Greek Word Studies:

Of the word (spiritual, reasonable) (3050) (logikos from logos = reason) describes that which belongs to the reason or is agreeable with reason or thus is reasonable or rational. Some lexicons define logikos as true to real nature.

BDAG says that logikos was a favorite word with Greek philosophers as it referred to that which had been carefully thought though.

TDNT adds that logikos means belonging to speech (a sense that is foreign to the NT) or belonging to reason.

The UBS Handbook Series explains that logikos can be rendered in three ways:

1. Of the word - that is, the word of God, or the Gospel, referred to in the previous section (1Pe 1.23, 24, 25). Some scholars and translations opt for this alternative (for example, Barclay “the pure milk that flows from the word of Godâ€•; Kelly â€œthe milk of the wordâ€•).

2. Rational, which is the common way the term is used in classical Greek literature, particularly among the Stoic philosophers.

3. Spiritual. Most commentaries and translations follow this interpretation. The milk spoken of is a figure referring not to physical milk which nourishes the body, but spiritual milk, which is nourishment for oneâ€™s spiritual existence. This is further explained in the last part of the verse: the readers are to drink of this spiritual milk in order that they may grow up and be saved (literally â€œgrow up into salvationâ€œ). (The United Bible Societies’ New Testament Handbook Series or Logos)

This verse literally reads the logical unadulterated (sincere, pure) milk with no Greek word for “word”. The context however indicates that Peter is clearly referring to the Word of God as Robertson explains.

A T Robertson writes that logikos is...

used here with allusion to logos (1Pe 1:23-note) and rhema (1Pe 1:25-note), â€œthe sincere milk of the wordâ€œ either the milk which is the word or the milk contained in the word (Word Pictures in the New Testament)

In the only other NT use of logikos the NAS translates it as spiritual...

I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual (logikos) service of worship. (Ro 12:1-note) (Comment: If one takes the nuance of logikos as "thoughtful", then the idea is that of "thoughtful service of worship", which is not a bad interpretation given the tendency of many churches to accentuate the experiential at the expense of the thoughtful! In this regard it is interesting to note one of the Greek sentences that uses logikos "the singing of hymns is the sacred service of a human being, as a logikos [one endowed with reason]"

Steven Cole observes that...

The literal translation of verse 2 is that we should long for â€œthe pure, spiritual milk.â€œ The word â€œspiritualâ€œ also means â€œrationalâ€œ (Greek = â€œlogikos,â€œ from â€œlogosâ€œ). The only other time it occurs in the Bible is in Romans 12:1, where Paul says that presenting our bodies as a living sacrifice to God is our â€œspiritual (or rational) service of worship.â€œ He means that it is a spiritual thing to do, since we donâ€™t do it literally (as a burnt offering), but rather spiritually by yielding ourselves to the will of God. And, it is the reasonable thing to do in light of Godâ€™s great mercies to us. Thus the term is purposefully ambiguous. Peter uses it to show us that heâ€™s not talking about literal motherâ€™s milk, but rather about the spiritual milk of the living and abiding Word of God (1:23). This spiritual milk is rational—it is grasped with the mind. Thus Christianity is essentially rational, but not rational in the worldly sense, but rational in a spiritual sense. Human reason must be subject to the written revelation God has given of Himself in the Bible. But you cannot know God without using your mind, since He has revealed Himself in the propositional revelation of the written Word. (Getting Into the Word)

Rienecker has this note on milk writing that...
The many-breasted goddesses of the heathen religions who were to sustain and nourish life were widespread in the ancient world. The rabbis also compared the Law to milk” (New Linguistic & Exegetical Key to the Greek New Testament)

Irenaeus, an early church father, wrote that heretics "mix chalk with the milk". (= not pure).

Tertullian, another early church father, said that...

"The Word is to be desired with appetite as the cause of life, to be swallowed in the hearing, to be chewed as cud is by rumination with the understanding, and to be digested by faith"

William Barclay explains that...

Logos is the Greek for word, and logikos means belonging to the word. This is the sense in which the Authorized Version takes the word, and we think that it is entirely correct. Peter has just been talking about the word of God which lives and abides for ever (1Pe 1:23, 24, 25). It is the word of God which is in his mind; and we think that what Peter means here is that the Christian must desire with his whole heart the nourishment which comes from the word of God, for by that nourishment he can thrive and grow up. In face of all the evil of the heathen world the Christian must strengthen his soul and his life with the pure food of the word of God (Barclay, W: The Daily Study Bible Series. The Westminster Press or Logos)

An unknown writer listed these seven rules for good health spiritually...

A person who is “born again” starts a new life similar to that of a newborn infant. Seven rules that promote good health in babies can be adapted and applied to a Christian’s spiritual growth.

1. Daily Food. Take in the “pure milk of the word” through study and meditation.
2. Fresh Air. Pray often or you will faint. Prayer is the oxygen of the soul.
4. Adequate Rest. Rely on God at all times in simple faith.
5. Clean Surroundings. Avoid evil company and whatever will weaken you spiritually.
7. Periodic Checkups. Regularly examine your spiritual health.

Pursuant to his discourse, 1Pe 1:23, where he speaks of their new birth, he here calls them new-born babes; but that not in opposition to those that are adult, or of full age, as Heb 5:14; 1Co 3:1, but in opposition to their former corrupt and unregenerate state, in which they were destitute of all spiritual life; and so this agrees, not only to young converts, but generally to all regenerate persons.

Desire; being new-born babes, act as such in earnestly desiring and longing for that spiritual nourishment, which is so needful for you, even as children, as soon as they come into the world, are lingering after the breast.

The sincere milk of the word: the Greek may be rendered (and is by some) reasonable milk, viz. such as is for the soul, not for the body; that whereby the mind is nourished and strengthened; or, wordy milk, the substantive from which it is derived properly and first signifying word, or speech, and being used for the word of God, Heb 4:12. But this not being proper English, our translation renders it best, the milk of the word, i.e. the
word which is milk. The apostle uses an adjective for a substantive, but that adjective doth not signify the quality of the subject, milk, as the other, sincere, does, but the subject of itself. The like phrase we have, 1Pe 3:7; Greek, female, or wifeish, weaker vessel, which we turn by the substantive, wife, who is said there to be the weaker vessel. So that the doctrine of the gospel is here to be understood, as Isa 55:1, and believers are to be nourished by the same word, as their food, by which, as the seed, they are said to be begotten, 1Pe 1:23. This milk of the word is said to be sincere, i.e. pure, without mixture or adulteration, not blended, or diluted, (as vintners do by their wine, to whose practice Paul alludes, when he speaks of men's corrupting the word, 2Co 2:17; 4:2), with human fictions or traditions. Infants love the sweetness of their mothers' milk, and desire it pure, as it is: believers should desire the word pure, as it is in itself, not mixed with any thing that may lessen its sweetness and hinder its efficacy.

That ye may grow thereby; that by the word, as your spiritual nourishment, ye may grow more in spiritual life and strength, till ye come to be perfect men, Eph 4:13. (Matthew Poole's Commentary on the Holy Bible)

Steven Cole writes...

In his book, A Quest for Godliness [Crossway Books], subtitled “The Puritan Vision of the Christian Life,” J. I. Packer reports that a Puritan preacher named Laurence Chaderton once apologized to his congregation for preaching for two hours. They responded, For God’s sake, sir, Go on, go on! Ah! Every preacher’s dream! At 82, after preaching for 50 years, Chaderton decided to retire. He received letters from 40 clergy begging him not to, testifying that they owed their conversion to his ministry of the Word (p. 57). Packer states (p. 98):

Puritanism was, above all else, a Bible movement. To the Puritan the Bible was in truth the most precious possession that this world affords. His deepest conviction was that reverence for God means reverence for Scripture, and serving God means obeying Scripture. To his mind, therefore, no greater insult could be offered to the Creator than to neglect his written word; and, conversely, there could be no truer act of homage to him than to prize it and pore over it, and then to live out and give out its teaching. Intense veneration for Scripture, as the living word of the living God, and a devoted concern to know and do all that it prescribes, was Puritanism’s hallmark.

...the Bible, if you take it straight, tells you the honest truth about yourself. It exposes the very thoughts and motives of your heart so that you have no where to hide (He 4:12, 13-notes He 4:12; 4:13). It is not uncommon, after I preach, to have someone come up to me and ask,

Did anyone tell you about what I went through this past week?

When I assure them that no one told me anything, they say,

It isn’t me; it’s the Bible! We tend to deceive and flatter ourselves. But the Word of God cuts through the deception and lays out the honest truth so that we can deal with our problems. I must warn you that there are legions of so-called evangelical churches where the Word of God is being watered down by upbeat preachers who want to be liked and who want to make everybody feel good about themselves. But that’s like going to a doctor who doesn’t talk about sickness, but who gives his patients sugar-coated pills that make them feel good without dealing with the root cause of their problems. As the Lord said to Jeremiah,

They have healed the wound of My people superficially (Jer. 6:14).

The Bible declares that the root cause of our problems is our sin. By confronting our sin and presenting God’s remedy for it, the Bible brings lasting healing. So I try to preach the Bible in its pure, not deceitful form, because then it confronts us with where our lives have gone astray and shows us God’s way to get back on the path. (Getting Into the Word)
For Christians, the Bible is an atlas for their spiritual journey, but it is much more. It is described as:

- sweeter than honey (Psalm 19:10-note; Ps 119:103-note)
- a lamp (Psalm 119:105-note)
- rain and snow (Isaiah 55:10,11)
- a fire (Jeremiah 23:29)
- a hammer (Jeremiah 23:29)
- water (Ephesians 5:26-note)
- a sword (Ephesians 6:17-note)
- solid food (Hebrews 5:12-note, He 5:14-note)
- a mirror (James 1:23-note)
- milk (1Peter 2:2-note)

Like the highway traveler, we as Christians are on a long and sometimes hazardous journey. We face many decisions and will have many needs on our pilgrimage to paradise. The Bible has been given to us to help us make those decisions and to meet those needs. It should be our constant companion—studied diligently and consulted often along the way. We can’t do without it. — David C. Egner (Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved)

I have a companion, a dear, faithful friend,
A union of blessing that never shall end;
Till Jesus returns with His saints from on high
We’ll travel together, my Bible and I.
—Anon

The Bible is like a compass—
it always points the believer in the right direction.

Grow, Baby, Grow! - Whenever children visit relatives, they often hear this kind of greeting: â€œMy, haven’t you grown!â€ This embarrasses them, but inside they’re glad they’ve outgrown babyhood. Not that babyhood is bad. How else can life begin? But it is sad when babies remain babies.

Sometimes mature Christians, eager to keep new converts from stagnating in their growth, make them feel guilty for being babies and rush them down the road to maturity before they are ready.

In 1 Peter 2, the apostle affirmed that spiritual babyhood is normal. Instead of forcing newborns to run before they can walk, he encouraged them to crave the wholesome milk of Christ’s basic teaching. He knew that as they continued to take in milk, in time they would move on to solid food and maturity (Heb 5:14-note). What a joy to see that happen!

Several years ago I received a phone call from a friend, a former drug addict and now a Christian. â€œHi, Chris,â€ I responded cheerily. â€œHow are you doing?â€ A long, worrisome pause made me wonder, Had he slipped back? Then came words that uplifted my heart: â€œGrowing, Joanie, growing!â€ That said it all. I hope you can say the same. - Joanie Yoder (Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved)

O to be like Thee! O to be like Thee,
Blessed Redeemer, pure as Thou art!
Come in Thy sweetness, come in Thy fullness;
Stamp Thine own image deep on my heart.
The Christian life is more like climbing a mountain than riding an elevator.

James Moffatt...

Like newly-born children (babes at the breast) either an indication that this part of the homily had been originally addressed to the newly-baptized, or a reminder that, however experienced, they were not beyond the need of simple spiritual nourishment for the regenerate life, that they might grow up to salvation (the other side of 1Pe 1:5). This is a striking and original expression; the present attitude of Christians is more than mere waiting for the imminent salvation (1Pe 1:9), it is an active faith and love for the Lord which here and now brings them into vital contact with him. Thirst for (as the one food you appreciate) the pure (unadulterated) spiritual milk, i.e. for what faith receives from the living Lord. Peter does not contrast milk with solid food, as Paul had done in 1 Corinthians iii. 2 (see Hebrews 5:12, 13, 14); he describes it as spiritual, using, like Paul (in Romans 12:1), a Greek term, logikon, which in contemporary religious language had acquired this sense. The mistaken idea that there was a play on the resemblance between it and logos (Word) led to the rendering à¢€”milk of the Word, à¢€™as though Christ were the content of Scripture or the Word. By a quaint custom in the later church the newly-baptized were sometimes given milk and honey as a symbol of their birth into Godà¢€™s householdà¢€”a practice for which there was apparently a precedent in the cults; the initiated in some Phrygian rites received milk, to symbolize their new birth to life eternal. The prevalence of such rites would lend point to Peterà¢€™s figure. But what is in his mind is a reminiscence of Psalm 34:8:

Andrew Murray on The Milk of the Word...

Beloved young Christians, hear what your Father has to say in this word. You have just recently given yourselves to the Lord and have believed that He has received you. You have received the new life from God. You are now as newborn infants. He will teach you in this word what is necessary so that you may grow strong.

The first point is: you must know that you are God’s children.

Hear how distinctly Peter says this to those just converted: ”You have been born again,” ”you are newborn infants,” ”you are now converted,” ”you are now the people of God.” (1Pe 1:23; 2:2,10,25) A Christian, however young and weak, must know that he is God’s child. Only then can he have the courage to believe that he will make progress and become strong. He should nevertheless learn about how he should become strong in his Lord Jesus. Endeavor to deeply feel that you are still young and weak. (1Co 3:1,13; He 5:13,14) Out of this sense of weakness comes the humility which has nothing in itself. (Mt 5:3; Ro 12:3,10; Ep 4:2; Php 2:3,4; Col. 3:12; 4:14; 1Th 4:1; 2Pe 3:18) It therefore expects all from its Lord. (Mt 8:8,15,27,28)

The second point which this word teaches you is: you are still very weak, weak as newborn children.

The joy and love which a new convert sometimes experiences do indeed make him think that he is very strong. He runs the risk of exalting himself and of trusting in what he experiences. He should nevertheless learn much about how he should become strong in his Lord Jesus. Endeavor to deeply feel that you are still young and weak. (1Co 3:1,13; He 5:13,14) Out of this sense of weakness comes the humility which has nothing in itself. (Mt 5:3; Ro 12:3,10; Ep 4:2; Php 2:3,4; Col. 3:12; 4:14; 1Th 4:1; 2Pe 3:18) It therefore expects all from its Lord. (Mt 8:8,15,27,28)

The third lesson is: the young Christian must not remain weak.

He must make progress and become strong. He must grow and increase in grace. God lays it upon us as a command. Concerning this point, His Word gives us the most glorious promises. It lies in the nature of the thing—a child of God must and can make progress. The new life is a life that is healthy and strong. When a disciple surrenders himself to it, the growth certainly follows. (Jdg 5:31; Ps 84:7; 92:13,14; Pr 4:18; Is40:31; Ep 4:14; 1Th 4:1; 2Pe 3:18)

The fourth and principal lesson, the lesson which young disciples of Christ have the most need of, is: it is through the milk of the Word that God’s newborn infants can grow.

The new life from the Spirit of God can be sustained only by the Word of God. Your life, my young brothers and sisters, will largely depend on whether you learn to deal wisely and well with God’s Word, whether you learn to
use the Word from the beginning as your milk. (Ps 19:8,11; 119:97,100; Is 55:2,3; 1Co 12:11)

See what a charming parable the Lord has given us here in the mother’s milk. Out of her own life does the mother give food and life to her child. The feeding of the child is the work of the tenderest love. The child is pressed to the breast and is held in the closest fellowship with the mother. The milk is just what the weak child requires, food—gentle and yet strong.

Even so, the very life and power of God is found in His Word. (Jn 6:63; 1Th 2:13; He 4:12) Through the Word, His tender love will receive us into the gentlest and most intimate fellowship with Himself. (Jn 10:4) From the Word, His love will give us what is needed for our weakness. Let no one suppose that the Word is too high or too hard for him. For the disciple who receives the Word and trustfully relies on Jesus to teach him by the Spirit, the Word of God will prove to be as gentle, sweet milk for newborn infants. (Ps 119:18; Jn 14:26; Ep1:17,18)

Dear young Christians, would you continue standing, would you become strong, would you always live for the Lord? Then hear this day the voice of your Father—"As newborn babes, desire the sincere milk of the Word." Receive this Word into your heart and hold it firmly as the voice of your Father. Your spiritual life will depend on your use of the Word of God. Let the Word of God be precious to you above everything. (Ps 119:14,47,48,111,127)

Above all, do not forget, the Word is the milk. The sucking or drinking on the part of the little child is the inner, living, blessed fellowship with the mother’s love. Through the Holy Spirit, your use of the milk of the Word can become warm, living fellowship with the living love of your God. Long very eagerly for the milk. Do not consider the Word something hard and troublesome to understand in that way you lose all delight in it. Receive it with trust in the love of the living God. With a tender motherly love, the Spirit of God will teach and help you in your weakness. Always believe that the Spirit will make the Word in you life and joy—a blessed fellowship with your God.

Precious Savior, You have taught me to believe Your Word, and You have made me a child of God by that faith. Through that Word, as the milk of the newborn babes, You will also feed me. Lord, for this milk I will be very eager. I will long after it everyday. Teach me, through the Holy Spirit and the Word to walk and converse everyday in living fellowship with the love of the Father. Teach me to always believe that the Spirit has been given to me with the Word. Amen.

Notes
1. What texts do you consider the best for proving that the Scriptures teach us that we must know we are children of God?
2. What are the three points in which the sucking child is to us an example of the young child in Christ in his dealing with the Word?
3. What must the young Christian do when he has little blessing in the reading of God’s Word? He must set himself down through faith in fellowship with Jesus Himself and believe that Jesus will teach him through the Spirit, and so trustfully continue in the reading. (Ed: I would add he should take personal inventory of the list of sins in 1Pe 2:1-note, confess and repent of any that are identified by the searching light of the Spirit.)
4. One verse chosen to meet our needs, read ten times and then laid up in the heart, is better than ten verses read once. Only as much of the Word as I actually receive and inwardly appropriate for myself is food for my soul. (Ed: Beloved, have you not had this experience? You read a chapter in the morning and by noon you can’t even remember what book you read it in! See related topics - Memorizing His Word; Memory Verses by Topic, Meditate; Primer on Biblical Meditation)
5. Choose for yourselves what you consider one of the most glorious promises about making progress and becoming strong, and learn it by heart. Repeat it continually as the language of your positive expectation.
6. Have you learned to understand well what the great means for growth in grace is? (From Andrew Murray’s book for new Christians - The New Life)

IN ORDER THAT BY IT YOU MAY GROW IN RESPECT TO SALVATION: hina en auto auxethete (2PAPS) eis soterian: (2Sa 23:5; Job 17:9; Pr 4:18; Ho 6:3; 14:5,7; Mal 4:2; Eph 2:21; 4:15; 2Thes 1:3; 2Pe 3:18)

Spurgeon...

When a man is ill, he often loses his taste. The most delicious food is nauseous to him. His "soul abhors all manner of meat” (Ps 107:18). But such is the flavor of the truth that the Lord is gracious, that it is more pleasant to us when we are sick than at any other time. The love of Christ is a delicious refreshment for a sufferer.
In order that (hina) is a purpose clause. Whenever you encounter a purpose clause (identified by "in order that", "so that" [991x in NAS95], "for the purpose that") consider the "5P's" (Pause to Ponder the Passage then Practice it in the Power of the Spirit).

Hina means "to the end that." As we observe it, we will find ourselves naturally re-reading the previous section (context). Questions we can ask include "What is the purpose?" "How do we achieve this purpose?", "What has to happen for this purpose to become a reality?", etc.

Peter is explaining the purpose of intake of pure milk, with the implication that we should make sure it is indeed pure! The fulfillment of the purpose is critically dependent on the purity of the product, so to speak! In short, the aim of the desire for Godâ€™s pure spiritual milk is growth in Christ-likeness.

In summary, Peter's conclusion is simple - Just as babies grow best on pure milk, so too believers grow best on the pure milk of the Word of God. Believers never reach a place in this life where they stop needing pure milk.

We are said to be born again unto salvation (1Pe 1:3, 5, 9) and in this passage, to grow unto salvation. Peter had in view Ps 34 which in the ninth verse (Ps 34:9), in the words following those used by Peter, offers salvation "O taste and see that the Lord is good; blessed is the man that trusteth in Him." Fuller and happier experiences follow the first tastes of God's goodness. (Amen!) (The critical English Testament being an adapt...)

Robert Leighton says that we are to...

Crave the Word not just to hear it, but to grow from hearing it. The ear is the mouth of the mind, but meat that goes no further than the mouth does not nourish. To desire the Word in order to increase in knowledge, while necessary and commendable, is not the true reason for listening to the Word. As the Word is the means for beginning the Christian life, so it is also the means for continuing the Christian life.

First, this will happen if we consider the nature of the Word in general, that it is spiritual and divine. The Gospel is called â€œlight,â€ and Godâ€™s children are also called â€œlight.â€ They are transformed by the Gospel and thus become even more enlightened the more they hear it, and so they grow.

Second, if we look more particularly at the nature of the Word, it will be seen that it is most fit for increasing the graces of the Spirit (Ed: Cp Heb 10:29b-note) in a Christian, for there are truths in it that apply to them and through which they grow.

It fans â€œinto flame the gift of Godâ€ (2Ti 1:6-note). It does this by particular exhortations regarding the study and exercise of those graces, sometimes emphasizing one and sometimes another.

The Word feeds faith by setting before it the free grace of God, His rich promises, and His power to carry them all out. The Word shows the strength of the New Covenant, so that â€œthrough Him the â€œAmenâ€ is spoken by us to the glory of Godâ€ (2Corinthians 1:20).

The Word feeds repentance by making the vileness and deformity of sin daily more clear and visible.

The Word increases our love for God by opening up more and more of His infinite excellency and loveliness to us.

The Word brings Jesus Christ into our view, not only as the perfect pattern, but as the fountain of all grace. As we contemplate Him as Godâ€™s perfect image, the soul sees Him more clearly and can grow spiritually.....

As far as spiritual growth is concerned, remember that it is not observable in people while they are growing, but only after they have grown. It may appear that you are not growing in grace, but if you grow more in self-denial and are humble about your slow growth, all is not lost. While the branches may not be shooting up as fast as you would wish, yet if the root grows deeper, that will be useful for future growth. The person who is still learning to be more in Jesus Christ and less in himself, and is seeking all his dependence and comfort in him, is doubtless a growing believer.

Many people wrongly conclude they are growing just because they are acquiring more knowledge. But the natural man is incapable of spiritual growth, for he is dead and does not have any of the new life to which this
growth relates. Remember, Herod â€œliked to listenâ€• to John (Mark 6:20).

Consider, then, what true delight we might have in this. You find it a pleasure to see your children growing as they begin to stand and walk. But for the soul to be in the process of becoming more like God is a pleasure beyond all other pleasures. To find pride, earthliness, and vanity abating, and faith, love, and spiritual-mindedness increasing is the greatest delight. â€œYou have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right handâ€• (Psalm 16:11-note). (1 Peter 2:1,2 Commentary-in depth)

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http://www.preceptaustin.org/1peter_verse_by_verse_21-12.htm#word