

Growing Your Biblical Application and Appetite (1 Peter 2:1-5)

This morning we'll be in 1 Peter 2 but I want to start first in Luke chapter 8. Maybe you've heard the story of a pastor who preached on New Years Day a powerful message to kick off that next new year. It got the attention of the people who often tuned out his messages. His introduction and conclusion were compelling, his illustrations riveting. It may have been the first time in the history of that church a certain person didn't fall asleep. Another who never smiles at church actually seemed to crack a partial smile that day. The teenagers who usually messed around during the service were still that day, the babies hardly made a sound, and little kids who couldn't spell yet were seen trying to take notes like their mom and dad. The critical people found nothing to criticize on the ride home that day and at lunch, and didn't quite know what to do. Even more miraculously, some were convicted about their critical spirit. One judgmental person felt judged by God's Word that day.

Several thanked the pastor afterwards, some discussed it in family worship. It was an excellent model of expository preaching, explaining the context, expounding its truths with eloquence and exhortation. It was memorable but not predictable, alliterated but not annoyingly so. No one got lost or thought it was too long, some even wished he would have talked longer. The sermon balanced serious reverence without being too serious. He gave applications that spoke directly to every specific situation. His appropriate humor wasn't too much humor to upset certain people. It had sound doctrine but wasn't too stuffy, simple truths but wasn't simplistic or too fluffy. A 4-year-old got some of it as well as an 84-year-old. The most hard to please people were at least a little pleased, though secretly of course. The church leadership was like never before united and excited for the preaching ministry the next year as everyone went home and through their weekly routines till next Sunday.

When the next sermon came that new year, there was an air of anticipation as the preacher walked up to the pulpit. As he began, the people noticed he started with the same introduction as the week before, word-for-word. As he kept going, it was the same passage, same outline, same illustrations, same applications, same conclusion. This time it wasn't the same response after; the critical people were murmuring again but in a different more confused way, the person who smiled last week was frowning but not quite sure why, and this time no one said anything to pastor after church as everyone went home and went through their normal routine till next week. Then for a third Sunday in a row, the pastor preached the exact same sermon. Finally an old lady asked why. He replied 'when we apply that sermon, we'll do another.'

That's a fictional story as you probably guess already because probably no preacher has ever had perfect attention in a sermon from everyone. But that story reminds us of a truth and reality: *there must be application, not just attention. We must practice what we hear preached.* It's not enough to *hear* if it goes in one ear and out the other as we go about our routine unchanged. It's not enough to even *feel moved* as you listen to a powerful message and then to *move on* from it and not let the Holy Spirit *move you to change*. It's not enough to *know*, we must *grow*. It's not enough to *say* the right things, we must *obey* the right things. It's not enough to *listen*, we must *live it*, too.

[A kid's song says 'O be careful little ears how you hear']

Jesus said it this way in Lk 8:18 “*take care how you listen; for whoever has, to him more shall be given; and whoever does not have, even what he thinks he has shall be taken away from him.*”¹⁹ *And His mother and brothers came to Him, and they were unable to get to Him because of the crowd.*²⁰ *And it was reported to Him, “Your mother and Your brothers are standing outside, wishing to see You.”*²¹ *But He answered and said to them, “My mother and My brothers are these who hear the word of God and do it ...* [another translations says "who hear God's Word and put it into practice"]

Many of us were with our physical family over Christmas. Christ speaks of His family not by biologic relations, but by a believers's biblical application. Jesus isn't dishonoring Mary, He's honoring all who honor/apply His words. Before we move on to another sermon in our usual series, I want to consider with you how to apply a sermon before we do another one in Genesis. Jesus said in v. 18 "consider carefully" or "take heed how you hear." With God's help I want us to take heed to how we hear, consider carefully our patterns of listening while God's Word is taught and our practice of living after it's taught. We need to take care in how we put into practice what we hear. This has been gripping and changing me and I pray will do the same for you also

We need to apply today's sermon before we do another one so we can grow. I really want to grow in my application of God's Word this next year, and I want to grow in the way I help others apply God's Word as I teach it. We who teach have a responsibility to give attention to exhorting or applying (that's what 1 Tim 4:13 says and that's what about 15 of us guys who teach in various ways here are studying in our Friday leadership study time). Earlier in Timothy Paul said "*the goal of our instruction is love*" (1:5) and we've talked on Fridays about the danger of even sound instruction that doesn't have that goal in mind, or churches like Timothy's that lost the love they once had even though they were very discerning doctrinally (Rev 2).

We want to be balanced in both truth and love. We want to grow as teachers this next year. I want to grow and I know I have a long way to go still, and I want you to grow with me this next year. I take my responsibility seriously to love God's people and apply God's truth, not just doctrines but our duty, and you also all have a duty and responsibility you must take seriously. You are responsible to seek to apply biblical teaching from us imperfect teachers

There's only been one person who's ever given a perfect sermon, His name is Jesus, and He did it every time He preached. But even in His flawless and fully inspired messages, there were mixed responses to His perfect teaching. Luke 8, v. 1 says Jesus went to various cities and villages, proclaiming and preaching the kingdom of God. This is the word for a herald announcing the coming of a king, which everyone must hear, and they must respond to him.

⁴ *When a large crowd was coming together, and those from the various cities were journeying to Him, He spoke by way of a parable:* ⁵ *“The sower went out to sow his seed; and as he sowed, some fell beside the road, and it was trampled under foot and the birds of the air ate it up.* ⁶ *“Other seed fell on rocky soil, and as soon as it grew up, it withered away, because it had no moisture.* ⁷ *“Other seed fell among the thorns; and the thorns grew up with it and choked it out.* ⁸ *“Other seed fell into the good soil, and grew up, and produced a crop a hundred times as great.” As He said these things, He would call out, “He who has ears to hear, let him hear.” [O be careful ears]*

Then in v. 11 He explains the parable to His disciples and what it meant: *“Now the parable is this: **the seed is the word of God.*** ¹² *“Those beside the road are **those who have heard**; then the devil comes and takes away the word from their heart, so that they will not believe and be saved.* ¹³ *“Those on the rocky soil are those who, when they hear, receive the word with joy; and these have no firm root; they believe for a while, and in time of temptation fall away.* ¹⁴ *“The seed which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of this life, and bring no fruit to maturity.* ¹⁵ *“But the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance ...”* ¹⁸ *So take care how you listen...[same word as end of v. 21]*

Jesus speaks in v. 21 of those who *hear* and do what they hear. It's the same word in v. 25, where after Jesus calms the storm they say '*Who is this? Even the winds and the water **obey Him!***' (same Grk word *hear/listen* in v. 18, 21)

Who is this Lord? The winds and the waves *hear in the sense of obey* Him, instantly and immediately, He speaks and the storm hears and obeys. Let's turn the disciples' question around and ask: 'who are we to not obey Him?' When we don't obey right away, we are like a storm rebelling against God. Even the mighty wind and waves obey, who do we think we are we to not obey? Later in this chapter even the demons obey Christ (v. 29 "*For He had commanded the unclean spirit to come out...*"). It says in James 2 even the demons believe and tremble at God's Word. Who are we to not obey and not even tremble at the Word as even demons do? Faith without works is dead.

One of the 12 disciples there was impacted by this and later wrote about it. I want us to read what that disciple Peter wrote in our time today in 1 Peter 2. Peter knew from experience about Satan taking away Christ's word. On one occasion, Satan did that in Peter's life and Peter spoke contrary to the word of Christ, and Christ said to Peter "get behind me, Satan!" The devil was at work, trying to snatch away in Peter's heart what Christ had just said. Peter knew what Jesus was talking about in that parable, the hard-hearted refusing of salvation by Jewish leaders who later threw Peter in jail for his preaching

Peter also knew from experience about the rocky soil Jesus spoke of, people without roots, who didn't continue (many left Jesus at the end of John 6 but Peter and the others continued). Peter also knew how the thorns of worldly cares can choke the effect of preaching, so others don't grow or bear fruit to maturity. I think 1 Peter gives further insight the Lord gave Peter on how to cultivate a soft heart to receive the Word in good soil, bearing fruit, growing

1 Pet 1:23 gives the same analogy: seed, life that grows, more than plants:
²³ *for you have been born again **not of seed which is perishable but imperishable, that is, through the living and enduring word of God.*** ²⁴ *For, "ALL FLESH IS LIKE GRASS, AND ALL ITS GLORY LIKE THE FLOWER OF GRASS. THE GRASS WITHERS, AND THE FLOWER FALLS OFF,* ²⁵ ***BUT THE WORD OF THE LORD ENDURES FOREVER."*** ***And this is the word which was preached to you.***
2:1 *Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander,* ² *like newborn babies, long for the pure milk of the word, **so that by it you may grow in respect to salvation,*** ³ *if you have tasted the kindness of the Lord.* ⁴ *And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God,* ⁵ *you also, as living stones, are **being built up as a spiritual house ...***

We'll stop there today. How are we to come to God's Word in God's house?

How are we best built up in Christ? How are we going to grow spiritually next year? In the first 5 verses of this chapter, Peter moves from the analogy of seed and plants and life (like Christ's parable) to talk about our own heart and how to cultivate growth by how we continually receive the living Word of God. We need soft hearts, and we need to uproot the weeds of sin in v. 1, and we need to regularly receive needed nutrients, v. 2 says, for us to grow. The greenhouse for growth is God's house in v. 5 where the Word is taught.

v. 5 talks about stones together, a priesthood of all believers, and sacrifices offered together - the image is God's people in worship coming to the Lord (v. 4). Our intake of God's Word in v. 2 in context is not just individually in Bible study, though v. 2 can be applied to that. Peter's context is believers gathering together, longing for the Word (like Neh. 8:1 "bring the book!"). Peter mixes metaphors and multiplies them in v. 9 for the church in worship but the one I want to focus on is in v. 2, not a garden nursery, a real nursery.

Like babies crying out for their bottle, believers are to cry out for the Bible. v. 2 is an echo of Ps 34:8 "taste and see the Lord is good" (see and savor). Like the old slogan "milk, it does a body good" - the milk of the Word does good to the body of Christ. You can put before a baby your favorite food, a filet mignon, lobster, gourmet dessert - a baby has one question: got milk? You moms know that in greater ways than us dads - as you visualize infants asking for milk - that's the visual Peter gives, how we're to desire Scripture. There should be a passionate insatiable longing that affects our entire being. Wholeheartedly 'newborn babies vocally express...desire to be fed regularly. In fact, newborn babies act as if their life depends on the next feeding...'¹

A baby isn't overly focused with how the milk is delivered or who delivers, if the one feeding them holds the bottle left or right, they just want the milk. We're to be that way, not focusing on who or how God's Word is delivered. If we're to grow as a church, we must come to church hungry for the Word, craving the pure truth taught, no additives, nothing artificial, no supplement or substitutes, just satisfying spiritual soul-nourishing sound Bible teaching

When v. 2 says "long for" or "crave," the Greek translation of the OT uses that very same word in Ps 42: '*As the deer panteth for the water, so my soul longeth after Thee, My soul thirsts for God* [same as 1 Pet 2:2, we sang that verse]; You alone are my heart's desire and I long to worship Thee [point in v. 4 also as we come to Christ as a precious stone, worship His great value] ... I want you more than gold or silver, only You can satisfy ...' [same point]

We started this service singing about Jesus as King, and our last song said to Jesus 'You are my brother even though You are a King, I love You more than any other, so much more than anything. You alone are my strength...'²

Peter isn't telling us in v. 2 to just long for the pages of a book, we're to love the person of Jesus as we come to this book. We don't just read to live right, we seek the Lord's righteousness in a relationship. v. 4 says we're to come to Jesus as more precious than any stone or gem, to us who believe He is precious, v. 6-7 says. Our precious King Jesus said "*seek first His Kingdom and His righteousness*" and "*happy/blessed are those who hunger and thirst after righteousness, for they shall be satisfied/shall be filled*" (Mt 5:6, 6:33).

Are you seeking first Christ's kingdom and righteousness as revealed in this book? Do you hunger and thirst for it? Does your soul thirst for God in His Word like a running deer pants for water, or a baby passionately crying out for milk? Can we say honestly to Jesus "You alone are my heart's desire, I long to worship Thee ... only You can satisfy"? I honestly wish I could more but I'm thankful Peter writes this to help me and you get there and to grow.

I called today's message: Growing Your Biblical Application and Appetite. I like how this passage not only speaks to application but to appetites, our affections, our longings. It touches on our outward duties and also inward desires, how we can grow in both. The rest of our time will be application. I'll break application into 2 parts: grow your intake, grow your internalizing

1. Grow your intake (Don Whitney calls it the most important discipline)³ Verse 3 is important, because the growth of v. 2 assumes you've tasted in v. 3 'the kindness of the Lord' or that He's 'good' (ESV) or 'gracious' (NKJV). I'm not going to unpack every phrase in those verses we read, but I want to dwell on what it says at the end of v. 2: this is how we grow after salvation. As saved believers we need to grow and need spiritual nourishment for us to grow, literally "spiritual milk." The context is clearly the Word of God, 1:23 just talked about the life-giving or "living Word." 1:25 mentions "the word of the Lord" and NKJV calls it "*the word by which the gospel was preached to you.*" ESV: "*And this word is the good news that was preached to you.*"

The gospel not only gave us new life like a new baby being born (v. 23), the good news preached is to continually "*remain*" as the ESV says in v. 25. We not only needed the good news like an umbilical cord before we were born again, we continually need the gospel like a biblical I.V. after our new birth.

The "Word" in the context right before 2:2 is the gospel. We're to crave the Word, including or especially the gospel, not crave other empty substitutes. Hiebert writes: "The Greek definite article "the milk," makes the reference specific: "the divinely-given nourishment supplied by the gospel." ... [v. 3] assumes the reality of the past experience of God's amazing goodness and compassion in Christ ... The verb ["tasted" in v. 3] does not imply a cautious sip ... but denotes actual appropriation and enjoyment ... "A taste excites the appetite." Peter assumes that the enjoyableness of the past experience will incite them to further appropriation."⁴ [that's another word for application]

Milton Vincent says a key in fighting my sinful cravings 'is to eliminate the emptiness within me and replace it with fullness; and I accomplish this by feasting on the gospel...[i.e., reading of Jesus] "*who fills all in all.*" He is the One who "*fill[s] all things*" with the gifts He gives (Eph 1:23, 4:7-8, 10). And He lavishes gospel blessings upon me with the goal that I "*be filled up to all the fullness of God*" (Eph 3:19) ... nothing less than my experience of fullness in Him!...He says to me now, "*be filled*" (5:18, by Christ's Spirit).

What happens to my appetites for sin when I am filled with the fullness of God in Christ? Jesus provides this answer: "*He who continually comes to Me will never hunger or thirst again*" (John 6:35)...as I perpetually feast on Christ and all of His blessings found in the gospel, I find that my hunger for sin diminishes and the lies of lust simply lose their appeal...to the degree that I am full, I am free. Eyes do not rove, nor do fleshly lusts rule...

Preaching the gospel to myself each day keeps before me the startling advocacy of God for my fullness [what does advocacy mean, how does preaching that to yourself work? Memorize Rom 8:31-32 and speak it to your soul: *God is for us...will He not also...graciously give us all things?* Vincent says this practice of taking in, digesting gospel truth] also serves as a means by which I feast on the fullness of provision that God has given to me in Christ ... such provision keeps me occupied with God's blessings and also leaves me with a profoundly enjoyable sense of satisfaction in Jesus. And nothing so mortifies fleshly lusts like satisfaction in Him.⁵

The principle of 1 Peter 2:2 goes beyond the gospel but don't think you can grow *without* the gospel. We never move beyond our need for grace that the gospel reveals to us. Look at how **2nd** Peter closes his writings. 2 Peter 3:18 "*but grow in the grace and knowledge of our Lord and Savior Jesus Christ.*" We need to increase our intake of God's Word to increase our knowledge of our Lord and Savior because we must know to grow. And we grow in grace. It's one thing to know the doctrines of grace, it's another to "grow in grace."

The new SS class Pastor Cliff announced we hope will be helpful for this as we study the gospel of salvation further with the solas and What We Teach. I'll be teaching the first one talking about why and how to study doctrine, it will spend time on our need of grace and how the doctrines of grace balance with other doctrines in the convictions document we affirmed this month as a church, it will end with evangelism, including dangers of hyper-calvinism. Then the next section will be several weeks on applying God's grace before we move on, then means of grace in the church, including membership, etc.

Other opportunities to grow your intake of the gospel: SS class by Dean Orr or Jerry Shore are both teaching through gospels. Dean is preaching through the gospel of Mark in our evening services if you want to double-dip. If you don't normally come back to church at night, let me encourage you to come next year in the evenings to hear more of God's Word so you can grow. Our faith comes by hearing and hearing by the Word of Christ. Your faith grows and comes more as you hear and apply Christ's Word more. Like a mother concerned for a babies' intake and growth, I'm concerned for your growth and I want to urge you to not be satisfied with 1 morning meal a week, there is more served up by faithful men for the good of your soul Sunday nights. The morning guy may be flat that day, but the SS or PM guy may help you.

Don Whitney writes in a chapter on the discipline of Bible intake: 'much of the faith we need for day-to-day living comes from hearing [the Word of Christ] ... We are to discipline ourselves to go and hear the Word ... [outside of church AM/PM, you can listen to the Word on Christian radio or online. Whitney's book talks about a Bible reading survey, what did the survey say? Survey says ...] among those claiming to be "born-again Christians" ... Only 18 percent ... read the Bible every day...[time-wise if you just read it instead of the time most people spend watching TV, you'd read all the Bible in less than a month!] In no more than 15 minutes a day you can read through the Bible in less than a year's time. Only five minutes a day takes you through the Bible in less than three years ... [or start with chapter of John every day]

[One reading plan he suggests is to read a chapter a day] in three places daily, starting in Genesis, Job, and Matthew, respectively. The three sections are roughly the same in length, so you will finish them all about the same time. The great advantage ... is its variety. Many who intend to read straight through the Bible become confused in Leviticus, discouraged in Numbers, and give up completely by Deuteronomy. But when you are reading in more than one place a day, it's easier to keep up the momentum ... Take at least one thing you've read and think deeply for a few moments.¹⁶

So don't just grow your Bible intake, 2ndly **grow your internalizing of it**

When I read v. 3 I think of the tasting that savors the sweetness or goodness that's there. Jeremiah said *Your words were found and I ate them, And Your words became for me a joy and the delight of my heart ...* (Jer 15:16). Job said *I have treasured the words of His mouth more than my necessary food* (Job 23:12). David found the Word sweeter than a honeycomb (Ps 19:10).

Taste and see the Lord is good. Keep savoring, swishing around or chewing on His truth. I remember Pastor Dale talking about how sheep swallow what they taste but then later they bring it back up to chew on it again, burping it up. That's gross but a good image. Chewing cud is mentioned 9x in the OT.

One source says: 'Sheep belong to the ruminant classification of animals. Ruminants [take in]...food that is quickly consumed, then later regurgitated, re-chewed, and re-swallowed...Rumination or cud chewing occurs primarily when the animal is resting and not eating. Healthy mature sheep will chew their cuds for several hours each day.'⁷ And if sheep don't burp, they bloat.

We all like sheep need to process what we take in. Many Christians are in a bloated state, which can be dangerous. When we're not eating, there needs to be meditating on what we're digesting, ruminating on our latest meal, regurgitating our food, meditating on the truth, chewing on it again, tasting it again, replaying it again. This is what sheep do after their shepherd feeds.

Making a passage S.P.E.A.K. more during the week. Ask if there's some...

Sin I need to repent of?

Promise to believe or thank God for?

Example to follow?

Attitude I need to change?

Knowledge to apply or to study further?

Let's spend application time on each of those to help us listen to teaching:

S - Sin I need to repent of? (v. 1 gives some examples)

- this is where Peter starts in v. 1 and we need to start here. Some of us don't come hungry for preaching because we're eating spiritual junk food. But as C.S. Lewis said, "we are far too easily pleased."⁸
- unrepentant sin spoils our appetite like eating candy before dinner
- the Bible keeps you from sin, but sin keeps you from the Bible
- John Owen said "always be killing sin or sin will be killing you."⁹
- Peter lists in v. 1 some sins that keep us from applying a sermon:

MALICE - any bad thoughts, could be toward preacher, others in room
 DECEIT - James 1 says if we're not doers but hearers only, we're deceived
 HYPOCRISY - religious impersonation, outward show, never internalizing

Those sins and the others will affect our appetites in v. 2. MacArthur writes on v. 1 'all of these five items of "spiritual junk food" are all on one large menu. Each attitude seems to feed the other...[in] the Christian who keeps them in his diet...trouble is...junk food...tastes good. We've acquired a real taste for these evil habits; and it's hard to break them. What we need is to start feeding on something else to change our taste buds.'¹⁰ That's the Word

As we hear it, we need to not think of others who need to hear it, we need to apply it to us first. Thomas Watson applied this point in a message on how to get the most spiritual profit from the Word: "Take every word as spoken to yourselves. When the word thunders against sin, think thus: "God means my sins;" when it presseth any duty, "God intends me in this." Many put off Scripture from themselves, as if it only concerned those who lived in the time when it was written; but if you intend to profit by the word, bring it home to yourselves; a medicine will do no good, unless it be applied.'¹¹

P - Promise to believe or thank God for?

In v. 2 is the promise that if we crave and long for God's Word, we'll grow.
 In v. 3 there is the promise of the Lord's kindness, goodness, graciousness.
 In v. 6, the end of the verses promises believing in Christ won't disappoint.

If we think back to last week's message, the promise of God providing for and protecting His people like we saw He did Joseph is a reality to believe and thank God for afterwards. That was the first point on the screen, the last one was "sinful man/governments can't stop King Jesus and His Gospel." Is that something we need to remember and believe as we watch the news and worry about the future? If you got lost with some of the message (parallels with the OT or couldn't follow a certain part as well), that's ok, but take a part you did follow and reflect on it afterwards in prayer, or re-read some of the passages mentioned later, remember at least one truth, thank God for it.

For some, writing notes in a service can help them internalize. You don't have to write everything down, but take something to chew on later that day (if you listen to preaching for it you can find a promise you can remember). After a sermon, take a moment even before you get up out of your chair to do that, or when you pray before lunch, thank God for a truth from that day.

E – Example to follow?

Maybe it's a human example (ex: Joseph last week) or an example of Christ to us. It's your responsibility as you hear the Word to apply it. The preacher can't do all that work for you – sometimes he may help, other times not so much - but the Bible says much more about the listener's responsibility to apply than it talks about the preacher's ability. You need to work and apply.

A – Attitude I need to change?

Maybe in light of last week's message your attitude toward children needs to change, as you see them as getting in the way of what you want to do. Or maybe your attitude toward other nations needs to change, you view Middle Eastern peoples as Muslim enemies but you need to view them as God does as objects of His love and Christ's gospel for all people (point #3 last week)

If we go back 2 weeks we talked about attitudes you have towards believers who you have a problem with and can't get over whatever from the past. If you missed everything else about Jacob and Esau, you can at least apply the conclusion on how meditating on the gospel and your enormous debt is the key in Matt. 18 to forgive the debts of others as God in Christ forgave you.

K – Knowledge to apply or study further

I urged you to reconcile with your brother before next communion. Did you? If you haven't studied that PeaceMaker pamphlet insert 2 weeks ago, do it. There's copies at the back table. Those principles can revolutionize your life and relationships if you apply it. How did you apply 3 weeks ago?

Application for point #1 was trusting God's presence is the cure for our fear

Application for point #2 was balancing our prayer with Attributes of God, Confession, Thanksgiving, Supplication (A.C.T.S) Did it impact a prayer?

Some of us need to apply something from past weeks before we move on to another message next week. The messages are all online, the notes with all the points and quotes and cross-references are always online, with links for further study – go back and re-read or re-listen to get more during the week.

If you leave church and 'didn't get much out of it,' did you come hungry? If a preacher is serving God's Word and you're hungry, you're far more likely to find some food to chew on. Hungry mice find bits or bites to eat in even a messy kitchen. Ask God to increase your appetite and application next year.

¹ Simon J. Kistemaker, *1 Peter: NTC*, p. 80.

² Martin Nystrom, "As the Deer," Maranatha Praise, 1984.

³ Don Whitney, "Bible Intake, Part 1," in *Spiritual Disciplines of the Christian Life*, p. 24: "No Spiritual Discipline is more important than the intake of God's Word. Nothing can substitute for it. There simply is no healthy Christian life apart from a diet of the milk and meat of Scripture."

⁴ D. Edmond Hiebert, *1 Peter*, p. 124-26.

⁵ Milton Vincent, *A Gospel Primer for Christians: Learning to See the Glories of God's Love*, p. 46-47

⁶ Whitney, p. 26-30.

⁷ <http://www.sheep101.info/cud.html>

⁸ "It would seem that Our Lord finds our desires not too strong, but too weak. We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased." C.S. Lewis, *The Weight of Glory, and Other Addresses*

⁹ John Owen, introduction to *The Mortification of Sin*.

¹⁰ John MacArthur, "How to Get Off Spiritual Junk Food," in *How to Get the Most from God's Word*, p. 119.

¹¹ Thomas Watson, *How We May Read the Scriptures with Most Spiritual Profit*.