

## Israel Stumbles While Gentiles Rise (vv. 30-31)

**VERSE 30 What shall we say then** (Τί οὖν ἐροῦμεν; [*interrog.pro. What? + conj. oun therefore + fut.act.ind.1p. lego say*]?)

**That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith** (ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως [*conj. hoti that + noun nom.nt.p. ethnos Gentiles + d.a.w/pres.act.part.nom.nt.p. dioko pursue + neg. me + noun acc.f.s. dikaiosune righteousness + aor.act.ind.3s. katalambano attain + noun acc.f.s. dikaiosune + noun acc.f.s. dikaiosune + conj. de “even” + d.a.acc.f.s. “which” + prep. ek by + d.a.w/noun gen.f.s. pistis faith*]) ;

**VERSE 31 but Israel, pursuing a law of righteousness, did not arrive at that law** (Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν [*noun nom.m.s. Israel + conj. de but + pres.act.part.nom.m.s. dioko pursue; persecute + noun acc.m.s. nomos law + noun gen.f.s. dikaiosune + neg. ouk + aor.act.ind.3s. phthano attain, arrive + prep eis “at” + noun acc.m.s. nomos law*]).

ANALYSIS: VERSES 30-31

1. The question “What shall we say then?” comes in response to the central theme of this chapter, which is the phenomenon of Israel’s unbelief and the upsurge of Gentile positive volition and eventual promotion in the elite dispensation.
2. Or stated another way, how are we to explain why so few Jews are being saved in contrast to the upsurge of Gentile positive volition to the Gospel most Jews are rejecting?
3. Some historical perspective is necessary to fully appreciate the shift from Jewish spiritual dominance to Gentile dominance with respect to positive volition.
4. Jewish positive volition continued from the time of the return from the Babylonian captivity to the 1<sup>st</sup> Advent.
5. Sometime during the intertestament era the Jewish people adopted a system of salvation by the works of the Law.
6. So that when Jesus appeared on the scene the overwhelming majority of the Jews residing in the Land as well as those who lived among the nations were entrenched in a false and futile quest for salvation.
7. They held to the externals (ritual code) but failed to grasp the reality which is centered in the Person and work of the promised Messiah.
8. This trend continues through the centuries of the CA to the present time.
9. With the coming of Christ (1<sup>st</sup> Advent) the Gentile world was ripe for evangelism.

10. This is evidenced by the Book of Acts and the rise of local churches during the 1<sup>st</sup> century AD and forward.
11. The Jews, as noted, remained negative to the Gospel.
12. Ironically, many Gentiles attained to that which they in their long history “did not pursue.”
13. There were exceptions but until the start of the CA the examples of Gentile conversion were few and far between.
14. Gentile peoples were caught up in their pagan belief systems.
15. So here we have an anomaly, which is a deviation from the common rule.
16. The common rule is that people tend (but not always) to achieve what they go after.
17. Gentiles during OT times typically “did not pursue righteousness”; and here it is not referring to moral behavior but to “the righteousness” that comes via “faith.”
18. “Have attained to righteousness” refers to the imputation of God’s righteousness based on His grace and mercy to any and all who believe in His Son.
19. This is covered under the doctrine of justification by faith apart from works featured previously in Romans.
20. Anyone who exercises faith in Christ is given the ultimate qualifier for immortality (E.L.).
21. The one who gives God faith in the Person and work of Jesus Christ is delivered from the death sentence all have over them from birth.
22. How are we to explain how this seemingly contradictory situation came to pass among those who were not pursuers of righteousness?
23. It is explained in the mystery of human volition.
24. Illustration why was Jacob positive and his brother negative?
25. Again, the Gentile world of OT times was abandoned to pursuing the lust pattern of the ISTA (Rom. 1:18-32).
26. This does not mean that they were destitute of a sense of morality (Rom. 2:12ff.).
27. The Gentiles were not pursuing some moral code in order to gain favor with God.
28. We might say that they were pursuing the path of least resistance.
29. The upsurge in Gentile positive volition in spite of the fact they were not pursuing it is like individuals who were not seeking something and fell into it.
30. We see the earliest indications of this shift when a delegation of Greeks sought out Jesus (Jn. 12:20).
31. Exceptions occurred in OT times but not anywhere on the scale of the centuries between the advent of Christ to the present time.
32. By contrast Israel vigorously pursued “a law of righteousness” but failed to “arrive at that law.”
33. The law they pursued in the hope of gaining the approbation of God and a place in the kingdom of God was the Mosaic Covenant.
34. Add to this the traditions of the scribes.
35. The Jews bought into this “law of righteousness” but totally failed to attain to the true “law of righteousness” that is based strictly on the faith principle.
36. God requires that those who are qualified for E.L. must achieve perfection.
37. Man cannot do that based on the imputation of AOS and the fact no one can live a sin free life!
38. So not flesh is justified via law (Gal. 2:16).
39. Judaism is the product of Jewish negative volition to the Gospel of Jesus Christ.
40. In is a dead end that leads to eternal perdition.

41. John the Baptist taught the true way to righteousness (salvation) and made it clear to the Pharisees and Sadducees that they were on the path to eternal wrath (Matt. 3:7).
42. Jesus laid into the Jews in this same fashion in Matt. 23:13 & 33.