*nourish and perfect this new life, under the  
image* (a) *of newborn babes* (1–3), (b) *of  
God's spiritual temple and priesthood*  
(4–10). **Having laid aside** (once for  
all) **therefore** (on the connexion, see  
above) **all** (manner of) **malice** (premeditated desire of doing evil) **and all  
guile** (see ver. 22, ch. iii. 10, and John  
i. 48; and below) **and hypocrisies** (**guile**  
is the abiding disposition, **hypocrisies**  
are the acts of personation and deception which are some of its manifestations),  
**and envies** (again embraced under *guile*,  
but not perhaps so closely connected  
with it. The guileless disposition knows  
not envy), **and all slanderings** (2 Cor.  
xii. 20. Angustine says, “Malice is  
pleased with another’s harm: envy is  
tormented with another’s good: guile  
doubles the heart; flattery, the tongue:  
slander wounds the good fame”).

**2.] as newborn babes** (so the Rabbis  
called their converts and scholars), **long  
after the spiritual** (I thus render, for  
want of a better and more distinctive  
word. The original term is the same as  
that rendered *rational* (A. V. “*reasonable*”) in Rom. xii. 1: and its intent is,  
to distinguish the *milk* spoken of from  
mere *fleshly milk*, and to shew that it is  
spoken figuratively and spiritually: that  
milk of the soul, not of the body,—milk  
to be imbibed by the mental faculties.  
Our English is too poor in psychological  
distinctions, to be able to express it by  
any appropriate adjective: “*reasonable*”  
is decidedly wrong, as A. V. in Rom.;  
and ‘*of the word,*’ as A. V., here, after  
Beza, is just as bad) **guileless** (not,  
‘*unadulterated*,’ in contrast to less pure  
human teachings: but, in contrast to  
“*guile*” above, ‘that is without guile,’ has  
no by-ends, no one purpose but to nourish  
benefit the soul) **milk** (not here in  
contrast, as in 1 Cor. iii, 2; Heb, v. 12, 13,  
to strong meat: but simply in reference  
to its nourishing qualities), **that on it  
ye may grow** (properly passive: be  
nourished up) **unto salvation** (the growth  
is the measure of the fulness of that—  
not only rescue from destruction, but—  
positive blessedness, which is implied in  
*salvation:* see on the word above, ch. i.

**3.] if, that is (if so be** expresses the same, viz. that the necessary  
condition of the above exhortation is assumed as having place in the readers),  
**ye** (have) **tasted** (the infant once put to  
the breast desires it again: the Apostle  
appeals to this their first taste as an  
incentive to subsequent ones) **that** (the  
formula is from the well-known and beautiful Ps. xxxiv.) **the Lord** (as Calvin observes, not simply *God* is here meant,  
but God as He is revealed to us in the  
person of Christ) **is good** (perhaps the  
simplest meaning, as applied to meats  
and drinks, is here intended. The Vulgate  
renders it *sweet*).

**4, 5.]** *Exhortation to come to Christ  
the chosen stone, and be built up into a  
spiritual temple unto God.* {4} **To whom**  
(i.e. the Lord) **approaching** (*present*, representing the daily habit of the Christian  
life, not something to be done once for  
all. The word refers to the approach made  
by faith, when the Christian closely realizes  
the presence and seeks the communion of  
his Lord), **a** (or, *the.* Observe that this  
Apostle lays hold on the metaphor belonging to the very name which Christ  
gave to him, and teaches us all to become living  
stones after His example) **stone** (the allusion  
is to Ps, cxviii. 22; Isa. xxviii. 16. Observe  
that no “*as*” must be supplied, as is done  
in A. V.: Christ *is* the stone: we do not  
come to Him *as* we come to a stone) **living**  
(this points not only to the figure being  
realized in a higher department of being  
than its natural one, but also to the fact  
of the Lord being alive from the dead),  
**by men indeed rejected, but in the sight**