their case there was a prescribed *norm*  
of apparent righteousness, viz. the law,  
in which rule and way they, as *matter of  
fact, followed after it. The above, as I  
beli*eve, mistaken interpretations arise from  
supposing the *law of righteousness* to be  
equivalent to *righteousness itself*, which it  
is not. The Jews followed after, aimed at  
the fulfilment of ‘*the law of righteousness*,’  
thinking by the observance of that law to  
acquire righteousness, See ch. x. 3, 5,  
and note; and compare John’s coming ‘*in  
the way of righteousness*,” Matt. xxi. 32),  
**arrived not at** (the word is not the same  
as that rendered “*attained to*” in the  
preceding verse) **the law** (fell far short  
even of that law, which was given them,  
The words “*of righteousness*,” which follow here in the A.V., are omitted by  
nearly all our most ancient authorities.  
The sense is more difficult, but in reality  
more complete, without these words. The  
Jews followed after, thinking to perform it  
entirely, their *law of righteousness*: which  
the Apostle defines, ch. x. 5, to be *righteousness which is by the law*. But they did  
not arrive at, come up to the requirements  
of, —**the law—**they therefore never attained  
righteousness), **Wherefore? because** [**pursuing** after it] **not by faith, but as** (used  
subjectively, as ‘if about to obtain their  
object by’) **by** [**the**] **works** [of the **law**]  
(these words, *of the law*, are omitted by  
some ancient authorities, but inserted by  
others. If we omit them, the clause will  
stand, **but as by works**), **they stumbled at  
the stone of stumbling** (the similitude of a  
race is still kept up. The “*for*” found  
here in the A. V., is omitted by nearly all  
our ancient authorities. Its insertion has  
arisen from a period being placed at the  
word **law**. It confuses the sense, making  
it appear as if the stumbling was the cause  
of, or at all events coincident with, their pursuing not by faith, but &c., whereas it  
was this mistaken method of pursuing  
which caused them to stumble against the  
stone of stumbling. We have instances in  
the Greek chariot races, of competitors, by  
an error in judgment in driving, striking  
against the pillar round which the chariots  
were to turn, There is a close analogy  
between our text and the exhortation in  
Heb. xii 1 f. There, after the triumphs  
of faith have been related, we are exhorted  
to run with patience the race set before us,  
looking to Jesus, the Author and Finisher  
of *our faith*; where notice, that the sacred  
Writer seems to have had in his mind the  
same comparison of Him to the pillar or  
goal, to which the eyes of the runners  
would be exclusively directed).

**33.**] *Appeal to the prophecy of Isaiah*, as justifying this comparison of Christ to a stone  
of stumbling. The citation is gathered  
from: two places in Isaiah, The ‘stone of  
stumbling and rock of offence,’ mentioned  
ch. viii. 14, is substituted for the ‘cornerstone elect, precious,’ of ch. xxviii. 16. The  
solution of this is very simple. Isa. viii. 14  
was evidently interpreted by the Jews themselves of the Messiah: for Simeon, Luke  
ii. 34, when speaking of the child Jesus as  
the Messiah, expressly adduces the prophecy as about to be fulfilled. Similarly  
Isa. xxviii. 16 was interpreted by the  
Chaldee Targum, the Babylonish Talmud,  
&c, What was there then to prevent the  
Apostle from giving to this Stone, plainly  
foretold as to be laid in Zion, that designation which prophecy also justifies, and  
which bears immediately on the matter here  
in hand? See 1 Pet. ii. 6—8, where the  
same two texts are joined, and also Ps.  
cxviii, 22. **Shall not be put to shame**seems to he a secondary meaning of  
the Hebrew word, which signifies, as in  
our version of Isa. xxviii. 16, ‘shall not