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# Church in Campbell Weekly News

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## Growth in Life and Its Results

### Putting away five negative things

In 2:1 Peter goes on to say, “Therefore, putting away all malice and all guile and hypocrisies and envyings and all evil speakings.” This verse begins with “therefore.” This indicates that the exhortation in 2:1-10 is based upon what is unveiled in chapter one. Three main things accomplished in the believers by the Triune God are emphasized in chapter one: the Father’s regeneration (vv. 3, 23), the Son’s redemption (vv. 2, 18-19), and the Spirit’s sanctification (v. 2) to make the believers a holy people, living a holy life (vv. 15-16). Based upon this, Peter charges the believers to grow in life (2:2) for the building up of a spiritual house (2:5).

Although chapter one is complete in itself, Peter, according to his experiences, still has more to say. Therefore, with chapter one as his basis, he proceeds to give the charge found in chapter two. He begins by telling the saints to put away all malice, guile, hypocrisies, envyings, and evil speakings. Of the hundreds of sinful things, Peter selects five: malice, guile, hypocrisy, envy, and evil speaking. I would ask you to spend some time to consider what these are.

According to the sequence of these five matters, malice is the root, the source, and evil speaking is the expression. We may have malice as a root within us. Then there will eventually be evil speaking as the expression of this malice. The development from malice to evil speaking includes guile, hypocrisies, and envyings, three downward steps from malice toward evil speaking. If we have guile, we shall also have hypocrisies; and if hypocrisies, then envyings as well. Hence, the root is malice, the development includes guile, hypocrisy, and envy, and the final expression is evil speaking.

Not even a verse such as 2:1 should be read in a careless way. We should not take any verse for granted or neglect to study it seriously. Rather, we should study every verse with the goal and expectation of getting into the depths of it. Actually, the depths of the Word are the reality of the Word. This reality is the truth. If we consider verse 1 carefully, we shall see the root, the development, and the expression. In the light of this verse we see that all malice needs to be uprooted.

Longing for the guileless milk of the word

Verse 2 says, “As newborn babes, long for the guileless milk of the word, that by it you may grow unto salvation.” Born through regeneration (1:3, 23), the believers become babes who can grow in life unto further salvation, and that for God’s building, by being nourished with the spiritual milk.

“Guileless” in verse 2 does not mean unadulterated, in contrast to less pure teachings; instead, it is guileless in contrast to the guile in verse 1. Guileless milk is milk without false purpose, without any other goal but to nourish the soul.

The Greek word rendered “of the word” is *logikos*. This word, in Romans 12:1 translated reasonable, is derived from the noun *logos* — the word; hence, of the word; having the sense of pertaining to the mind (in contrast to the body), to the rational faculties; hence, rational, logical, reasonable. The milk of the word is not milk for the body, but is milk for the soul, the inner being. It is conveyed in the word of God to nourish our inner man through the understanding of our rational mind, and it is assimilated by our mental faculties.

As far as grammar is concerned, verse 1 is a modifier of the subject of verse 2. As we have pointed out, “guileless” in verse 2 is in contrast to “guile” in verse 1. The Recovery Version may be unique in using “guileless milk” in the translation of verse 2. Other versions have “pure milk” or “sincere milk.” It may be that Peter intended guileless to include the meaning of pure and sincere. However, the purpose of Peter’s writing here is to show a contrast between guilelessness and the guile that proceeds out of malice.

What can swallow up, or eliminate, our guile? The nourishment contained in the guileless milk of the word is an antibiotic for guile. In the Word of God there is a nourishment that is milk for our inner being. Just as our physical body is nourished with milk, so our inner being, our soul, needs to be nourished with the guileless milk of the word. This milk contains an element that can eliminate our guile. Therefore, the milk of the word is guileless milk.

In 2:1 and 2, Peter indicates that, as newborn babes, we need to practice putting away all guile, and we also need to desire the guileless milk of the word. The purpose of putting away the evil root of malice is that we may long for, desire, the milk of the word. I believe that Peter wrote this not according to doctrine, but according to his spiritual experiences. If we do

not have adequate experience, we shall not be able to understand what Peter is saying.

If you are full of malice, guile, hypocrisy, envy, and evil speaking, you will not have any appetite for the Word. You will not be hungry or thirsty for the Word of God. You will not have the longing, the desire, to drink the pure milk of the Word. If you want to hunger and thirst after God's word, that is, if you want to desire the drinking of the milk in the word, you need to hate your malice and abstain from speaking evil things about others.

Suppose for quite a long period of time, perhaps more than a year, a particular brother has been filled with malice. Certain brothers, especially the elders, he does not like. Because he is full of malice and also full of guile, hypocrisies, and envyings, spontaneously he begins to speak negatively about others. He may speak evil concerning both brothers and sisters, both older ones and younger ones. This evil speaking has its source in the malice within him. To be sure, a brother in that condition will not have any appetite for the Word. From experience I know that he would neither hunger nor thirst for the nourishment in the Word of God.

However, let us suppose that this particular brother receives the mercy of the Lord one day to realize his sinfulness. Realizing his need of Christ as the sin offering and the trespass offering, he repents, confesses his sins, and prays, "O Lord, forgive me. For a long time, I have been filled with malice, and I have spoken in an evil way about others. Lord, this shows me that sin is within me. Lord, even though I have been regenerated, I still have sin in me, for my fallen nature is sinful. O Lord, I need You as my sin offering. I take You and apply You as my sin offering. Oh, may the blood of the sin offering cleanse me, Lord! I realize that my evil speaking concerning the brothers and sisters is an offense, a trespass. Lord, I am full of trespasses! Forgive me and cleanse me. I take You not only as my sin offering, but also as my trespass offering. All day long, Lord, I want to enjoy You."

If the brother prays in this way, soon he will begin to have an appetite for the milk of the word. He will desire to come to the Word for nourishment. He will come to the Bible not to gain the knowledge of doctrine, but to drink nourishing milk. Spontaneously as he is reading the Bible, he will be drinking the guileless milk of God's word. Eventually, this milk will get into his inward being and function as an antibiotic to kill the germ of malice. Furthermore, this brother will begin to love all the saints. He may say, "Oh, I love the brothers and the sisters. I love all the elders. All the saints are good, and all of them are better than I am."

An experiential understanding

This understanding of verses 1 and 2 comes from experience. Peter wrote these verses according to his experience. It was also through experience that I have come to understand Peter's writing. More than fifty years ago, when I read this portion of the Word, I could not understand it, because I did not have adequate experience. But through the years I have had much more spiritual experience, and now I understand what Peter is saying. I believe that many saints also have this understanding of 2:1 and 2 according to their experience.

We should never read the Word in a natural way or in a careless manner. However, many Christians read the Bible in a natural way and take it for granted. But if we get into the depths of the Word, we shall be enlightened. Then we shall have a lot of inner feeling and also have the utterance to speak what we see.

(Excerpt from Life Studies of 1 Peter, Message 15)

### **Burdens for Church Prayer**

- Our target for 2025, # of newly baptized 25 and # of attending prayer meeting 35
- Perfecting young working saints through shepherding
- Saints blending together to build up the Body in love
- Establish a prayer life individually and corporately
- Pursuing truth and growth in life to be in the reality of the kingdom.
- Spreading the kingdom of God by preaching the gospel at WVC campus and community.
- Build up container for receiving our next generation

### **Announcements**

- Life-study of 1 Peter MSG 15, 16.
- HWMR: Living a Christian life and Church life under the Government of God for the Economy of God, Week 3
- 4/1 (Tue.) Prayer meeting, 7:45pm, meeting hall.
- 4/12 10am Lessons on small groups with br Minoru: <https://us02web.zoom.us/j/89326774993?pwd=MkJYVU00RW5qcTV0WmlhNU1NNE5PZz09>
- 4/13 (Lord's Day) 10:00am. ITERO respeaking:  
Chinese speaking: Church in Cupertino meeting hall  
English speaking: Church in Santa Clara meeting hall
- 4/18- 5/9 Corporate pursuit 5th term 4 weeks on Friday
- 4/25-27 English speaking, Alpha house blending.
- 5/3 10:00am-12:45 NorCal Senior Saints Conference, FSCC
- 5/2-4 Chinese speaking Alpha house blending.
- 5/17 Gospel meeting in Chinese, Campbell meeting hall
- 6/7 Gospel meeting in English, Campbell meeting hall
- 6/16-20 Bible Camp FSCC
- 6/30-7/5 Semiannual training, Registration by 5/1
- Financial Giving:  
PayPal/Zelle: [churchincampbell@gmail.com](mailto:churchincampbell@gmail.com)  
[Venmo @Churchin-Campbell](https://venmo.com/Churchin-Campbell)
- Church in Campbell bookroom account (PayPal/Zelle): [churchincampbellbooks@gmail.com](mailto:churchincampbellbooks@gmail.com)