

same general question, of the rejection of Israel. ἔθνη = Gentiles. Not all Gentiles, but some. Some Gentiles have attained to the righteousness of faith, but the great mass of Israel has been rejected. διώκοντα...κατέλαβεν, pursuing.. overtook. These words, like τρέχοντος in v.16, are borrowed from Paul's favorite metaphor of the race course. δικαιοσύνην δὲ τὴν ἐκ πίστεως the righteousness (as you say) of faith. Thayer gives as the sixth use of δέ --it introduces explanations and separates them from the things to be explained: Jn.3:19;6:39; 1 Cor.1:12; 7:6,29; Eph.5:32, etc.;- esp. remarks and explanations intercalated into the discourse or added, as it were, by way of appendix: Mk.5:13 (ἦσαν δέ etc.RL br.); 15:25; 16:8(RG);Jn.6:10; 9:14; 12:3;" The objector, has, of course, no desire to caricature Paul's position. So this explanatory phrase is inserted to make the statement clear. He does not mean that the Gentiles have attained to the righteousness which would involve keeping perfectly every detail of the Mosaic ceremonial law, but that which is described by Paul in the first eight chapters of this book,"even the righteousness of faith".

v.31. Continuation of the objection after τί οὖν ἐροῦμεν, begun in v.30. For general discussion of this verse see under v.30. "But Israel, though pursuing after a law of righteousness, did not attain to that law." Only one phrase here needs elucidation -- νόμον

δικαιοσύνης. A number of interpretations have been given. Many commentators understand νόμον to be used in two different senses, the first time as the law of Moses, the second time as the law which really secures righteousness (i.e. Christianity). (The Textus Receptus contained a repetition of δικαιοσύνης with the second νόμον.) This interpretation was artificial and awkward, at