



Cherrequine Bible Doctrine Ministries
dikaosune.com

THE HUNGER OF A NEWBORN BABE

1 Peter 2:1-2, Growth in the Spiritual Life is an upward path, a steady uphill climb of trial, adversity and testing. In our day and age, when the roar of the world, the enticement of the flesh, and the illusion of false doctrine seem to overwhelm the still, small voice of the Spirit as He speaks to us from the pages of the Word; many believers fear to tread the trail of self sacrifice and spiritual heroism. With much **“fear and trembling,”** they *refuse* to set foot on the path of advance that leads from the Cross to the Crown. For heroics, as we know all too well, are *costly*; and in His plan, God forces no one to excel.

And yet the eye of God’s will-- the very center of His Protocol Plan-- is the one and only place where we are destined to find peace and tranquility-- a sense of completion and fulfillment that is unequaled and unparalleled by anything the world has to offer. And so the challenge for each believer in the Church Age is to reach out in hunger for the only thing that can strengthen and sustain him-- the Word of God. From our understanding of the Word of God comes our understanding of the will of God; and only when we understand His Will can we begin to move honestly, intelligently and faithfully toward the goal of maturity.

1 Peter 2:1-2 say’s, **“Therefore, putting aside all malice and all guile and hypocrisy and envy and all slander, like newborn babes, long for the pure milk of the word, that by it you may grow in respect to salvation.”**

- I. Throwing Off the Mental and Verbal Encumbrances-- v. 1.
 - A. **“Therefore”** is a word used to draw a conclusion based on information that has preceded. It is the inferential conjunction *ou)=n (oun)- therefore, or consequently.*
 - 1) This little word *oun* reaches all the way back to 1:23 and says lit., “in consequence of the fact that you have been born again through the living and abiding word of God... throw off the weights and encumbrances of the Old Sin Nature and desire the nourishment of the Word!”

This is the same idea we find in Hebrews 12:1, where the writer exhorts us to **“lay aside every encumbrance, and the sin which so easily entangles us, and...”** to **“run with endurance the race that is set before us.”**
 - 2) The principle Peter teaches us here is that the new *birth* demands a new *life*, and so this v. begins the argument for a life lived out of the new man-- empowered by the HS-- as opposed to the old man-- energized by the flesh.

B. The verbal phrase “**putting aside**” is the aorist middle participle of *apot/qhmi* (*apotithemi*), a compound verb derived from *apo*-- a preposition signifying departure and separation-- meaning *away from*, and *tithemi*, which means- put, place, lay.

- 1) Together they mean *to put off* from oneself, *to set aside*, as in taking off a garment. It is the exact word used in Hebrews 12:1 for “laying aside” the encumbrances which weigh us down in the Spiritual Race.

The idea in Hebrews 12 *is*: to win the Spiritual Race, we must run *unencumbered!*

Principle: *Anything* that distracts from a focus on the Mind of Christ (Bible doctrine), as priority number one, *is* an encumbrance.

- 2) The participle carries the imperative force of a divine command. It is imperative to the believer’s spiritual life that he separate himself from these sins by putting them away, casting them aside “once and for all”-- the malice, guile, the hypocrisy, the envy, and the slander.
- 3) The aorist tense suggests a definite turning point, a complete about-face, if you will; from the carnal to the spiritual, from the pre-Christian life of the old self to the new life which is “**hidden with Christ in God.**”

You know what this does? This puts the responsibility back on our shoulders, because the only one who can make this decision is you!

- 4) The middle voice of *apotithemi* means the subject both produces the action and participates in the result of the action.

The middle voice stresses the agent and shows the subject acting with a view to participation in the *outcome*; implying that the believer obeys a direct order in his *own* best interests. You and I are the ones who will benefit from “casting these sins aside once and for all!”

The key here is that the agent being stressed is the believer’s own *freewill*, his volition exercised in the power of the Spirit.

C. “**Malice**” comes from the Greek *kakia*, which refers here to viciousness in character, the desire to harm others. *Kakia* is the opposite of *arete*- ‘virtue.’

D. The word for “**guile**” is from a verb that means- *catch with bait, snare* or *entrap*. The noun Peter uses means- ‘craftiness, *deceit*.’

- 1) There are people out there in the Cosmic System-- and sadly enough, even within the Body of Christ-- who desire to snare and entrap others, to deceive them for personal gain (cf. Jdgs. 16:4-18; 1100 pcs. silver {shekels} = 170 lbs.).
- 2) This has *always* been the ‘way of the world;’ but Peter say’s that this type of evil desire and machination has no place in the Spiritual Life. It simply cannot co-exist with spiritual growth in the child of God.

- E. Our English term **“hypocrisy”** is a transliteration of u(po/krisij (hupokrisis), which originally meant a response or reply. It came to be used for the performance of an actor on the Greek stage because they “answered” back and forth to one another in dialogue, hence the terms *pretense* and *hypocrisy*, or “play-acting,” if you will.
- a. *Hupokrisis* is derived from *hupo-* ‘under,’ and *krisis-* ‘judgment;’ lit.- *to judge under*, as if a person were passing his judgment from behind a mask, hiding his true nature and identity.
 - b. It relates to acts of impersonation and deception. In the spiritual realm this is someone who assumes virtue and character which they do not possess. In short, the self righteous arrogance of religion!
 - c. Our Lord, time and time again, condemned the self-righteous hypocrisy of the Pharisees, the religious leaders of his day (cf. Mat. 6:1-6). If we listen close to the words of our Savior in Mark 7, we can hear the bells of application tolling loudly for the Church today!

In Mark 7:5-8, we see the Pharisees and the scribes asking Jesus, **“Why do Your disciples not walk according to the tradition of the elders** [oral laws of / Jewish religious leaders, which did *not* come from / Word of God, but which were commanded to be obeyed as if they *did*; / real issue here was / conflict between man-made laws and / Word of God], **but eat their bread with impure** [ceremonially unclean] **hands?’** **And He said to them, ‘Rightly** [‘correctly, accurately, in an apropos manner’] **did Isaiah prophesy of you, the hypocrites** [they epitomized hypocrisy; *hupokrites-* ‘one who plays a part on the stage, an actor’], **as it is written, ‘This people** [Israel’s religious leaders] **honors Me with their lips** [worthless words and empty promises-- / nature of religion], **but their heart** [/ realm of thought, where true spiritual response to Christ originates] **is far** [at a great distance] **away from me** [/ form of / verb translated ‘is away,’ *apecho*, paints a picture of / Pharisees perpetually, constantly and consistently holding themselves off from / source of spiritual and eternal life, / Lord God of Israel-- Jesus Christ; / idea of volition is present, where the one ‘far away’ *is* so, because he wants to be]. **But in vain** [adverb- *to no end, without profit*] **do they worship me, teaching as doctrines the precepts of men** [i.e., legalism and heresy].’ **‘Neglecting** [‘deserting, forsaking, abandoning’] **the commandment of God, you hold** [*krateo-* ‘hold fast to something and remain closely united to it;’ *krateo* has in it / idea of a powerful grip on something; in this context it means- *keep carefully and faithfully*] **to the tradition of men** [Jesus illustrates / principle which he has just taught in vv. 9-13].”

- F. We might pose the question, and rightfully so, “What is envy?,” and even more importantly, “Is it an area of weakness for me?”
- 1) **“Envy”** is that feeling of displeasure, even jealousy, produced by witnessing or hearing of the advantage and prosperity of others.
 - 2) As we take the **“sword of the Spirit”** and begin to dissect our own lives, thoughts, and motivations-- honestly and objectively-- often there is *so* very much we find that does not line up with the will and Word of God.

Let me give you the principle first: *True promotion and prosperity come from the grace of God*. This means we must learn to rejoice in the blessing and prosperity of other members of the Royal Family. The point is-- How can we encourage and exhort in adversity, those we have vilified and torn down in prosperity? We can’t,

therefore, we need to celebrate alongside those who are being blessed by the Justice of God.

- 3) Peter is saying that when there is envy in the heart of the believer, he must put it aside “once and for all!” There are two principles I want you to note here.
 - a. Envy is an attitude of ingratitude over nothing; i.e., there is no legitimate reason to be envious of another believer, and *certainly* not of the unbeliever.
 - b. Grace is the attitude of gratitude for *everything*.
- G. **“Slander”** is an all too common sin in the local church today. It is as poisonous and potentially destructive as any weapon the enemy possesses.
- 1) *Katalalia*, the word for **“slander,”** means to speak down someone, to speak against a person. What Peter is talking about here is *slander*, defamation, *evil speech*.
 - 2) *Katalalia* refers to the slighting of character, the distorting of facts, the subtle twist of the knife after its been buried in someone’s back. I have three principles concerning ‘sins of the tongue.’
 - a. The local church that backbites, gossips and maligns destroys its effectiveness for the cause of Christ.
 - b. Verbal sins have the capacity to nullify impact for Christ, and to halt the corporate growth of a congregation.
 - c. The truth told when the truth doesn’t need to be told amounts to gossip, maligning, and slander. You better hear that, and remember it. ‘Repeat pr.’

II. Finding the Proper Nourishment-- v. 2a.

- A. When Peter speaks of hungry believers as **“newborn babes,”** he uses a phrase that in Classical Greek spoke of a babe at the breast of its mother, seeking comfort and nourishment. Luke uses it in 2:16 of his Gospel for Jesus as a **“babe in the manger.”**

Peter is saying that just as it is in the physical realm, so it is in the spiritual realm. The divine ideal is that the newly born believer should hunger for the teaching of the Word of God.

- B. **“Long for”** is the 2p pl., aor. act. imp. of e)pi)poqe/w (epipotheo), the intensified form of *potheo*- ‘long for.’
- 1) *Epipotheo* speaks of an *intense* yearning and means- *desire earnestly, pursue with love*.
 - 2) The 2p pl. brings out the fact that Peter is addressing his entreaty, his plea, to *every* child of God.
 - 3) The act. voice *emphasizes* the principle that each believer must *choose* to long for, desire and pursue, the nourishment of the Word.

- 4) **“Long for, desire, and pursue the pure milk of the Word, that by it you may grow...”**
- C. The word for **“pure”** means *unadulterated*, pure in the sense that nothing has been added to it. Unlike so much of the arrogant “hypothesense” (hypothetical *nonsense*) that passes for human ‘wisdom,’ it has no ulterior motive, just a single, solitary purpose-- that of nourishing the soul and spirit.
- D. Our next phrase, **“the word,”** comes not from a noun as we would expect but from an article and adjective together (*to logikos*) which speak of the quality of this milk; as *pertaining to the mind and soul*, lit.- *spiritual*.
- 1) The only other place where *logikos* is used is in Romans 12:1, where Paul refers to the **“living sacrifice”** of a yielded believer’s life as his **“spiritual service.”**
 - 2) *To logikos* refer not just to a portion of the Bible but to the *entire* Word of God as the food and the *fuel* for spiritual growth.
 - 3) Peter’s usage of **“milk”** here is not a contrast between the babe in Christ and the mature believer, as it is in Hebrews 5:13-14, but a *picture* of true positive volition, the spiritual hunger and desire that comes to the fountain of the Word for sustenance, energy, and *power*.
- III. Fulfilling the Objective-- v. 2b.
- A. The conj. *hina-* ‘in order that,’ is used to point us to the final purpose of victorious warfare with the flesh, and diligent feeding on the Word.
- B. **“In order that by the unadulterated milk which is spiritual, you may be caused to grow [pass. voice] in respect to your salvation.”** It is by means of the unadulterated Truth that you are caused to **“grow”** spiritually. *Auxano* is a word that refers to the normal, healthy growth of a plant that brings it to the point of bearing fruit. ‘Illustrate from Operation Z.’

Operation Z

[1] The Word of God is communicated by the spiritual gift of Pastor-Teacher, Teacher, or Evangelist. It enters the human spirit via the eye gate or the ear gate as *logos-* the word-- this is Truth in its seed form.

Provided the believer is properly adjusted to the indwelling HS (1 Cor. 2:15), [2] the HS teaches the human spirit-- not through revelation but *illumination*, making doctrine understandable (1 Cor. 2:12-13).

The Word is then cycled from the human spirit to the left lobe of the mentality (*nous-*mind), where it is [3] spiritually perceived and spiritually understood as *gnosis* (knowledge)-- this is germination of the seed.

Now we come to the point of [4] *inhale faith* where we face the issue of volition (+V-), to believe or disbelieve, accept or reject that which has been taught by the HS, and perceived and understood by the mind.

If we exercise faith at the point of reception, [5] the HS transfers that information to the right lobe of the mentality (*kardia*- heart) where it becomes *epignosis* (full knowledge, precise and correct)-- this is the germinated seed planted in the fertile soil of the soul (Mat. 13:23; Mk. 4:20; Lk. 8:15).

Here it is [6] circulated by the HS in the stream of consciousness and has spiritual value for the first time. This is the process of metabolization-- doctrine circulating through the frame of reference, memory center, vocabulary storage, categorical storage, conscience, momentum center and wisdom compartment, removing the garbage from your subconscious. This is the sprouting and maturing of the seed of the Word.

The desired result is [7] eventual application-- to move the Word by faith (exhale) from the right lobe of the mentality to the circumstances of life. This is where the Word comes to fruition, finding its maximum impact in *victory* over the world, the flesh and the devil. This is the seed of the Word bearing spiritual fruit, thirty, sixty, or a hundred-fold.

Summary Principles

1. The prerequisite of an “intense yearning” for the Word is the resolution to cast personal sin aside through yieldedness to the Spirit.

This doesn't mean that we venture into the 'realm of the ridiculous' and promise God that we will never sin again. It means that we make the decision and the determination that it will not *rule* over us!

2. Unconfessed sin destroys the appetite for the Word.

There is one characteristic that prevails above all else in the life of the cosmic believer-- an arrogant, callous attitude toward the teaching of the Word of God. That leads us to principle number:

3. A soul satiated on the hog-slop of the devil's world has no room left for spiritual truth.
4. Just as a healthy infant is a hungry infant; a spiritually healthy Christian is a spiritually hungry Christian.

This explains why so *many* believers today have so *little* love for the Word. They are spiritually diseased, their lives are dominated by the world, the flesh, and the devil, or some combination thereof, and they have no *drive*, no *desire* to conquer their enemies on the battlefield of life.

In Conclusion

V. 2 has brought us back once again to the ultimate objective of the Christian Way of Life-- which is most assuredly *not* the unrestrained exercise of our OSN's, but is instead-- growth leading to character, character leading to service, and s

