953–2001). [\*Exposition of the Epistles of Peter and the Epistle of Jude\*](#) (Vol. 16, p. 81). Grand Rapids: Baker Book House.

**have eternal life; and it is they that bear witness about me, 40 yet you refuse to come to me that you may have life. (John 5:37-40)**

- M. Its why Calvin wrote this about the phrase “pure spiritual milk.”
- N. “But milk, here, is not elementary doctrine, which one perpetually learns; and never comes to the knowledge of the truth, but a mode of living which has the savior of the new birth, when we surrender ourselves to be brought up by God.”<sup>5</sup>**
- O. The purpose of studying God’s Word is to access the pure spiritual milk of a relationship with Christ!
- P. If you want to have a fruitful and abounding relationship with God you have to study God’s Word, but not for the sake of a relationship with knowledge but rather a relationship with God!
- Q. For my online notes - “The meaning of the phrase *to logikon adolon gala*, translated “sincere milk of the word” (kjv) or “pure spiritual milk” (esv), in 1 Pet 2:2 is debated. In this verse, Peter crafts an analogy comparing Christians to newborn babies craving their mother’s milk. Schreiner (2003, 99) stresses that this is a different use of the metaphor than we see in 1 Corinthians 3:1–3 and Hebrews 5:11–14. Peter is not saying that his audience consists of immature believers who need to grow up. To the contrary, his comparison is a positive one. Calvin (2010, 63) well states, “Milk, here, is not elementary doctrine, which one perpetually learns, and never comes to the knowledge of the truth, but a mode of living which has the savour of the new birth, when we surrender ourselves to be brought up by God.” Two puzzling problems remain: (1) What does *logikon* mean, and (2) what does the “milk” refer to? Regarding the first question, English translations seem to be divided between “pure milk of the word” (nkjv; nasb; kjv has “sincere milk of the word”) and “pure spiritual milk” (niv; esv; rsv; nlt; hcsb). In other words, they vary between “of the word” and “spiritual.” It is possible that the relatively rare word *logikon* means both those things here, or perhaps something different. The word does not occur in the lxx or Josephus’s writings; however, unsurprisingly given its philosophical nature, *logikon* occurs 171 times in the works of Philo. The word only occurs one other time in the New Testament: in Romans 12:1, where its meaning and significance is also debated. Moo (1996, 751–53) offers a helpful discussion in which he ultimately focuses on the concept of “the inner attitude,” noting the link between *logikon* and “renewing the mind” in 1 Peter 2:2. Unsurprisingly, commentaries disagree on the use of the word in 1 Peter 2:1. Calvin (2010, 62) sees “*logikon*” as pointing to the idea of “mixed with the right understanding”; thus, Peter desires believers to be simultaneously “simple” (in the sense of “free from guile”) and yet also

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<sup>5</sup> Calvin, J., & Owen, J. (2010). [\*Commentaries on the Catholic Epistles\*](#) (pp. 62–63). Bellingham, WA: Logos Bible Software.

“rational” (in the sense of “quickness of understanding”). Achtemeier (1996, 146) interprets *logikos* as an adjective that simply links “milk” to the Word of God. He sees a parallel with the use of *logos theou* in 1 Peter 1:23. Kelly’s (1969, 85) view is similar to that of Achtemeier. While acknowledging that the word can mean “spiritual” or “intelligible,” he argues that “the idea of ‘word’ (*logos*) is never far from the surface” and thus naturally links back to the *logos* of 1 Peter 1:22–25. Witherington (2007, 112) prefers only the sense “of the word” rather than “spiritual,” though he does admit that “spiritual” represents “a secondary possibility.” Grudem (1988, 100) sees the expression as meaning, “Long for pure figurative (not literal) milk.” Senior (2003, 49) prefers to see both “spiritual” and “metaphorical” included in the sense of the word here. Four possibilities for understanding the phrase are combined in different ways: (1) “of the word,” (2) “spiritual,” (3) “rational,” and (4) “metaphorical as opposed to literal.” It is unclear whether all four of those meanings are distinct. Additionally, we could argue that if Peter had meant primarily “of the word,” then *tou logou* would have been more natural than *logikos* (Hort 1898, 100; Jobes 2002, 3). What, then, does the “pure, *logikon* milk” refer to? Those that prefer to translate *logikon* as “of the word” link it back to the *logos* and *rhēma* of God in 1 Peter 1:23–25. Grudem (1988, 100–1) lists six reasons why “milk” refers to written Scripture, foremost of which is that “the word of God has just been mentioned extensively in the previous three verses (vv. 23–25), thus no new idea needs to be introduced into the context.” ... Calvin (2010, 63) sees the “milk” as a metaphor for a new way of living set in opposition to the old lifestyle. Similarly, McKnight (1996, 105) argues that the yearning for milk represents “yearn[ing] for spiritual nourishment. ... Elliott (2000, 400) rejects “rational” as a valid translation here because “the expression ‘rational milk’ has little sense in this context, for rationality and irrationality are not at issue.” Elliott prefers the idea of “belonging to speech,” since this sense is both attested to in Koine Greek and fits well in the context. 1 Peter 2:2a | AYBC: 1 Peter ... Michaels (1988, 87) argues that Peter uses *logikos* to stress the fact that he is speaking metaphorically, but that *logikos* would have also conveyed the idea of “‘rational’ or ‘spiritual’ in the sense of that which distinguished the human or divine from merely material things or from animals (cf. Epictetus, Diss. 1.16.20; 3.1.26; Philo, *Migr. Abr.* 185).” 1 Peter 2:2 | WBC: 1 Peter ... Schreiner (2003, 100) argues against the translation “spiritual,” noting that “Usually in Greek literature the term refers to that which is rational or reasonable.” However, Schreiner suggests that Peter uses *logikon* in this verse to link “milk” back to the *rhēma* in 1 Peter 2:25. In addition, Schreiner clarifies what is meant by “rational”—namely, “informed and sustained by God’s word.” 1 Peter 2:2 | NAC: 1, 2 Peter, Jude.”<sup>6</sup>

**The 5<sup>th</sup> fundamental practical truth for you and me to have the kind of relationship with God that truly blesses us and equips us to live is that ...**

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<sup>6</sup> Himes, P. A. (2017). *1 Peter*. (D. Mangum, E. Vince, & A. Salinger, Eds.) (1 Pe 2:2). Bellingham, WA: Lexham Press.

(5) **You get what you want. The path to a deeper relationship with God only happens when you truly value it. – “Like newborn infants, long for the pure spiritual milk”**

- A. “Peter urges believers to desire and depend on Christ as a newborn needs and thirsts for milk.”<sup>7</sup>
- B. “The Greek word translated “desire” speaks of an intense yearning. That which they are exhorted to have is an intense yearning for milk.”<sup>8</sup>
- C. A newborn baby can’t drink enough milk. They are hungry every two to four hours! My wife was amazing through that phase of our kid’s lives. She put them in a cradle right beside our bed. When they would cry out, she would roll over and get them out of the cradle, feed them, burp them, then put them right back in the cradle and they would go right back to sleep. This process was flawless until our third child came along. Keri would feed her, burp her, then rock her, play with her, talk to her, sing to her, do sign language, stand on top of her head and sing the national anthem; and nothing! Remi had no intention of going back to sleep. But nonetheless, in a few hours she would be crying again for more milk! HA! Keri and I walked around like zombies for a couple years!
- D. The point Peter is making here is built on the universal principle that you are going to do whatever you want, so you need to want the pure spiritual milk of a relationship with Jesus more than anything!
- E. If you are longing for religion, then you will get that. You will be consumed with everything religious whether it be regulations or traditions. If that’s what you want, then that’s what you will search the Scriptures to justify.
- F. Likewise, if you long for “spirituality” then you will get that. You will be consumed with anything spiritual, and you will at best search the Scriptures to find something you believe justifies it.
- G. However, if you truly long to know and follow the Jesus of the Bible, then you will search the Scriptures to understand them in the purpose they were given – to know God! If you truly long to know Jesus, you WILL find Him!
- H. **“13 You will seek me and find me, when you seek me with all your heart.” (Jeremiah 29:13)**

**So, here’s the challenge,**

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<sup>7</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). [Faithlife Study Bible](#) (1 Pe 2:2). Bellingham, WA: Lexham Press.

<sup>8</sup> Wuest, K. S. (1997). [Wuest’s word studies from the Greek New Testament: for the English reader](#) (Vol. 11, p. 51). Grand Rapids: Eerdmans.

**Challenge: Do you realize God only offers one kind of relationship with him? What kind of relationship do you want with God and what's the evidence you are pursuing it?**

Listen VERY closely to the message God gave John for the church in Laodicea,

**14 "And to the angel of the church in Laodicea write: 'The words of the Amen, the faithful and true witness, the beginning of God's creation. 15 "I know your works: you are neither cold nor hot. Would that you were either cold or hot! 16 So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth. 17 For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked. 18 I counsel you to buy from me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be seen, and salve to anoint your eyes, so that you may see. 19 Those whom I love, I reprove and discipline, so be zealous and repent. 20 Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me. 21 The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne. 22 He who has an ear, let him hear what the Spirit says to the churches.'" (Revelation 3:14-22)**