

## The Jewish Miscalculation (vv. 32-33)

**VERSE 32 Why** (διὰ τί; [*prep dia for + interrog.pro.accnt.s. tis*]?)

**Because they did not pursue it by faith, but as though it were by works** (ὅτι οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων· [*conj. hoti because + neg. ouk not + prep. ek + noun instr.f.s. pistis faith + conj. alla but + conj. hos as + prep ek + noun instr.nt.p. ergon work*]).

**They stumbled over the stumbling stone** (προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος [*aor.act.ind.3p. proskopto stumble, take offense + d.a.w/noun abl.m.s. lithos stone + d.a.w/noun gen.nt.s. proskomma that which causes stumbling or offense*]),

**VERSE 33 just as it is written, "BEHOLD, I LAY IN ZION A STONE OF STUMBLING**

**AND A ROCK OF OFFENSE** (καθὼς γέγραπται, Ἴδου τίθημι ἐν Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου, [*conj. kathos just as + pf.pass.ind.3s. grapho write + part. idou behold, look! + pres.act.ind.1s. tithemi lay + prep en + noun Zion, Mount Zion, Jerusalem + noun acc.m.s. lithos stone + noun gen.nt.s. proskomma that which causes stumbling + conj. kai + noun acc.f.s. petra rock + noun gen.nt.s. skandalon that which causes stumbling; "offense"*]), **AND HE WHO**

**BELIEVES IN HIM WILL NOT BE DISAPPOINTED** (καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυθήσεται [*conj. kai + d.a.w/pres.act.part.nom.m.s. pisteuo believe + prep en + pro.loc.m.s. autos him + neg. ou + fut.pass.ind.3s. kataischuno put to shame, disappoint*])."

ANALYSIS: VERSES 32-33

1. Paul poses the obvious "Why" in regards to the Jewish failure to achieve righteousness (+R).
2. The Jews were seeking the right thing through a system that inherently revealed the path to +R, but they failed to rightly divide the word of truth (M. Law).
3. They came to view salvation as so many do as a works proposition.
4. They sought the right thing, but in the wrong way.
5. On the other hand, those (Gentiles) who did not actively seek it, and were positive at God-conscious, readily accepted the faith approach to gain +R status.
6. Jews in captivity, and by the time of the advent of Christ slipped into the salvation by works mentality.
7. This situation remains in place to this day.
8. But there were exceptions (few and far between) as seen in Timothy's grandmother and mother (2 Tim. 1:5).
9. The Jew followed the will of man approach to salvation (cf. Rom. 9:16; Jn. 1:13).
10. They refused to align themselves with the faith approach being selfishly ambitious.

11. V. 32b presents the reason for this monumental error in Jewish thinking.
12. They rejected vital truth about their promised Messiah.
13. Prophetic Scripture demonstrates the fact that corporate Israel would turn aside from the faith approach to salvation.
14. They rejected the prophecies that spoke of a suffering and rejected Messiah.
15. In Isa. 8:14 & 15 the Messiah/Christ is likened to a stone that one stumbles over.
16. This stone/rock imagery is also found in Isa. 28:16.
17. In that verse the “tested stone” refers to Christ’s qualification to be the efficacious object of saving faith.
18. “Firmly placed” indicates the fact that nothing can undermine who and what Christ is.
19. He is preeminent among the stones of this spiritual house/temple.
20. His preeminence was sustained even though the “stone” was struck and stumbled over.
21. Jewish pride would not accept the fact that their Messiah would suffer, and be rejected by the chosen race at His coming.
22. When Jesus came into the public view the Jews were offended by this man of humble circumstance which included the suffering Servant image.
23. The Jews were fixated on a conquering Messiah ignoring all the evidence from their Scriptures presenting the necessity of a rejected sin-bearer.
24. A few accepted the prophesies detailing the humble servant of God image.
25. There is yet another prophecy using this imagery as it pertains to the Jewish leadership’s (“builders”) rejection of this “stone” (Psa. 118:22-23).
26. Jesus cited this reference in Matt. 21:42 in connection with the replacement of Israel for their unbelief in favor of a new people of God (Matt. 21:43).
27. Jesus using this OT imagery applied this to those who would come to saving faith, and those who would remain in unbelief (Matt. 21:44).
28. The reaction on the part of the leaders and teachers of the Law was to take Him, then and there, and kill Him (Matt. 21:45)!
29. Psa. 118:22 is also quoted in Lk. 20:17 in the parable of the vine growers where they are the same as the “builders.”
30. Peter quoted this verse in Acts 4:11 (note wider context).
31. It is also quoted in 1 Pet. 2: 6 &7 in connection with the doctrine of Church.
32. Finally, Paul quotes Ps. 118:22 in verse 33.
33. All who believe in Christ for salvation will not experience disappointment or shame (Rom. 5:5).
34. All who fail to come to saving faith will experience everlasting shame and contempt (Dan. 12:2).
35. Taken a step further, those who are faithful to BD to the end will be especially honored (Lk. 12:37).
36. A prayer in this regard: “Sustain me according to Your word, and do not let me be ashamed of my hope” (Psa. 119:116).
37. Isa. 53 details the suffering Servant and His rise to preeminence.
38. Finally, there is Dan. 9:26: “Then after sixty-two weeks the Messiah will be cut off...”
39. It is amazing how even those who believe the Bible to be the inerrant WOG can just skip over what does not suit their human viewpoint!

END: Romans Chapter Nine  
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