

Born to Grow

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: 14 January 2018

Preacher: Rev James Maciver

[0 : 00] 1 Peter 2, and we'll read at the beginning.

So put away all malice and all deceit and hypocrisy and envy and all slander, like newborn infants long for the pure spiritual milk, that by it you may grow up to salvation.

If indeed you have tasted that the Lord is good. As you come to him, a living stone rejected by men, but in the sight of God chosen and precious, you yourselves are like living stones being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

For it stands in Scripture, Behold, I am laying in Zion a cornerstone chosen and precious, and whoever believes in him will not be put to shame.

So the honor is for you who believe, but for those who do not believe, the stone that the builders rejected has become the cornerstone, and a stone of stumbling and a rock of offense.

[1 : 16] They stumble because they disobey the word, as they were destined to do. But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

Once you were not a people, but now you are God's people. Once you had not received mercy, but now you have received mercy. Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh which war against your soul.

Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation.

Amen. And we pray that God would follow with his blessing this reading of his word. Let's turn now to Psalm 119. We're singing from Psalm 119 on page 409, a section beginning at verse 105.

We'll sing that whole section down to verse 112. Psalm 119 at verse 105, And the tune is St. Paul. Thy word is to my feet a lamp, and to my path a light.

[2 : 44] I sworn have and will perform to keep thy judgments right. I am with sore affliction even overwhelmed, O Lord. In mercy raise and quicken me according to thy word.

The freewill offerings of my mouth accept I thee beseech, and unto me thy servant, Lord, thy judgments clearly teach. Though still my soul be in my hand, thy laws I'll not forget.

I erred not from them, though for me the wicked snares did set. I of thy testimonies have above all things made choice to be my heritage for a, for they my heart rejoice.

I carefully inclined have my heart still to attend, that I thy statutes may perform always unto the end.

That section from 105, Thy word is to my feet a lamp.

Thy word is to my feet a lamp, and to my path a light.

[3 : 58] I sworn have and I will perform to keep thy judgments right.

I am with sore affliction even overwhelmed, O Lord.

In mercy raise and quicken me according to thy word.

The freewill of print of my mouth accept I thee beseech, and unto me thy servant, Lord, thy judgments clearly teach.

Though still my soul be in my hand, thy laws I'll not forget.

[5 : 24] I erred not from them, though for me the wicked snares did set.

I of thy testimonies have, above all things made choice, to be my heritage for thee, for thee my heart rejoice.

I carefully inclined have, my heart still to attend, that I thy statutes may perform always unto the end.

Amen. The passage we read, 1 Peter chapter 2, reading at the beginning, and tonight considering verses 1 to 3.

So put away all malice and all deceit and hypocrisy and envy and all slander, like newborn infants long for the pure spiritual milk, that by it you may grow up to salvation, if indeed you have tasted that the Lord is good.

[7 : 08] So at the beginning of that first verse is really the same as therefore in other parts of the Bible.

It's the same idea, therefore he is drawing conclusions, in other words, from what has just been said, as we saw at the end of the previous chapter, which we saw was dealing with, this being born again by the seed of the word of God.

And we saw that that rebirth, that spiritual rebirth, was unto love, so that we are born to love, and especially the emphasis there, to love one another from a sincere or pure heart earnestly.

Therefore he is saying, now saying this is the case, put away all malice and all deceit and hypocrisy and envy and all slander. And you can see how logical that is.

If we are indeed born to love, as is the case, then everything that's contrary to love has to be discarded, has to be thrown out.

[8 : 15] The language Peter is using here is really the kind of thing that you do when you put off clothes, in order to put on other clothes instead of what you're wearing. When he's saying put away, it's that sort of language of divesting yourself of garments, putting them off so that something else replaces them.

And what he's really saying is, here are the garments that you were once wearing, here are the garments that characterized you before you were born again, and now you've got to keep at the business of putting them off, of getting rid of these sins, of actually divesting yourselves, if you're going to be indeed loving one another, and everything else that's to do with being born again and that sort of lifestyle, well, that's what it's about, he's saying.

So he's turning now to this side. Remember, we also saw we're born to holiness, previous part of chapter 1, as well as being born to love one another. And now he's saying, seeing that is the case, so then, put away, put off, all malice, and all deceit, and hypocrisy, and envy, and all slander.

In other words, our rebirth, spiritually, begins that spiritual growth for us, from which we come, step by step, stage by stage, towards spiritual maturity.

He is saying here, so like newborn infants, long for the pure spiritual milk, so that you may grow up to salvation. Now, by salvation there, he means similar to what he mentioned in the first chapter there, at verse 5, for example, you're guarded through faith, for a salvation, ready to be revealed in the last time.

[9 : 58] In other words, the crowning part of your salvation, at the return of Christ, that's what you're growing towards, that's where your full maturity, will ultimately be reached.

And until that, not only do you begin to grow, from your rebirth, but just as it is, in the natural body, in the natural growth, that we have, in order to grow, you need nourishment.

And the nourishment, is what you have in verse 2, like newborn infants, long for the pure spiritual milk, so that by it, you may grow up to salvation.

Salvation. And of course, to have the nourishment, you actually need the appetite, to benefit, from the nourishment, that's provided. Because unless you have, the appetite, you're not necessarily, going to benefit, or benefit very little, from, what's provided for you, by way of nourishment.

What he's saying, in verse 2 there, is just, not just that you have, this pure spiritual milk, to nourish you. We'll look more closely, at what that means in a minute. But you see, he's saying, long for it, be hungry for it, crave it, like newborn infants, craving milk.

[11 : 10] Crave this, spiritual nourishment, this Christian teaching, this body of truth, that God has given you, so that by it, you may grow up to salvation.

salvation. So, two things, in our study this evening, that we can use as, our headings, to guide us through, these three verses. First of all, getting rid of the old clothes.

And then secondly, getting regular nourishment, in order to grow. Getting rid of, the old clothes. So, put away, all malice, and all deceit, and hypocrisy, and envy, and all slander.

Now, getting rid of old clothes, is not sometimes, all that easy. You have your favorite clothes.

Every one of us, knows something of, how difficult it is, even when, new clothes, are bought, or come into our wardrobes.

It's not necessarily, the case that the old ones, are immediately, got rid of. I see some smiling faces, and that's, indicative of what I'm saying. And, sometimes you'll find, of course, like, for myself,

perhaps it's a pair of slippers, that I've had for years.

[12 : 16] And they're worn out, and they're tatty, and, somebody says to you, you know, you really need to get new slippers, I'm going to get some, for Christmas for you. And along come the new slippers, and what happens? You prefer the old ones, they're comfortable, you've worn them in, they're really your shape.

And it's like that, with our sins as well, we're familiar with them, we're in the habit of, actually performing them. And these habits, die hard. These habits, are not as easy, to get rid of, when you're born again, that doesn't mean, that all your sinful practice, immediately are discarded, that all of these old clothes, are immediately discarded.

Yes, you are a new creation, in Jesus Christ. But you still have to battle, with sin. You still have your struggles. And sometimes, the old, favorite slippers, as it were, are what you begin, to go back to, or to want to start, wearing again.

Well, Peter is saying, put away, put them off, discard them, their old clothes. They don't, fit, your new person. They don't fit, anymore.

They belong, to the old life, that attitude, that sinful attitude, the habits, the thoughts, the words, the things that really, once were characteristic, of us, before, we were born again.

[13 : 31] Now he's saying, you're a new, you're a new creation, you're something, that you weren't before. And the old clothes, the old lifestyle, the old practices, both in, in general terms, and in specific terms.

Now he's saying, put them off. You can't, live your life, as born again, without, steadily putting these off, without, working at this. And you see, the detail he gives us, is very challenging.

Very challenging, indeed, when he mentions, these various, garments, if you like, these spiritual garments. The first two of them, are actually, singular nouns, which really indicates, that he's talking more there, about attitude, where you find malice, and deceit.

Put off all malice, and all deceit. That's the, looking at it, in more general terms, as a kind of attitude, that you've got to put off.

And then you find three, the next three, are actually plurals, so that literally, what he's saying is, put off all malice, and all deceit, and hypocrisies, and enlies, and all slanders, or evil speakings.

[14 : 41] So that, as he's using the plurals there, he's really taking us, into the more detailed aspects, of our lifestyle, that we have to, put off in order to, follow out the new lifestyle, in Christ.

And, as you look at them, we're just going to look at them, very briefly, he says, put off all malice. The attitude, of malice.

And that literally means, having an ill will, towards other people. And that's, not that easy, either to define, and certainly not, easy to get rid of.

Having an ill will, towards somebody. Something, that you can have, without many people seeing it. Something, you can have, just in the attitude, of your mind. Even as you're dealing, with other people, you can have, a semblance of, an amount, of ill will, towards them.

And he's saying, that is simply not on, you have to put it off. It's actually an enemy, of the love, that's mentioned earlier. If you're going to love, as we must love, from a sincere heart, then you have to, put off all, ill will.

[15 : 49] That attitude, of ill will, has to be actually, discarded. As it is, with deceit. Put off, all malice, and all deceit.

It's a word, that came, in the Greek usage, from, literally, fishing, for fish, with bait. It's something, that you try, and deceive, the fish, of course, fishing is, with bait, is really, largely a matter, of deception, isn't it?

You actually, have the bait, covering the hook, so that hopefully, the fish, doesn't understand, that's something, that's going to, actually mean, the end of its life, or at least, it's going to be caught.

It goes for the bait, it doesn't realize, there's something, inside the bait, that catches it. Well, he's saying, there's a spiritual equivalent, of that, there's deceit. There's the kind of thing, where you, set out, to deceive people, when you, take advantage of them, when you cheat, when you actually, try and pull the wool, over their eyes, and hope, that they don't see, your real intentions.

He says, that's not, for the Christian, that belongs to the old life, that doesn't fit, with the new person, at all. All of that, sort of attitude, all malice, and all deceit, everything that has to do, with pretense, you put it off, doesn't belong, in the new life, at all.

[17:11] And he goes on then, to speak about these, other three, all, hypocrisies, it's very likely, the deceit, isn't it all hypocrisy, is really, a species of deceit, but he's saying, hypocrisies, plural, all kinds, of hypocrisies, and again, this word in Greek, came from, the practice, in those days, of putting on a stage play, and, during the stage play, in those days, the actors, would wear a mask, to hide their own, natural faces, and to put on a mask, something representative, of the character, that they were trying, to portray on stage, and from that, you get this word, hypocrisy, which means, to wear a mask, in a moral, or spiritual way, to be something, that you're not, something, really, of a face, or of a mask, to hide what you really are, that's what he's saying, that doesn't belong, in the Christian life, it's, wearing a mask, is not, for the new person, at all, it's something, that, is a pretense, you're trying to pass yourself off, as something you're not, now he's saying, hypocrisies, wherever you and I, have the semblance, of pretense, of wearing a mask, we've got to put it off, we've got to discard it, and the same is true, of envies, envies meaning, literally, wanting something, that someone else has, or belongs to someone else, or feeling jealous, that somebody else, has something, that you don't, and really, you want to be as good as them, or be where they are, or have their status, or whatever, envies, be content, the Bible says elsewhere, with what God has given you, envies, is harmful, envies is something, that really, causes, so much corrosion, in one's own heart, as well as damage, to other people, put it off, it doesn't belong, to the new life, and, all slander, now the word slander, in this translation, is, somewhat a bit, too precise, perhaps, because, it really means, literally, all evil speakings, all kinds of evil speakings, which means, yes, slander certainly, comes into that,

I'm sure, but, there's also, all such things, as lies, or, misrepresentation, of people's views, or, of what, or people, themselves, are like, or, something like, even, you know, the kind of thing, where you make fun, of people, just because, you, want to ridicule, their lifestyle, or want to ridicule, their thoughts, or, the way, they've come to, certain conclusions, about things, and, there's plenty of that, in our days, and they're, particularly, against the Christian, view of life, and against the Christian, outlook, and the Christian, behavior, it's not just, that people disagree, with that, and sometimes, disagree vehemently, but, as we were saying, this morning, those of you, in the Gaelic, it's, it's really looking down, on people, like the Pharisees, where, saying, well, this people, who don't know the law, in John chapter 7, where Nicodemus, tried to speak up, for Jesus, and he was put down, by the Pharisees, and the rulers, of the time, and, these people, who don't know the law, these ordinary people, they're not like us, we're the ones, who really know best, and, that's what you find, from secularism, and atheism, that ridicule, the idea, you believe that Bible, you believe that literally, you believe what it teaches, that's really surely, that's just ridiculous, and you've got that, mocking, sneering attitude, well,

Peter is saying, that's not for the Christian, yes, you oppose, the views, that are contrary, to, and want to damage, the Christian gospel, and want to actually eradicate, the Bible, from people's lives, and from public life, but you don't do it, by just taking up, the clothes, of those, who actually, ridicule, the ideas of other people, and belittle other people, and just can't stand, the fact, that others, have regarded us, at least equal to them, you don't do that, and you talk, with all the vehemence, you can, but you use, the kind of language, that, doesn't actually, belittle, other people, because they're different, from your, point of view, or from your way of life, and you treat them, with the respect, that, is due to, every human being, and whatever, differences, there may be, in their lifestyle, or, in their attitude, well he's saying, that's also something, you put away from you, evil speaking, and you know, very interestingly, and as we'll go through, the letter of Peter, we'll see this again, and again, that, the, main form, of persecution, against these people, that,

Peter is writing to, these Christians, these scattered believers, the main form, of persecution, that's been used, against them, is this, evil, speakings, you go to verse 12, of this chapter, keep your conduct, among the Gentiles, honorable, so that when they, speak against you, as evil doers, when they are evil, speaking against you, they may actually, see your good deeds, or chapter 4, and verse 4, you have the same idea there, where you find this, also, with respect to this, they're surprised, when you do not join them, in the same flood, of debauchery, and they, malign you, they misrepresent you, they speak evil of you, however much, sometimes we're annoyed, and indeed, sometimes, indignant, at what's used, against the gospel, and the methods, and the, practices, that are sometimes used, we mustn't resort, to taking up, these ourselves, keep it clean, keep it Christ-like, keep it free, of evil speaking, of misrepresenting, and even, behind people's backs, speaking about them, in a way, that you wouldn't speak, to their face, what you wouldn't say, to

their face, don't say behind their backs, that's what Peter, is getting at, getting rid of, the old clothes, malice, and deceit, by way of attitude, and hypocrisies, and envies, and slander, or evil speakings, by way of, all kinds of, actual practices, and actions, that come from, the attitudes, Peter is saying, you've been born again, get rid of, the old clothes, as soon as you find, you're putting them, back on again, put them off, get rid of them, they don't fit anymore, they don't honor, your Lord, they're part of, the old life, and you have a new life, you've been born, to holiness, and you've been born, to love, so, the first thing is, get rid of the old clothes, then in verses 2 and 3, he's talking about, getting regular, nourishment, like newborn infants, young babies, he's talking about, long for the pure, spiritual milk, that by it, you may grow up, to salvation, now this is not, a reference, to these people, being new converts, sometimes the Bible, talks about, spiritual infancy, immaturity, somebody who's just, newly started out, in the Christian way, and how, that person needs to be fed, and perhaps with, spiritual milk, with the, easier parts of, doctrinal, [24 : 51] Christian teaching, and then you move on, to the meaty stuff, well that's not the kind of thing, that Peter has in mind at all, what he's doing, is using imagery, he's using a picture, he's using picture language, he's asking us, to think about a baby, a baby, that makes, its hunger known, by something, very simple, but very telling, by crying, to be fed, that he says, is what we, have to seek, to be like, what we should be like, we are born, again, therefore, we are like, little babies, in terms, or should be like, little babies, in terms, of the desire, for nourishment, for being, fed spiritually, in order, that we grow, from now on, and he's saying, this is something, that should characterize, us all along the way, it's not about, spiritual immaturity, it's not about, just beginning, the Christian life, all our life, long as Christians, we should be like, these infants, in the natural sense, crying out, so that they be fed, that's how we should be, however much, we've gone on, in the Christian life, that hunger, that appetite, is something, we've got to seek, to maintain, and pray to God, that he will maintain it, for us, by his spirit, by his blessing, because as soon as you lose, your spiritual appetite, you've got a problem, you won't get the nourishment, and even the gospel, that's so freely available, to us, even when we come, under the gospel, like we are tonight, or come to read the Bible, for ourselves, we've lost our appetite, then we're not getting, the nourishment, we don't have, that same approach, to the truth of God, by which we bring, into our possession, the spiritual nourishment, that we need to grow, so if you find, that your appetite, for coming to church, your appetite, for reading your Bible, your appetite, for hearing the word preached, if you find, that appetite, beginning to wane, as soon as you begin, to know, and detect, that you don't have, that hunger you once had, go to God with it, ask God to restore it, it's a vital part, of your Christian, your Christian life, and your experience, from day to day, and we should pray, of course, every time we come, to the Bible, every time we come, to hear the word of God, preached, that we, we prepare for that, by seeking, that God would, maintain with us, or even increase, that spiritual appetite, that would enable us, to draw, the nourishment we need, from the teaching, that God has given us, in the gospel, so that's what, that's what the idea, and of course, that itself, is such a huge challenge, isn't it,

I cannot say, even though I preach, the gospel, and try to preach, the gospel regularly, I can't say, that my spiritual appetite, is what it should be, I can't say, that even when I come, to study the word of God, that I've got that, 100% concentration, and appetite, to learn for myself, as well as for preaching, neither can you, I'm sure, but what Peter is giving us, is the ideal, what it should be like, what we've got to aim at, like newborn babes, crave, long for, the pure spiritual milk, now what does he mean, by the pure spiritual milk, well he means really, Christian teaching, and it means that, you take account of, all that helps you to grow, both in terms of, the contribution, of being with other Christians, of learning from other Christians, but it's mainly about, the word of God itself, and I think that's really, what he's got in mind, more than anything else, the pure spiritual milk, of the word of God, and however, that word, is, is brought to us, or available to us, whether it's in a church setting, like this, or privately for ourselves, or in Bible study, or wherever it is, that is the nourishment, the nourishment, through the gospel, the nourishment, from God's word, that we require, on a daily basis, and it's interesting, the word he uses, the word pure, first of all, and we're saying, that it's mainly, about the word of God, then he's describing it, as pure, in other words, again, literally, if you go to the literal, meaning of the word, it means, undeceitful, it's not a word, that will lead you astray, it's not a word, that in any way, is designed, to mislead you, it's the unadulterated, word of God, the pure, word of God, it's the idea, of mixing it, with something, that's in Peter's mind, in those days, as today, you find, for example, they would water down, wine in those days, and dish that out,

sometimes milk as well, they would water it down, add water to it, so that it would go further, but he's saying, word of God, you keep it, in its purity, in its unmixed purity, and it's no accident, when you look through, the New Testament, that you find, so much emphasis, both in Peter, and in John, especially in John, on false teaching,

Paul of course, as well in his epistles, deals with, false teaching, why is false teaching, so important to them, why is it so important, for them to deal with it, why is it such, a serious thing, well because, it's a threat, to the gospel, and it's a threat, to people's growth, and it's a threat, to people's salvation, ultimately, if that gospel, is mixed, if it becomes, deceitful, if it misleads, if you add to it, or take certain things, from it, that are essential, then you're actually, not keeping it, as that, undeceitful word, and please be careful, with what you hear, and what you read, don't take it, that just because, I'm a free church minister, that everything I say, is reliable, tested, tested by the word of God, take it back, to the word of God, but there's so much, false teaching, in the world, there are plenty of places, and plenty of, products tonight, that will not give you, the pure gospel, that will deny you, certain of the, essential, or foundational, elements of the gospel, that will actually, bring you to be, confident in yourself, rather than in Jesus Christ, that will take the glory, of him, and give it to human beings, that will emphasize,

God wanting you, to be rich, literally, and financially, above, being spiritually saved, be careful, what you, watch on TV channels, where you find, a lot of this stuff, measured it, by the word of God itself, and if you're suspicious, of it, check it out, and if you found it, to be wrong, then leave it there, don't go back to it, because that's, because that's, what these gospel writers, these apostles, were so concerned with, in their day, like newborn infants, long for the pure milk, for the word itself, for the unmixed, unwatered down gospel, that means, that means, nothing added, and nothing taken away, that means, a balance of, all the truths, that it brings to us, in the balance, in which the word itself, sets them out, and so we, have that pure, spiritual milk, and then the word, spiritual, now that word, isn't as easy, to actually, translate, or unfold, the meaning of it, it's used once again, in New Testament, and it's in Romans, chapter 12, and verse 1, if you turn back there, it's not translated, spiritual there, it's translated, by the word, reasonable,

I think, if I remember rightly, chapter 12, of Romans, just at the very beginning there, well it is actually, spiritual, and here in the ESV, I appeal to you, therefore brothers, by the mercies of God, to present your bodies, as a living sacrifice, holy and acceptable to God, which is your, spiritual, or the old version, it's your reasonable, service or worship, don't be conformed, to this world, but be transformed, by the renewing of your mind, now then, let's try and just, see a little bit, of the detail there, here is, the word reasonable, you can say, is a translation, of this word, that Peter and Paul, are using, it's also spiritual, as it is here, and, when you combine, these ideas, I think what you've got, is therefore this, the word of God, this word literally, in Greek, is actually related, to the word, word itself, so that, it has that, reasonableness about it, as something that, in itself, has a logic to it, or a structure to it, but it's also, spiritual, in the sense, that it's God's truth, and, the mind, that God has given, to his people, to people reborn, you've got a new mind, you've got a renewed mind, as Paul is saying, don't be conformed, to this world, that's what you've been, taken out of, but be transformed, by the renewing, of your mind, so that you have, a mind, that is, an active reason, if you like, you see, he's saying that, your reasonable worship, that's what Paul is saying, in other words, your worship is not, unthinking, you don't just come, and engage, in a ritual, just out of habit, without applying your mind, to what you're doing, our worship, is a worship, where we use, that mind, that God has given us, especially, that new mind, that enlightened mind, so that you actually, think about, what you're doing, think about, what God requires, think about, the various issues, that the gospel, sets before us, you have a reasonable mind, you have, a reasoned approach, to it, and what he's saying, about the word itself, is that it actually, is adapted, to fit that mind, it's a reasonable word, it's a word, that itself has,

[35 : 36] God's logic to it, even if, many people find it illogical, you know, that it has, God's logic to it, God's structure to it, and, if you wanted us saying, perhaps to, just remember this, it's, let's just say, the milk, the milk, the milk, the milk, the milk, matches, the mind, the milk of the word, matches the mind, that God has given us, it's not an unreasonable word, it's full of reason, of logic, the mind that he's given to us, is a mind, that takes in the word, and the reasonableness, of the word, fits the reason, that God has given you, to think about it, to think it through, to apply it, milk, matches, the mind, he's saying, that's how you come to be fed, you must ensure, that you get as much, of that nourishment, as you can, in one of the commentaries, that I consulted, a commentary, on second, on first Peter, he says here, this is Grant Osborne, one of the commentaries, a man called Grant

Osborne, he says this, every church, must provide, multiple opportunities, for Christians, to interact with, and learn, the deep truths, of the faith,

I believe, that there are, two foci, of a truly, biblical church, the first focus, is the centrality, of the word of God, in both the preaching, and teaching ministries, and the second focus, is the deep relationships, that make the church, a family, these are the two foci, that he says, must, actually be found, in any church, to make it, a truly, biblical church, the centrality, of the word of God, in both the preaching, and teaching ministries, and secondly, the deep relationships, that make the church, a family, spiritual, family, well Peter is saying, that's what you are, and because, that's what you are, like newborn infants, long for, crave, be hungry, for, for, this, this, pure milk, this word of God, this, reasonable milk, this, logical milk, this milk, that's adapted, to fit your minds, to fit with your needs, as growing Christians, that's what it's for, and therefore, crave it, be hungry for it, don't miss, any opportunity, of actually, taking it in, and to feed upon it, and he finishes, by saying, if indeed, you have tasted, that the Lord is good, or the word, gracious, could also be used, as a translation there, instead of the word, good, the word is, capable of both, good, and gracious, if indeed, you have tasted, the Lord is good, it looks to be, almost a direct quotation, from Psalm 34, oh taste and see, that God is good, here it's the Lord, it's Jesus, which means, Peter is actually, giving him, the status of God, if he's thinking of, Psalm 34, where you find it, originally, God is good, that's in passing, but what he's saying is, if indeed, you have tasted, now that's not, putting it in doubt, what he means is, since this is the case, since you have indeed, tasted, that the Lord is good, this is what you are now about, you've already tasted, that he's good, now set about, the work of, tasting even more, of getting more nourishment, from the Lord himself, through the gospel, in other words, tasting is not just, putting the tip of your tongue, into something, and getting a very slight taste, some people do that, with a gospel, some people don't even, don't want to go that far, and once you've tasted, this pure spiritual milk, once you've tasted, this gospel, in a way that's not just, dipping your tongue, but has taken, a really good mouthful, and a good stomach full, and wants some more, you know that it's different, you know there's nothing else, like it,

I remember fondly, to this day, my late mother's, apple pies, I can say safely, that nobody else, made apple pies, like my mother, doesn't matter, how many apple pies, I tried, sorry to say this, but Donna knows, that this is the case, not even hers, that they're very, very good, but she knows, and she acknowledges, I've never had an apple pie, like his mother's, don't know how it was, but that's how it was, and when you've tasted that, when you say, well the rest are just, nothing like that, that's how it is, with the gospel, seeing you have tasted, seeing you've really, got the proper taste, and the full flavor, of Christ, in the gospel, that he is good, that he is gracious, what else, is there like that, who else is like that, where else, are you going to get, a flavor like that, so he's really saying, to us tonight, if you haven't really, tasted that the Lord, is good, don't be satisfied, with just dipping your tongue, into this dish, you've got to really eat it, you've got to taste it, and you know, that's what's wrong, with many of these opponents, of the gospel, it's not just confined, to them, some people, even under the gospel, don't want to go further, than just dipping their tongue, into it, or just admiring it, from a distance, if you were to see, if I was to see, let's say my mother's, apple pie again, and a photograph of it, and there it is, placed in front of me, and somebody says, you know, there's nothing really like that, you've never tasted, anything like that, and I would just look, at that photo, and say, well it certainly looks good, it really does, look amazing, but I have no idea, what it tastes like, by just looking, at that photo, however polished, that photo might be, and you know this, nobody has the right, to say, that the Lord, is not good, if they have not, tasted, for themselves, if you haven't, really tasted, of that apple pie, you have no right, to say, I don't think it's any good, I don't like it, I don't like the look of it, I don't think, it would taste very good, even if the photo, is really polished, that's what's wrong, with the secularists, that's what's wrong, with those people, who don't want the gospel, who want the Bible, eradicated from, our lives, who ridicule the idea, that we believe this book, they've never tasted, that the Lord is good, and even if they tell you, well I tried the church, and I just didn't like it, I tried the church, and it didn't work for me, well trying the church, is not the same, as tasting Jesus, taste and see, that the Lord is good, and Peter is saying, since you have tasted, that the Lord is good, it's logical, it makes sense, that you then want more of it, that you then want to come back, for more, indeed we'll see that, beginning of the next, verse in verse 4, as you keep coming to him, this living stone, he changes the imagery, but he says there, the first few verses, first few words of the verse, as you keep coming to

him, you have come to him, you've tasted, that he is gracious, that he's good, so you keep coming to him, and as you keep coming to him, so you want to feed, on this nourishment, that is in him, that he gives you, through the gospel, and you want to maintain, your hunger, your appetite, for this richest, of all foods, this spiritual nourishment, that you have, through the gospel, as that it is, with yourself, we all lament, the fact, that we are not as hungry, as we should be, that we need to come, come to God, and ask that, he would restore that, if we've lost some of it, have you done more, than just dip your tongue, into the gospel, have you really tasted, that the Lord is good, are you satisfied, just with an outward, attachment, with a formal, adherence to the Lord, you're satisfied, with what other people, say of him, rather than what you can find out, for yourself, well, if that's what you're like tonight, please listen to what Peter is saying, and it's not really ultimately, what Peter is saying, the Lord is speaking to you, through his word, this is his word, what he's saying to you, is this, taste me, put me to the test, don't just look at me, from a distance, taste, and see for yourself, just like those people, in John chapter 4, that woman that was converted, the woman of Samaria, she went back to her own town, she invited these people to come, and see for themselves, come, see this man, he told me, everything that ever I did, is this not the Christ,

[44 : 54] Christ, then you read later in the chapter, they came, and they pleaded with him, to stay with them, having heard him, so he stayed there for two days, and then they said this, to the woman, now we believe, not just because of your word, because we have heard him for ourselves, and know, that this indeed is the Christ, the Savior, of the world, that's how it must be for you and me, hear him, for yourself, and you will taste and see, that the Lord, is good, let's pray, Lord, our gracious God, help us, to maintain our appetite, for your truth, forgive us, we pray, when we, fail so often, in that regard, forgive us, for how much, of the world, seeps into, our thoughts, and our hearts, instead of us, coming, to this rich, spiritual feast, that you have given us,

Lord, we pray, that you would bless, your word, to us anew, today, and this evening, we pray, that you would continue, to nourish us, through your own gospel, and we ask, that you would, bless each one of us, to that end, and help us never, to rest satisfied, with anything other, than a full tasting, that you are good, that you are gracious, that you are, a savior, to us too, bless us, we pray now, as we anticipate, fellowship together, bless the food, that has been, prepared for us, and bless, Mr. Hinnon, as we, expect him, to come to speak, to us, in all of that, Lord, we commit it to you, and pray your forgiveness, for all our sins, for Jesus' sake, amen.

Well, our concluding psalm, this evening, is Psalm 119, this time, the Sing Psalms version, Psalm 119, at verse 129, that's on page, 165, singing to the tune, Old Hundreds, verses 129, to 136, your statutes, Lord, are wonderful, so I obey them, from the heart, from my heart, your words, as they unfold, give light, and truth, to simple minds, in part, Psalm 119, page 165, four verses, from 129, to God's praise, your statutes, Lord, are wonderful, so I obey them, from my heart, your words, as they unfold, give light, and truth, to simple minds, in part, with open mouth,

I pant and yearn, to know the law, that you proclaim, show me, the mercy, you extend, to those, who love, and pray, your name, direct, my footsteps, in your word, let sin not hold me, in its way, from man's oppression, set me free, that your commands,

I may obey, upon your servant, shine your faith, teach me the statute, you have made, my eyes shed streams, of bitter, tear, because your love, is not obey, I'll go to the main door, after the benediction, just now, now, may the grace of the Lord, Jesus Christ, the love of God, the Father, and the communion, of the Holy Spirit, be with you now, and always, Amen.