**of God** (with God, God being judge)  
**chosen** (selected, chosen out), **had in  
honour** (see below, on ver. 6), {5} **be ye also  
as living** (see above) **stones built up**  
(on the dispute whether the verb is indicative or imperative, see my Greek Test.)  
**a spiritual house** (equivalent to “*temple,*”  
1 Cor. iii. 16; Eph. ii. 21: as before, the  
stones are called *living*, and the house *spiritual*, not merely to signify that they are  
not dead stones, and the house not a material one, but on account of the life which  
Christians derive from Christ, the living  
Stone, and of the service which they  
render in virtue of being a body dwelt in  
by the Holy Spirit) **for an holy priesthood** (abstract, office of priesthood, including in itself the individual priests.  
Being God’s spiritual temple, they form  
an holy priesthood to Him, approaching  
and serving before Him in virtue of that  
Living and Holy One, whose mystic Body  
they are, and in whom the Father is well  
pleased. And they need no other by whom  
to approach God: being all priests, they  
require not, nor admit of, any distinct  
body of men among themselves specially  
called priests, nearer to God than themselves. Nowhere is this more clearly declared by inference, than here) **to offer up**  
(no habitual offering, as in rite or festival,  
is meant, but the one, once-for-all devotion of the body, as in Rom. xii. 1, to  
God as His) **spiritual sacrifices** (compare especially Heb. xiii. 15, 16. Spiritual, because as the temple, as the  
priests, as the God, so the offering. It is  
this, rather than any distinction from the  
Old Test. sacrifices, that is pointed at)

**acceptable to God through Jesus Christ**

(these last words may be joined, either 1)  
with “*acceptable,*” or 2) with “*to offer  
up.*” This latter has for it the analogy  
of Heb. xiii. 15, “*By Him therefore let  
us offer, &c.,*” and is much to be preferred. The introduction of the words  
“*through Jesus Christ*” as a mere appendage of “*acceptable*” would not satisfy  
the weighty character of the words, nay,  
would seem to put them in the wrong place,  
seeing that not merely the acceptability,  
but the very existence, and possibility of  
offering of those sacrifices depends on the  
mediation of the great High Priest).

**6.]** *The exhortation* of the previous verses  
is *substantiated* in its form and its assertions *by Old Test. prophecy*. **Because** (i. e.  
the aforesaid is so, on the ground of Scripture) **it is contained in Scripture, Behold,  
I place in Zion a chief corner stone,  
chosen, had in honour: and he that  
believeth on Him** (or, ‘*it:*’ this addition  
is not in the passage cited) **shall not be  
ashamed.**

**7, 8.]** *Appropriation of the honour* implied in the last clause to believers: and per contra. *to unbelievers,* of *another and  
opposite effect of the exaltation of this  
corner-stone.* {7} **Unto you then** (inference  
from the last words, “*he that believeth  
on Him shall not be ashamed*”) **is the  
honour** (belonging to the Stone itself,  
with which you are united in the building:  
the honour implied in the “*shall not be  
ashamed,*” said of those who believe on  
Him. It is altogether beside the purpose  
to understand ‘Christ,’ or ‘the Stone,’ as  
the subject, and render as A. V., “He is  
precious” making “*the honour*” predicate instead of subject) **who believe:  
but to the disobedient** (not, the *unbelieving:* see Heb. iii. 18, note. Unbelief