

righteousness of God without the law

But Now...

Romans 3:21-22 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

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- being witnessed by the law and the prophets;
- Even the righteousness of God which is by faith of Jesus Christ

'But now', shows a time line reference that must not be ignored and is dealt with in detail in chapters titled, "time past" and "but now". Here it will be simply pointed out that Paul is presenting truths, now relevant, that before wasn't although both prophesied and reflected in the past as typology.

John 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

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Luke 24:44-45 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 45 Then opened he their understanding, that they might understand the scriptures,

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Just as we recognize the righteousness of God, under the law, in defining 'by faith', identification here is given to the righteousness of God, without the law, in defining 'through faith'. The righteousness of God, under the law, was the law and through the very witness of the law and prophets, the righteousness of God, without the law, is recognized in the person of Christ Jesus!

How this righteousness, without the law, came to being identified in the person of Jesus Christ is the theme of this chapter. Fewer topics are easier to explain and illustrate once

two things are acknowledged. First, that faithful obedience was essential to justification under the Old Testament. Secondly, the Mosaic Covenant was the provision of God's righteousness for Israel under law.

Man's Steps of Disobedience

Man's First Step of Disobedience

As detailed in chapters titled, "by faith", "justify by faith" and the "circumcision justified by faith", faithful obedience was key in one's justification before God. Man was created in a 'by faith' relationship, to his creator and this relationship was broken in a step of disobedience.

Genesis 3:9-11 And the LORD God called unto Adam, and said unto him, Where art thou? 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

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Believing in the existence or attributes of God had absolutely nothing to do with man's fall, nor did an inherited fallen nature! Mankind was created with a free will and apparently with little to no concept of good and evil. What enlightened their eyes to their state of nakedness was an act of disobedience.

Genesis 3:4-5 And the serpent said unto the woman, Ye shall not surely die: 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

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Unfaithfulness to a great God of reward (Heb 11:6), by an action of disobedience, was the origin of man's fall!

Israel's Step of Disobedience

We are now going to fast forward to the establishment of God's righteousness with Israel in the giving of the Mosaic Covenant.

More details, of this righteousness, are found within the chapters titled, "righteousness of God with the law" and "righteousness which is of the law". Here, two explicit points will be highlighted, in the following table, to show Israel's failure.

Old Covenant Righteousness

A Living Experience

Leviticus 18:1-5 And the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, I am the LORD your God. 3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. 4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God. 5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

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- and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances
- Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God
- Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them

Romans 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

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Old Covenant Righteousness

A Conditional Experience

Exodus 19:5-8 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. 7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. 8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

- Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people
- And all the people answered together, and said, All that the LORD hath spoken we will do

Deuteronomy 6:24-25 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day. 25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

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Much More Than Dos & Don'ts

The Mosaic Covenant was much more than just a law of dos and don'ts. It was a way of life to be lived out by faithful obedience before the nations. The Mosaic Covenant directed Israel's moral, civic and ceremonial activities and most importantly, provided means of forgiveness for sins on both a personal and national level. The Mosaic Covenant covenanted for righteousness with promise of retaining the land promised Abraham under the Abrahamic Covenant. Israel's persecution while within her land, as well as having been excommunicated from her land under the various captivities, were all a result of her disobedience to the covenant made with the LORD under Moses (Ex 19:1-8).

Israel's failure to live up to her side of the deal can be summed up in the words of Jeremiah and Hosea:

I Will Destroy My People

Jeremiah 15:1-7 Then said the LORD unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth. 2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. 3 And I will appoint over them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy. 4 And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem. 5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest? 6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting. 7 And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people, since they return not from their ways.

- Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand

For Ye Are Not My People

Hosea 1:1-9 The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. 2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD. 3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. 4 And the LORD said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. 5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel. 6 And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. 7 But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. 8 Now when she had weaned Lo-ruhamah, she conceived, and bare a son. 9 Then said God, Call his name Lo-ammi: for ye are not my people, and I will not be your God.

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But Now the Righteousness of God Being Witnessed by the Law and the Prophets

How does all of this tie in with the 'faith of Jesus Christ', now being the righteousness of God, without the law? What connection is there between man's failure in the garden and Israel's failure, in the promised land, to that of the provision of the righteousness of God through Christ for today? Unfortunately, many preachers, teachers and commentaries don't or can't make the correct biblical connection!

The Obedience of (faith of) Jesus Christ

There are two parts in answering the question, as to what connection there is to both man's and Israel's failure, to that of Jesus Christ 'now' being the end of the law for righteousness.

A. Man's Disobedience Superseded by Jesus Christ's Obedience

As already stated, man was created to have a 'by faith' relationship to his faithful Creator. Man's faithfulness would be rewarded by God's faithfulness. Man's disobedience, in the garden of Eden, brought about curses, hardships and death (Gen 2:17; 3:14-19).

It is here where our first point is made. Whereas man failed in disobedience leading to death for all mankind, Christ succeeded via obedience to life.

Romans 5:17-19 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

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- For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous

As defined in chapter titled "faith of Christ", the term speaks to Christ's trustworthiness and faithfulness. Even before being engaged in ministry at the age of thirty, the Lord's early life was marked by obedience to the Father and stood in favor of both God and man.

Luke 2:48-52 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? 50 And they understood not the saying which he spake unto them. 51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. 52 And Jesus increased in wisdom and stature, and in favour with God and man.

- Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing
- How is it that ye sought me? wist ye not that I must be about my Father's business?
- And Jesus increased in wisdom and stature, and in favour with God and man

Each of the Gospels have a particular theme and the Gospel of John presents the Lord Jesus Christ as the Son of God. There are numerous references, within John's Gospel, that highlights the faithfulness between the Father and Son.

John 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

John 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

John 7:18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

John 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

John 15:9-10 As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

John 17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

John 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

As a true 'by faith' relationship is clearly seen in John's Gospel, depicting the definition of 'by faith' in Hebrews 11, the Hebrew's author also emphasis this 'faithful' relationship between the Father and Son.

Hebrews 3:1-3 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; 2 Who was faithful to him that appointed him, as also Moses was faithful in all his house. 3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

- [Who was faithful to him that appointed him](#)
- [as also Moses was faithful in all his house](#)

In contrast to man's failure in the garden and Israel's failure in the promised land, the Lord Jesus Christ lived in full faithful obedience, to the Father, in fulling the requirement of a 'by faith' relationship to God.

B. Christ's First Coming to Fulfill the Righteousness of the Law

Turning to the second point, focus is now narrowed down to the law itself in understanding how Christ is now the end, of the righteousness of God, without the law.

Seen in Christ's birth, ministry, sufferings and glory, along with His yet second coming, are all in fulfillment of many prophecies. On top of these prophecies are typologies seen throughout the scriptures beginning with Adam, Christ being the second Adam (1 Cor 15:22, 45). Attention here is given to not only the typologies of Christ, seen in relationship to the Old Covenant, but the actual fulfillment of these typologies!

The following chart serves as a simple display reminding us of both typology and fulfillment of the law reflected in some aspect of the life, ministry and accomplishments of Christ. These parallels are the subject of many commentaries, Sunday School lessons and sermons, heard and read throughout our learning experience.

Christ in the Old Covenant

Tabernacle/Temple	Sacrifices	Levitical Feasts
Tabernacle Exodus 40:2 Exodus 40:34; Hebrews 9:11; Colossians 2:9	Day of Atonement Sacrifices Leviticus 16:15 Leviticus 16:16; Hebrews 9:12; Hebrews 9:24	Passover Leviticus 23:5; 1 Corinthians 5:7; John 19:14
Ark of the Covenant Exodus 25:16 ; Psalms 40:8; Isaiah 42:6	Morning and evening sacrifices Exodus 29:38-41; John 1:29 John 1:36	Unleavened Bread Leviticus 23:6; 1 Corinthians 5:7-8
Golden candlestick Exodus 25:31; John 8:12	Paschal lamb Exodus 12:3-6 Exodus 12:46; John 19:36; 1 Corinthians 5:7	First-fruits Leviticus 23:10; 1 Corinthians 15:20

Brazen Altar

Exodus 27:1 Exodus 27:2; Hebrews 13:10

Golden Altar

Exodus 40:5 Exodus 40:26 Exodus 40:27; Revelation 8:3; Hebrews 13:15

Laver of Brass

Exodus 30:18-20; Zechariah 13:1; Ephesians 5:26 - 27

Mercy-seat

Exodus 25:17-22; Romans 3:25; Hebrews 4:16

Table and Show Bread

Exodus 25:23-30; John 1:16; 6:48

Temple

1 Kings 6:1 1 Kings 6:38; John 2:19; John 2:21

Vail of the Tabernacle and Temple

Exodus 40:21; 2 Chronicles 3:14; Hebrews 10:20

Peace offerings

Leviticus 3:1; Ephesians 2:14 Ephesians 2:16

Red heifer

Numbers 19:2-6; Hebrews 9:13-14

Scape goat

Leviticus 16:20-22; Isaiah 53:6 Isaiah 53:12

Sin offering

Leviticus 4:2 - 3 Leviticus 4:12; Hebrews 13:11 - 12

Trespass offering

Leviticus 6:1-7; Isaiah 53:10

Pentecost or Feast of Weeks

Lev 23:15-21; Acts 1:4-5; 2:1

Feasts of Trumpets

Leviticus 23:24; 1 Thessalonians 4:13-18; 1 Corinthians 15:52

Day of Atonement

Leviticus 23:27; Zechariah 12:10; Romans 11:26

Feast of Tabernacles

Leviticus 23:34; Rev 21:1-6

How is it then that Christ was the end of the righteousness of God without the law? The Lord Jesus Christ was the embodiment of the law in typology and fulfillment!

Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

A Totally False Narrative

Did an OT saint look forward to the Cross for salvation?

Here, an assumption is made that the reader is somewhat familiar with prophecies and typologies, regarding the Lord Jesus Christ, found within the Old Testament. What is not being taken for granted though is the view, taken by the reader, as to what the Old Testament saint understood concerning these prophecies and typologies? Enough prophecies were to be understood, by expectant Israel, about a prophet like unto Moses with lineage ties to King David, to show up and deliver Israel from her enemies in reestablishing the kingdom back into her hands. However, there is a totally false narrative that Old Testament saints looked forward to the cross for salvation, in understanding prophecies and typologies that we today understand, in looking back.

Not only did no Old Testament saint look forward to the cross for salvation, much like we look back at the cross, but the cross was a stumbling block to even Jesus' closest disciples (1Cor 1:23; Lk 18:31-34; John 20:8-9).

1 Corinthians 1:23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

- But we preach Christ crucified, unto the Jews a stumblingblock

1 Corinthians 2:7-8 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: 8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

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- which God ordained before the world unto our glory:
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Romans 16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

- Now to him that is of power to stablish you according to my gospel
- and the preaching of Jesus Christ, according to the revelation of the mystery
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This false narrative, that Old Testament saints looked forward to the cross for their justification, as well as the cross being preached during the pre-cross ministries of John the Baptist and the disciples, has led to many false deductions regarding the doctrine of justification in general.

Matthew 3:15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Romans 3:21-22 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Romans 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Romans 10:4 For Christ is the end of the law for righteousness to every one that believeth.

1 Corinthians 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

2 Corinthians 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

2 Corinthians 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Philippians 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

In fulfillment of the law, via typology and accomplishments, Jesus Christ is God's righteousness without the law. Jesus Christ is our righteousness which is by the 'faith of Jesus Christ'!

Comparison Between Righteousness Under Law and Righteousness Under Grace

Righteousness Under Law for Israel

Deuteronomy 6:25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

- it shall be our righteousness, if we observe to do all these commandments...

Deuteronomy 30:10-16 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul. 11 For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. 12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? 13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for

Righteousness Under Grace for Gentiles

Romans 9:30-32 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. 31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

- That the Gentiles, which followed not after righteousness, have attained to righteousness
- even the righteousness which is of faith

Romans 10:4-10 For Christ is the end of the law for righteousness to every one that believeth. 5 For Moses describeth the righteousness which is of the law, That the man which doeth those things

us, and bring it unto us, that we may hear it, and do it? 14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. 15 See, I have set before thee this day life and good, and death and evil; 16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

- For this commandment which I command thee this day, it is not hidden from thee, neither is it far off
- It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?
- Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?
- But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it
- See, I have set before thee this day life and good, and death and evil; 16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply

shall live by them. 6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) 7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) 8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

- For Christ is the end of the law for righteousness to every one that believeth
- But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)
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God's Avenue of Salvation Today

The plan of salvation today is simple and exactly the opposite of justification under law where man had to faithfully live those things in maintaining righteousness before the LORD. Under the Old Covenant, man lived unto righteousness. Under grace... man believeth unto righteousness!

When Israel was in God's favor walking in his ways, keeping his commandments and statutes, they were blessed before the eyes of the nations and rightly so. Paul noted an attitude of 'boasting', among those claiming to be Jews, in addressing the Romans... "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,... (Rom 2:17) When attaining righteousness outside of the realm of works, via 'of faith',

then all boasting disappears! It is within this context that Paul addressed converted Gentiles, that were outside the covenanted promises made to Israel...

Ephesians 2:11-12 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

- that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands
- at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world

Ephesians 2:8-9 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.

- For by grace are ye saved through faith
- and that not of yourselves
- it is the gift of God
- Not of works, **lest any man should boast**

Today, in this dispensation of the grace of God, Christ is the end of the law for righteousness and salvation is by grace, through faith and not of ourselves, but the gift of God lest any man should boast.

Christ is the righteousness of God without the law!