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 AUTHORIZED VERSION REVISED. AUTHORIZED VERsERSictoN   
 rEph.ii.21.2.5 he fye also, as living stones, built and precious, Sye also, a8 the   
 up a spiritual house, ¢for 'an lively stones, are built up   
 holy priesthood, to offer up ‘spi- @ spiritual house, an holy   
 ritual sacrifices ‘acceptable to God, priesthood, to offer up spi-   
 through Jesus Christ. ° Because + ritual sacrifices,   
 it is contained in + Scripture, ' Be- to God by Jesus Christ.   
 hold, I lay in Sion a chief corner © Wherefore also it is con-   
 tained in the scripture,   
 Behold, I tay in Sion a   
 Bes stone, elect, had in honour: and he chief corner stone, elect,   
 emttedix that believeth on him shall not lieveth on him shall not be   
 ii1, be ashamed, 7Unto you therefore confounded. 7 Unto you   
 which believe is the honour: but therefore which believe he   
 unto them which be disobedient, is precious: but unto them   
 which be disobedient, the   
   
   
 of God (with God, God being judge) with “acceptable,” or 2) with “to offer   
 chosen (selected, chosen out), had in up.” This latter has for it the analogy   
 honour (see below, on ver. 6), be ye also of Heh, xiii. 15, “ By Him therefore let   
 as living (see above) stones built up us offer, &c.,” and is mnuch to ‘be pre-   
 (on the dispute whether the verb is in- ferred. The introduction of the words   
 dicative or imperative, see my Greek Test.) “through Jesus Christ” as a mere ap-   
 a spiritual house (equivalent to “temple,” pendage of “ acceptable” would not satisty   
 1 Cor. iii, 16; Eph. ii. 21: as before, the the weighty character of the words, nay,   
 stones are called diving, the honse spi- would seem to put them in the wrong place,   
 ritual, not merely to signify that they are sceing that not merely the acceptability,   
 not dead stones, and the house not a ma- but the very existence, and possibility of   
 terial one, on account of the life which offering of those sacrifices depends on the   
 Christians derive from Christ, the living mediation of the great High Priest).   
 Stone, and of the service which they 6.] The exhortation of the previous verses   
 render in virtue of being a body dwelt in is substantiated in its form and its asser-   
 by the Holy Spivit) for an holy priest- tious by Old Test. prophecy. Because (i. e.   
 hood (abstract, office of priesthood, in- the aforesaid is so, on the ground of Serip-   
 cluding in itself the individual priests, ture) it is contained in Scripture, Behold,   
 Being God’s spiritual temple, they form I place in Zion a chief corner stone,   
 an holy priesthood to Him, approaching chosen, had in honour: and he that   
 and serving before Him in virtue of thut believeth on Him (or, ‘if: this addition   
 Living and Holy One, whose mystic Body is not in the passage cited) shall not be   
 they are, and in whom the Father is well ashamed.   
 pleased. And they need no other by whom 7, 8.] Appropriation of the honour im-   
 to approach God: being all priests, they plied in the last clause fo believers: and   
 require not, nor admit of, any disti per contra. fo unbelievers, of another and   
 hody of men among themselves sp opposite effect of the exaltation of this   
 called priests, nearer to God than them- corner-stone. Unto you then (inference   
 selves. Nowhere is this more clearly de- from the last words, “he that believeth   
 clared by inference, than here) to offer up on Him shall not be ashamed”) is the   
 (no habitnal offering, as in rite festi honour (belonging to the Stone’ itself,   
 ix meant, but the one, onee-for-all devo- with which you are united in the building:   
 tion Test. sacrifices, that is pointed 1, to the honour implied in the “shall nat be   
 acceptable His) God through Jesus Christ ashamed,” said of those who believe on   
 (these especially Heb. be joined, either 1) Him. 1t is altogether beside the purpose   
 ritual, because as the temple, as the to understand ‘Christ,’ or ‘the Stone,’ as   
 priests, as the God, so the offer Itis the subject, and render as A. V., “He is   
 this, rather than any ction precious” muking “the honour? pre-   
 dicate instead of subject) who believe:   
 but to the disobedient (not, the wnbe-   
 Ueving: sce Heb. iti, 18, note. Unbelief