II. 1—4. 1 PETER, 799   
   
 AUTH/ORIZED VERSION, AUTHORIZED VERSION REVISED.   
 aside all malice, and all aside all malice, and all guile, and   
 guile, and hypocrisies, and hypocrisies, and envies, and all evil   
 envies, and all evil speak- speakings, 2° as newborn babes, de- bate evs,   
 desire 2as newborn milk of|sire the spiritual guileless ° milk, ies   
   
 the word, that ye may that ye’may grow thereby: Sif so eit.   
 grow thereby : 3 if be ye be ye have ‘tasted that the Lord is ap.sivs”   
 have tasted that the Lord good: \*to whom coming, a living Heb. ¥.1   
 is gracious. ‘To whom stone, rejected \*indecd of men, but ¢fy.crvit.2.   
 coming, as unto a living chosen of God, and had in honour, 4¢#i-1   
 stone, disallowed indeed of}   
 men, but chosen of God,   
   
 rish and perfect this new life, under the to its nourishing qualities), that on it   
 image (a) of newborn babes (1—3), (b) of ye may grow (properly passive: be   
 God's spiritual temple and priesthood nourished up) unto salvation (the growth   
 (4-10). Having laid aside (once for is the measure of the fulness of that—   
 all) therefore (on the connexion, sce not only rescue from destruction, but—   
 above) all (manner of) malice (pre- positive blessedness, which is implied in   
 meditated desire of doing evil) and all salvation: sce on the word above, ch.   
 guile (see ver. 22, ch. iii. 10, and John 5): 3. if, that is (if so be ex-   
 i. 48; and below) and hypocrisies (guile presses the same, viz. that the necessary   
 is the abiding disposition, hypocrisies condition of the above exhortation is as-   
 are the acts of personation and decep- sumed as having place in the readers),   
 tion which are some of its manifestations), ye (have) tasted (the infant once put to   
 and envies (again embraced under guile, the breast desires it again: the Apostle   
 but not perhaps so closely connected appeals to this their first taste as an   
 with it. The guileless disposition knows incentive to sybseqnent ones) that. (the   
 not envy), and all slanderings (2 Cor. formnla is from the well-known and bean-   
 “xii, 20. Angustine says, “Malice is tifal Ps. xxiv.) the Lord (as Calvin ob-   
 pleased with ‘another’s harm: envy is serves, not simply God is here meant,   
 tormented with another’s good: gnile but God as He is revealed to us in the   
 doubles the heart; flattery, the tongue : person of Christ) is good (perhaps the   
 slander wounds the good fame”), simplest. meaning, as applied to meats   
 2] a8 newborn babes (Go, the Rabbis and drinks, is here intended. The Vulgate   
 called their converts and scholars), long renders it sweet).   
 after the spiritual (I thus render, for 4, 5.] Exhortation to come to Christ   
 want of a better and more distinctive the chosen stone, and be built up into a   
 word. The original term is the same as spiritual temple unto God. To whom   
 that rendered rational (A. V. “reason- (ie. the Lord) approaching (present, re-   
 able”) in Rom. xii. 1: and its intent is, presenting the daily habit of the Christian   
 to distinguish the milk spoken of from life, not something to be done once for   
 mire fleshly milk, and to shew that it is all. The word refers to the approach made   
 spoken figuratively and spiritually: that by faith, when the Christian closcly realizes   
 milk of the soul, not of the body,—milk the presence and secks the communion of   
 to be imbibed by the mental ficulties. his Lord), a (or, the. Observe that this   
 Our English is too poor in psychological Apostle lays hold on the metaphor beloug-   
 distinctions, to be able to express it by ing to the very name which Christ   
 any appropriate adjective: “reasonable” to him, and teacl   
 is decidedly wrong, as A. V. in Rom.; stones after.   
 aud ‘ef the word, as A. V.. here, after is to Ps, 6. Observe   
 Beza, “is just as bad) guileless’ (not, that no “as” must be supplied, as is done   
 ‘unadulterated, in coutrast to less pure in A. V.: Christ és the stone: we do not   
 luna teachings: but, in contrast to ‘im as we come to a stone) living   
 « guile” ubove, that is without guile,’ has (this points not only to the figure being   
 no by-ends, no one purpose but to nourish realized in a higher department of being   
 benefit the soul) milk (not here in than its natural one, but also to the fact   
 rast, ts 1 Cor. iii, 25 v. 12, 13, of the Lord being alive from the dead),   
 to strong ineat: but simply in reference by men indced rejected, but in the sight