

# Weirdo's Live Lives Craving God's Word

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 09 October 2016

Preacher: Jim Masters

- [ 0 : 00 ]     1 Peter chapter 1, we're going to start reading verse 22 and then go into chapter 2 verse 3. Again, page 180 in that black Bible.
- Chapter 1 verse 22, chapter 2 verse 3. Excuse me. Yeah.
- Since you have an obedience to the truth, purified your souls for sincere love of the brethren.
- Fervently love one another from the heart. For you have been born again, not of seed which is perishable, but imperishable through the living and abiding 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.
- [ 0 : 59 ]     But the word of the Lord abides forever. And this is the word which was gospelled to you. Therefore, putting aside all malice and all guile and hypocrisy and envy and all slander, like newborn babes long for the pure spiritual milk, that by it you may grow unto salvation, since you have tasted that the Lord is good.
- You can look up on YouTube a video entitled, When Running Was for Weirdos.
- Seriously. It's a YouTube video by Phil Edwards sponsored by Vox. You know, we just, you know, you see somebody running or jogging, you just go, oh.
- You don't think anything of it. Yes. I know there's none of you who are over 50 here this morning, but let's just say you were. Running or jogging did not gain momentum until the late 1960s.
- Before that, running or jogging was reserved for those that were in jail. Believe it or not. Actually, the use of the treadmill was used in jails for convicts.
- [ 2 : 27 ]     It was the Brits. It was in England who popularized it in terms of treadmills being used in jail. It was thought of as torture. Well, and then, of course, if you were training as an athlete, well, yeah, but really the idea was a treadmill was for torture.
- And for some of you, you're like saying, amen. Amen, brother. Amen. You'll preach that right now. I mean, imagine. It's 1910.
- And you say, you know what? I'm going to go for a run. People would look at you like you're some absolute crazy weirdo.
- What are you doing? I'm running. Why? Is there a fire? There's something wrong. I'm just going for a jog.
- What are you thinking? Why would you even do that? That's ridiculous. People would scoff at you. Some people, if you say, I'm trying to get in shape.
- [ 3 : 38 ]     Some people, few, they might be attracted. Oh, I never thought about that. But most people would think you're an absolute idiot. Crazy weirdo. Look at that weirdo running.
- Why is he running for? That's what people think of you, Christian. They think of you as a weirdo.

By God's grace, be wise, winsome weirdos in this wicked world. And today, from our passage, you'll see weirdos live loving, craving lives.

When you live a life of love, loving others and craving God's word, you will be looked at as a weirdo.

Weirdos live loving, craving lives. Here's a statement for you, the main statement. Christian weirdos live lives of loving others and craving God's word.

[ 4 : 58 ] This kind of life will be attractive and threatening to this world. Some will be attracted to their way of living. Some will be attracted to the fact that you love others.

Some will be attracted to the fact that you crave God's word. Most of the time, it will be threatened to people.

It will be threatened by the fact that you love each other in a local church so passionately and devoutly and fervently to the point where you exclude your own family.

That's crazy. Or even worse, you base your life on a stupid book. You're a weirdo.

You're a nutcase.

[ 6 : 17 ] And it's threatening because you're squelching people by their own ideas about God. You want to know one of the biggest reasons why the church is so weak?

It's because of our own internal dissension and because we have no idea what the Bible says. I mean, think about it.

A regular evangelical church. How much time is spent on looking at Scripture? And how much time is spent for the people to really deeply be able to love each other?

There's no partnering for the Gospel. There's no together for the Gospel. If you want an organic example of a life of holiness, as far as Peter is concerned, it's going to be mutual love among us as Christians and a church and a local church, a congregation of people that just cannot get enough of God's Word.

Holiness is demonstrated by craving after God's Word and loving each other within the body of Christ.

[ 7 : 42 ] Loving each other. I mean, Jesus talks about that in John 13, right? He says, This is how all men are going to know that you belong to me. And you love each other. So what I'm going to do for you is I'm going to kind of unpack in a really long sentence what Peter is saying this morning to us.

Chapter 1, verse 22, through chapter 2, verse 3. So I'll put in statements in my logical order how I'm thinking.

Since God has changed you through the Gospel Word, and since you have experienced that the Lord is kind, and since then you have purified your souls resulting in brotherly love, love one another fervently from the heart, and crave God's Word passionately, putting off sin, in order that you may grow unto salvation.

When you put these things together, how Peter says it, this is what he's saying. God changes us through the Gospel Word, and then we experience in that His kindness, and then in that way we purify our souls which results in brotherly love.

Then comes the two commands, the only two commands He has in our passage this morning. Love, crave. Love one another fervently, or constantly from the heart, and crave, or long for, desire, is epithumia, God's Word, putting off sin, in order that you may grow unto salvation.

[ 9 : 30 ] So now what I'm going to do is, we're going to look at each one of these phrases, I'll put them up on the screen for you, and we'll track through what Peter's saying here. Okay? So first, statement, since God has changed you through the Gospel Word, chapter 1, verse 23 to 25, for, excuse me, 23, oh yeah, 23, and also in verse 24, for you have been born again, not of sea which is perishable, but imperishable, through the living and abiding Word of God.

We can love, because we've been born anew. Because God has completely changed us by His amazing grace, we can love the way He wants us to.

That's what Peter's going to say. This is the basis. Which, I mean, Peter talked about this in chapter 1, verse 3, Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy, has caused us to be born again.

Same phrase, same verb, same thing He's talking about here. Regeneration, the new birth. God radically changes you.

And it didn't happen by perishable seed, He says. But imperishable, or what's incorruptible, how? Through the living and abiding Word of God.

[ 11 : 01 ] So when God brings the new birth, we will hear the Gospel Word, and respond to it with faith. It's not if, it's when.

From God's perspective. And it will take root in our lives. When the new birth happens, we are active in purifying ourselves, which results in brotherly love, and then, a sacrificial love.

But it hinges upon the new birth. Regeneration. A changing of your will. A changing of your heart. A changing of your life.

The seed is implanted. Done by the Spirit, whom Peter does not mention here. The seed is implanted, and that seed is God's Word.

Which is really the Gospel Word. We're going to look at that in a moment. God regenerates through the means of His Word. It's living, life-giving, it's effective.

[ 12 : 06 ] His changing, enduring Word. Changing in the sense that it changes us. Not that it, the Word changes. So, we have been supernaturally born into this new humanity, of which the one characteristic trait, is love.

God's Spirit is at work in us, as God showed us His grace to us, in the Lord Jesus Christ. And the means God used to awaken us, is His Word.

What does the writer of Hebrews say? The Word is living. It's active. It's like a sword. It pierces through the skin, through the joints, and it goes right to the heart.

Right to your thoughts. Right to your intentions and motivations. Hebrews 4.12 Sacrificially love one another, he's going to say, because you've been born again.

You've been changed. God's radically changed you by His grace. A wise, winsome life, will be a radical, loving life, because of God's radical change in one's life.

[ 13 : 24 ] That's what God's going to do. And notice, the basis, he says this, into verse 24. For, or because, all flesh is like grass, all is glory like the flower of grass, the grass withers, and the flower falls off, but the Word of the Lord, remains, or abides forever.

He quotes Psalm 40, which is why, we read it this morning together. He did this to prove his point. People live and die, just like grass.

The wild flowers growing in the field, here today, gone tomorrow. Driving home from Prescott Valley, Thursday, and lined up there, on the mountain ridge, you know, coming down the mountain, the beautiful flowers that are there.

I was like, oh, that's really pretty. But they're there today, and then, you know, soon they'll be gone. Isaiah knew this. He understood this.

The grass withers, the flowers fall, but the Word of our God, remains forever. However, temporary flowers, are quickly scorched, by the hot sun, but God's Word, cannot be ineffective.

[ 14 : 43 ] It, abides, forever. Only God's Word, remains permanently. Actually, there's two things, that will last forever, upon this world.

The Word of God, and, people. In this world, in this life, there's only two things, that last forever.

God's Word, and people. Even though we die, we will continue to live. But here, he's trying to make the point, that God's Word, is not subject to decay, or withering.

It remains. It will stand. And it's this Word, that brings about, the new birth, it's this Word, that God uses, through the Word, He changes us.

He radically, transforms us. All the glory, of this world, strength, power, wealth, beauty, fame, prestige, will fade, but God's Word, remains forever.

[ 15 : 48 ] Is, not, 9-11, the perfect, the perfect, illustration of this? You remember, you remember, you remember waking up, and seeing that on the TV?

You remember waking up, and seeing it, before your eyes, it's gone. Here today, gone tomorrow. And yet, we think, I mean, I'll step on toes, us Americans, we just think, and we memorialize, these things, because it's like, it's a big deal.

Why is that, such a big deal? It should not be, a big deal, for us as Christians. Is it? Why?

It's, it's here today, it's gone tomorrow. Why does that, surprise us? Should that, surprise us? I'm not trying to, glorify, the evil that was done, or, brush off, the injustice.

Not at all. What I'm saying though, is that, it strikes us odd, that, somebody would actually, do something like that.

[ 17 : 10 ] Why? It should be of no surprise, to us, as Christians, all the glory, of this world, the gold, the power, the beauty, fame, prestige, all of this, is going to fade.

God's word, remains. And it's this word, interesting. It's this word, Peter's readers, heard and believed.

Look at verse 25. But the word, the Lord abides forever, and this is the word, the same word, that Isaiah is talking about. This was the word, that was, and the word is, euangelizo.

So that's why, I translated it for you, which was, gospel to you. Euangelizo, is where you get the word, evangelical, by the way. That means gospel, good news.

This is the word, that was good news, to you. Preachers like to make up words, and we do good at that, sometimes. This is the gospel word, this is the gospel word.

[ 18 : 25 ] So we're talking about, the Old Testament scriptures, and the New Testament, proclamation of Jesus. Because, when Isaiah, when Isaiah says, says, the word of our God, remains forever, Peter says, this is the gospel word, so when Isaiah said, this is the gospel word, he means, this is the gospel word, of Jesus Christ.

Peter just told us, what Isaiah meant. So that means, Isaiah meant, the gospel word, and everything about, the Old Testament, pointing to Jesus Christ, is the gospel word, and everything, that the New Testament, apostles, were speaking about Jesus, is the gospel word.

Which I think, from my Bible, is from Genesis, to Revelation. This is the good news, of Jesus. Now mark this, I'm going to go back, to this in just a moment.

But the point, that we want to see, that Peter's trying to make, is, since this has happened, to you, since God, has radically changed you, there's the first statement, statement number two.

And since you've experienced, that the Lord, is kind. Chapter two, verse three, notice. In your Bibles, it has if, it's actually, a first conditional clause, you can actually, translate it as, since.

[ 19 : 44 ] Since you have tasted, the kindness of the Lord, literally is, since you've tasted, that the Lord is kind, or, that the Lord is good. You've experienced, the Lord's goodness.

He's quoting, from Psalm 34, verse eight. And so, when he says, tasted, the idea is, you've experienced it.

The theme of nourishment, continues to, graphically portray, what we experience. You will see, how kindness identifies, with the milk, of the word, which goes back, to the word, of the Lord.

We'll see that, in a moment. Interesting though, he says, you've tasted, that the Lord is good. So, if you know the word, it means you're, you're tasting of the word, it means you're tasting, of the Lord himself.

In other words, to nourish oneself, on the word, is to nourish oneself, upon Jesus Christ himself. As a deer pens, for water, so my soul, longs after you.

[ 20 : 58 ] Psalm 42, verse one. We'll see, in a moment, how Peter meant, drinking the milk, of the word. And when you drink, the milk of the word, you're tasting it, over and over, and over, and over again, who God is.

Because we understand, and embrace his word, and when we understand, and embrace his word, we embrace, God himself. As we experience, the goodness of the word, we are experiencing, the goodness, of the Lord Jesus himself, in whom we delight.

To be nourished, in God's word, is to be nourished, in our loving relationship, with the Lord Jesus Christ. It's a relationship, with Christ. It's embracing Christ.

It's tasting, and experiencing, that Christ, is so good, and so kind. Have you tasted, that he's kind?

Have you tasted, and experienced, the goodness, of the Lord, in your life? Yes, you have. Yes, because he's saved you. Yes, because he's redeemed you.

[ 22 : 09 ] Yes, because he's delivered you. God reveals himself, primarily in his son, and we know of the son, in the word.

So to enjoy God's word, is to enjoy God's son. When you enjoy God's son, you can enjoy the word.

You can't have a relationship, with God, apart from the gospel word. It's impossible. That's Peter's point. One cannot know God, apart from the living, and abiding word of God, the gospel word, because you experience, his kindness to you, in the gospel.

You experience the fact, that you should be judged, by God. And yet, he sent Jesus, who took on flesh, who lived, who died, in the place of sinners.

He was resurrected, and the call, comes to, everybody, and anybody, repent, and put your trust, in Jesus Christ. And he'll save you, and deliver you, and free you.

[ 23 : 13 ] That's the gospel truth. The only way, you can know God, is through the gospel word. If you're here, you're not a follower, of Jesus. This is for you. You can, taste the kindness, of the Lord, and the gospel word.

So since God's, changed you, since he's, done this for you, since you have, experienced that the Lord, is kind, and since then, you have purified, your souls, resulting in brotherly love.

So notice the order, the new birth comes, you experience, Jesus kindness, and then he says, and since you have, and obedience to the truth, purified your souls, for sincere love, of the brethren.

So the change, of the new birth, and tasting his kindness, will bring about, a response, to the truth, and obedience. That's why, verse 23, starts with the word, for.

That's why, verse 3, of chapter 2, starts with the word, since. By coming to faith, in the Lord Jesus Christ, which is the gospel, through obeying the truth, they came into, the state of brotherly love.

- [ 24 : 33 ] In other words, obedience, and purification, should bring this love. Another way to say it, as Peter's readers, obeyed the truthful, exhortations, just given, the result, will be genuine, brotherly love, for the believers.

When we commit, to the gospel, it will show, in brotherly love. When we live, obediently, to God's truth, we purify ourselves, from our sinful desires, and we're set free, to love the body of Christ.

Love. And notice he says, in obedience to the truth, purified your souls, for, or unto a, sincere love. genuine love, without hypocrisy, type of love.

There's a family affection. When we submit, to the gospel, we become a part, of a new community, of people, where love, should truly, rule and reign.

So, since God's changed you, and since you've tasted, the Lord is good, and then, since you have purified, your souls, in obedience to the truth, since this has all happened, now comes the commands.

- [ 25 : 54 ] Love one another, fervently from the heart. Fervently love, from the heart. Because this has happened to us, Peter exhorts us, to keep fervent, or constant, and then he changes, the word here, it's not so much, a familiar love, it's deeper now, it's a sacrificial type love.

We're under obligation, to love each other, within the Christian community, with deep, true, constant, fervent, passionate love. Without, ulterior motives.

But yet, intense. As we grow in holiness, having a genuine, brotherly affection, for each other, our love, for each other, should become deeper, stronger.

In other words, our love, grows deeper, and stronger, from a brotherly love, to a sacrificial, surrendering type of love. One writer, puts it like this, our love, for each other, within this local church, should be so deep, and serious, that it erases tension, abolishes enmity, and banishes, any hatred, any kind of hatred, we may have, towards each other.

Notice, how that is so, diametrically opposed, to the world. So different. This is the kind of love, we should have.

- [ 27 : 34 ] What should distinguish us, from the world, is total commitment, to Christ, shown, in true, deep, genuine, sacrificial love, for each other.

Do we have that, as a church? The only way, possible, that you can have, this type of love, the only way, is because of the new birth, way back here.

That's the only way. You will taste, and see that God, is very kind. So because, you've been born again, because you've, tasted the Lord, as good, and kind, and since then, you've purified your souls, and results, in brotherly love, therefore, love, sacrificially.

Second, crave, God's word passionately. Putting off sin. Actually, you put the putting off sin, first, and then crave God's word, because it kind of, go together.

Because notice, how he begins, verse one of chapter two. Therefore, God's changed you, you have, you've been commanded, to have this, fervent love, for one another, and you can do that, because God's changed you, this is the gospel word.

- [ 29 : 00 ] Therefore, based upon God's action, God's regenerating power, live accordingly. We live, God, or excuse me, word craving, lives, because of God's gracious act, in the new birth.

So, throw off, he says. Put off. Take off these clothes. That's the idea. The verb is, take off these clothes.

You know, you come in, working outside, working in the mud, from the top of your head, to the little toe that you have, you're just covered in dirt. And your wonderful wife says, don't you dare come in that house, looking like that.

You go out there, and hose yourself down. Or I'll hose you down. Yeah. Alright. Change your clothes. That's the word.

Putting aside, putting off, taking off these things. Look, if you want to grow, for when to grow, these evils must be purged, or put aside. This list is totally incompatible, with constant, sacrificial, surrendering, love.

[ 30 : 14 ] They don't even go together. Notice the words. All malice, which means, ill intent, harmful action, towards others.

All guile, guile, deceit that harms, through trickery or lying. Hypocrisy, contrasts sincere love, genuineness, inconsistent between, doctrine and life.

Envy, he says, strife, the opposite of thankfulness, for the good that others have. The good that comes to them. And all slander, criticize someone in their absence, backbiting.

You harm their reputation. Get rid of the habits and attitudes, that destroy love for each other. Sacrificial love is not from spite, but it's for others' good.

Sacrificial love does not practice cunning, or selfish, have selfish motives, but is honest and open. Sacrificial love does not desire to do better than others, but rejoices in their successes.

[ 31 : 32 ] And sacrificial love does not destroy others' reputation, but gives them praise. You might say, I thought we're talking about craving the word, though.

Love goes together with craving God's word. Because he gives us this list, list of taking these things off, this list is opposite to the regenerating life God has created through his living word.

These vices stunt spiritual growth. These opposing motives and practices must be purged.

True growth happens when we prune the bad diseased wood. We need to protect ourselves from all that will harm, sin and evil, and then nourish ourselves in all that is good.

And that's where God's word comes in. The connection between the command to love and the craving of the word is you're putting off those things and you nourish yourself, he says in God's word.

[ 32 : 47 ] Notice what he says. Verse 2. Like or as newborn babies, long for the pure spiritual milk. Or crave for the pure, unadulterated spiritual milk.

That's literally what it says. Long for the pure spiritual milk. So this milk has no impurities.

It's pure, unadulterated. And then you might say, well, how do we know he's talking about the word? Well, contextually, Peter would call God's word the pure milk. He was just talking about the gospel word.

And by the way, he's not talking about immature Christians. All Christians are babies in need of this milk, right? Newborns, Newborns, as newborns, long for this.

Newborns, their very life depends on the next feeding. Believe me, I know. I had 11. They will scream for hours on end if that craving is not satisfied.

[ 33 : 59 ] And that's why I worked so hard to make sure that they were getting fed. Sweetie, get up. They need to feed the baby. Praise the Lord for nursing.

Praise the Lord. I say that tongue-in-cheek, but I say that with all seriousness, too. They need, they want, they can't do without milk.

They must have. And yeah, they have bottles now you can feed the babies. But still, the craving's there. As newborns have a powerful God-given craving to be fed from their mama or papa with the bottle, in this way, long for, the word is desire.

Crave for God's word. So notice how he's doing this. Love one another fervently. You're going to have to do that by putting off, eliminating the sin, and then you crave, desire the word.

So do we have a passion for the word of God? Do we have an insatiable desire to feed from God's word? I mean, think about it.

[ 35 : 15 ] The different trials that you and I face, the different problems that we face in our lives, and yet we wonder why we're struggling so bad when we do not have an insatiable desire for God's word.

Christian, wake up. I mean, you talk about so many addictions today, right? Pot, meth, cocaine, heroin, crack.

Now it's prescription drugs, huh? Oh my goodness. Oxycodone. Was it like 110 bucks a pill on the street?

Alcohol? I mean, it even takes smoking. And even some Christians may be dealing with this.

Real things. But where's, where's the addiction to God's word? I gotta have a drink.

[ 36 : 33 ] But where's the addiction to God's word? Where is the hooked on God's word? Friends, there is a famine in our land.

And the famine is the fact that churches close their Bibles and put it aside. And notice what he says.

The next part of verse 2, that by it you may grow unto salvation in order that you may grow unto salvation.

And the salvation, remember, he's talking about its future. It's bound up in the revelation of Jesus Christ. Chapter 1, verse 5, verse 13.

Why is he talking about the future though? That's the time where there will be complete deliverance from sin. So what's he saying? Purging sin and desiring the word will show God's work in our lives and it will prepare us for glory.

[ 37 : 57 ] you want to be prepared for glory? Crave the word. You want to be prepared for the tribulations of this life? Crave the word.

You want to know how to deal with the difficulties and the weights of so much upon you and the pressures upon you? Crave the word. How do you deal with suffering in your life?

Crave the word. When the baby feeds on the good healthy nursing milk and that's a fact, when you nurse it's healthy for the baby, even more healthy for the baby.

They grow physically strong. As we constantly drink of the gospel word, it will nourish us and make us strong. With this kind of good nourishment, it is inevitable for us to grow in the way of the spirit.

You will grow. You will grow. An example for us here in our service, we sing the word, read the word, pray the word, preach the word.

[ 39 : 16 ] Churches in our city have lost its focus. They focus instead on spiritual gifts, on gimmicks, on cool guitar riffs.

Wow, that was cool. Awesome. How was church? Oh, man, that guitar riff was cool. And I'm not saying having a guitar in a service is wrong. I'm not saying that.



But where's the focus? One writer said this, quote, the condition for growth is a putting away of all that is evil in their relationships with others and the nourishing of themselves by the word of God.

End quote. You want to be a weirdo? You up for the challenge?

Christian weirdos live lives of loving others and craving God's word. It's attractive. But you're going to threaten people by the way you live. Ah, but it's so worth it.

[ 40 : 32 ] Because as he ends this section that we're looking at, chapter 2, verse 3, you will taste that the Lord, he's good. He's kind.

Father, thank you that you show your kindness to us. You show your kindness to us in Jesus Christ. Christ. We hold this with humility, grieving over our city and the surrounding area of the Verde Valley that they're famished, starving for the scriptures and they don't even know it.

saddens us, different churches that are not focused upon the word of God. But let us be humble in this and let us be a church.

We display such passionate love and we passionately crave your word. Take a few moments and ponder what we've seen in God's word this morning.

Take a moment to think and let it mull around in your heart. what we've seen in 1 Peter.

[ 42 : 13 ] After a few moments of silence we'll do our worshiping and giving singing our last two songs in our closing prayer.