is the *root of disobedience:* but it is the  
manner of Scripture, to follow it out  
into disobedience, its invariable effect,  
when spoken of in contrast to faith.  
What follows is in the form of another  
quotation, or rather combination of quotations: the first from Ps. cxviii. 22), **the  
stone which the builders rejected, this  
has become for a** (has been made into a)  
**head corner stone** (this is true with regard  
to believers also: but to them it is grace  
aud glory, to these it is terror and destruction), {8} **and a stone of stumbling and rock  
of offence** (second quotation from Isa. viii. 14.  
This stumbling is not mere mental offence,  
which e.g. they take at the preaching of  
the Cross; but the “stumbling upon the  
dark mountains” of Jer. xiii. 16: see Prov.  
iv. 19; Dan. xi. 19:—the eternal disgrace  
and ruin which forms the contrast to  
“*honour*” above. See, on the “*rock of  
offence,*” Matt. xvi. 23: where we find  
that the very expression carries a reminiscence of Peter’s own days of unbelief  
when he was an offence,—he, the stone,  
*petros,*—to his Lord), **who stumble, being  
disobedient to the word** (thus, and not as  
A. V., is the construction), **for which**  
(thing, fact, viz., their whole moral course  
of delinquency and the *stumbling* at the  
end of it) **they were also** (besides that  
they reach it, there is another consideration) **appointed** (set where they are, or  
were; viz. by Him who set above [it is the  
same word in the original] the stone of  
stumbling).

**9, 10.]** Contrast, in a glorious *description of the office, privilege, and function, of the enlightened and adopted people of  
God.* {9} **But ye** (emphatic) **are a chosen  
generation, a kingly priesthood** (the  
expression is from the Septuagint version of  
Ex. xix. 6. Compare Rev. i. 6, and v.10. In  
the New Test. church, these two elements,  
the kingship and the priesthood, are united  
in every individual believer, as in our great  
Head, Jesus Christ, who alone unites them  
in the Old Test. church; the two coexisting, but never except in the case of Melchizedek His foretype, united in the same  
Person), **an holy nation** (also from Exod.  
xix. 6, God’s declaration at Sinai respecting Israel), **a people for acquisition** (so  
literally: i.e. peculiarly God's own, as  
interpreted by what follows in the place of  
Isaiah referred to, as well as here. There  
it stands, in the Septuagint version, “*my  
people whom I acquired for myself to shew  
forth my virtues.*” In the place of Exodus  
which was before quoted, ch. xix. 5, we  
read in the Septuagint version, “*ye shall be  
to me a peculiar (acquired) people from  
all the nations.*” In Acts xx. 28, “*the  
Church of God which He purchased by  
His own blood,*” the word rendered ‘*purchased*’ is ‘*acquired,’* as here. See also Deut. vii. 6); **that ye may tell out the  
virtues** (i.e. gracious dealings, excellent  
and glorious attributes: see Isa. above,  
This use of the word “*virtues*” is common  
in Philo) **of Him** (God: the Father) **who  
called you out of darkness** (of ignorance,  
error, sin, misery) **to** (not exactly ‘*into:*’  
the preposition gives more the aim of the  
call, than its local result: to, i. e. to attain  
unto and be partakers of: to walk in and  
by) **His wonderful light** (this expression  
here can hardly mean the light of our