

(1 Peter 2:6-8). Paul alters the LXX by inserting ἐπ' αὐτῷ, to make the personal reference which was implied in the LXX, explicit. Kuenen objects to this as a falsifying of the LXX text, but Paul is only bringing out the meaning more clearly. The Jews understood the reference as applying to Jehovah, and to the Messiah.

πρόσκομμα σκάνδαλον, "stumbling" and "scandal" are not identical in meaning. The former denotes the shock, the latter the fall resulting from it. Tholuck quotes Augustine on these passages, (Sermo 40, De Verbis Domini): "Christ in the state of humiliation is the little stone at the feet, on which the daring runner stumbles. Christ in the state of exaltation is the mighty rock which, falling from on high, dashes the rebellious to pieces." ὁ πιστεύων. Godet says, "The point to be brought out here is not that whosoever believeth is saved, but that it is enough to believe in order to be so". Paul is not in this passage showing the universality of salvation, but pointing out that the reason the Jews failed to grasp it was because, trusting in their works, they stumbled at the Stumbling Stone in whom they should have put their trust. οὐ καταίσχυθήσεται - "will not be ashamed". Paul here retains the LXX, which generalizes the thought of the Heb. The Heb. reads וְהָיָה, "make haste". The picture is of one fleeing from the Assyrians, the danger of whom is the immediate background of the prophecy. But the LXX rendering gives practically the same idea, and is more universal in scope.