38 ROMANS. IX. 82, 33.   
 AUTHORIZED VERSION REVISED.   
 voa.v.s the law of righteousness, ” arrived   
 not at the law. 3? Wherefore? Be- AUTHORIZED VERSION,   
 eause [pursuing after it] not by lowed after the law of   
 faith, but as by the works of the righteousness, hath not at-   
 ctukeiis law, they ‘stumbled against the tained to the law of right-   
 eousness. %? Wherefore?   
 Because they sought it noé   
 by faith, but as it were by   
 the works of the law. For   
 stone of stumbling. 33 Even as it is they stumbled at that stum-   
 ., written, 4 Behold, I lay in Sion a blingstone ; 33 as it writ-   
 “stone of stumbling and rock of ten, Behold, I lay in Sion   
 16. Matt. \*he that believeth a stumblingstone and rock   
 x2i,42. Pet. shall not be put to shame. of offence: and whosoever   
 it. 8. believeth on him shall not   
 ech. 11, be ashamed.   
   
 their case there was a prescribed norm pursuing not by faith, but &c., it   
 of apparent righteousness, viz. the law, was this mistaken method of pursuing   
 in which rule and way they, as matter of which caused them to stumble against the   
 fact, followed after it. The above, as I stone of stumbling. We have instances in   
 believe, mistaken interpretations from the Greek chariot races, of competitors,   
 supposing the law of righteousness to be an error in judgment in driving, striking   
 equivalent to righteousness itself, it against the pillar round which the ehariots   
 is not. The Jews followed after, aimed at were to turn, There is a close analogy   
 the fulfilment of law of righteousness,’ between our text and the exhortation in   
 thinking by the observance of taat law to Heb. 1t. There, after the triumphs   
 acquire righteousness, See ch. x. 3, 5, of fuith have been related, we are exhorted   
 and note; and compare John’s coming ‘in to run with patience the race set before us,   
 the way of righteousness,” Matt. xxi. 32), looking to Jesus, the Author and Finisher   
 arrived not at (the word is not the same of our faith; where notice, that the sacred   
 as that rendered “attained to” in the Writer scems to have had in his mind the   
 preceding verse) the law (fell far short same comparison of Him to the pillar or   
 even of that law, which was given them, goal, to which the eyes of the runners   
 The words ‘of righteousness,” which fol- would be exclusively directed). 33.)   
 low here in the A. V., are omitted by Appeal to the of Isaiah, as justi-   
 nearly all our most ancient authorities. fying this comparison of Christ to a stone   
 The seuse is more ditlicult, in reality of stumbling. The citation is gathered   
 more complete, without these words. The fron: two places in Isaiah, The ‘stone of   
 Jews tollowed after, to perform it stumbling and rock of offence,’   
 entirely, their law righteousness : which ch. vii. 14, is substituted for the ‘corner-   
 the Apostle defines, ch. x. 5, be righte- stone elect, precious,’ ch. xxviii. The   
 ousness which is by the law. But they did solution of this is simple. Isa. viii.   
 uot arrive at, come up to the requirements was evidently interpreted by the Jews them-   
 of, —the law—they therefore never attained selves of the Messiah: for Simeon, Luke   
 righteousness), Wherefore? because [pur- ii. 34, when speaking of the child Jesus as   
 suing after it] not by faith, but as (nsed the Messiah, expressly adduces the pro-   
 subjectively, as ‘if about to obtain their phecy as about to be fulfilled. Similarly   
 object by’) by [the] works [of the law] Isa. xxviii. 16 was interpreted by the   
 (these words, of the law, are omitted by Chaldee Targum, the Babylonish Talmud,   
 some ancient authorities, but inserted by &c, What was there then to prevent the   
 others. If we omit them, the clause will Apostle from giving to this Stone, plainly   
 stand, but as by works), they stumbled at foretold as to be laid in Zion, that desig-   
 the stone of stumbling (the similitude of nation which prophecy also justifies,   
 race is still kept up. The “for” found which bears immediately on the matter here   
 here in the A. V., is omitted by nearly all in hand? See 1 Pet 6—8, where the   
 our ancient authorities. Its insertion has same two texts are joined, and also Ps.   
 arisen from a period being placed at the exviii, 22, Shall not be put to shame   
 word law. It confuses the sense, making seems to he a secondary meaning of   
 it appear as if the was the cause the Hebrew word, which signifies, in   
 of, or at all events coincident with, their our version of Isa. xxviii. 16, ‘shall not