

*Two Kinds
of
Righteousness*

**The Most Important Message
Ever Offered to the Church**



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THE REASON WHY

The urge that makes one man a drunkard, another a philosopher . . . the restlessness that fills the dance hall and the gambling resort, the roadhouse and the movies, and all the other places of pleasure is the heart's search for reality, that universal quest of the ages, the spirit's search for the Holy Grail.

No one finds it until they contact the Man, Christ Jesus, and crown Him as the Lord of their life. That moment the search ends, They have arrived.

They may not be conscious of what it is, but they know that the pleasures that they once sought have lost their taste and attraction.

They did not know that the hunger was spiritual, that it was a search after something that only God can give.

No person reaches the place of rest in the spirit until they have made that contact.

Man is a spirit being. He has a soul. He lives in his body.

The real man can never be permanently satisfied with the things of the senses.

It is a fact that the boy or girl that finds this thing in the teenage never sows wild oats, has no great urge for the dangerous pleasures of the world. They have something that answers that cry.

This book is a study. It is a solution of the spirit problem. It is the first time that anyone has attempted to enter the realm and meet man on his own ground.

We invite you to read it carefully.

We wish we could get in contact with every person who does. We want to know the reactions in your spirit.

We believe we have found the fount of eternal joy.

INTRODUCTION

They had been fishing all the afternoon, now they are seated before the fire place at the camp. They were close friends. After a bit of silence, he said to his pastor:

"Life has not been what I had dreamed it would be. I have never reached the goal that I set my heart upon in my younger days. I have never opened my heart to anyone about it, but I am going to tell you today.

"I have always been religious. I have been a teacher of Bible Classes. I have been a superintendent of Sunday Schools. I have been an educator since I left college, but all these years there has been a secret background of unreality.

"God has never been real to me. I have read the Gospels, I have lectured about them. But all the time there was a consciousness that I had not arrived.

"That address you gave the other night revealed to me the thing that I have needed. In the early days we were never taught about Eternal Life. It was "getting converted" and "joining the church". We were taught a little about Justification, but it was always a theological point of view. It had no sense of reality in it.

"When I understood that one could receive Eternal Life – the very nature of God, then I knew that this thing you have been telling us about Righteousness was real.

"Like a flash, my theology and theories were striped away and I saw myself for the first time as I really was in God's sight.

"I had never honored what He had done in Christ.

"I had never known what He had done for me.

"I was a New Creation. I had the very life and nature of God.

"I hardly dared to say it, "I am the Righteousness of God."

"I had never confessed it before.

"I had never dared even think that I would ever be anything like that until after death.

"Sin Consciousness had held me in bondage all these years. Whenever anyone preached against sin, I said, "That's me."

"I knew sin. I had fought sin. I had suffered from its effects. But I did not know that when I was made a New Creation that the past had stopped being. I did not know that if I committed sin, I had an Advocate with the Father, Jesus Christ the Righteous. I did not know that when I was recreated I became the Righteousness of God in Christ.

"I thank you for what you have told me."

MAN AS HE IS

Man has no approach to God.

The sense of condemnation has given to him an Inferiority Complex that makes him a coward. It robs him of faith in himself, in man, in God and in His Word. This Sin Consciousness holds him in bondage.

He has no right to approach God. He knows he is not good enough to pray and have his prayers answered.

If he does pray, it is the prayer of desperation.

This has led him into philosophy. He could no more keep away from the subject of God and religion than a hungry man can keep away from food.

The sense of guilt, inferiority, failure and weakness makes him reason, and that reasoning we call philosophy.

Because of this, Hagele eliminated God entirely from his philosophy. To him, God was a great mass mind without any brain center, without any personality.

In his philosophy, he also eliminated Satan.

If there be no Satan, then there can be no sin. If there is no sin, there is no sin consciousness. This would be fine if it were true, but it is just sense knowledge seeking a way of escape.

Then there would be no heaven because there is no life after death. Man floats out into a universal mind and is absorbed by it.

There is no Resurrection of the body, no judgment. Man simply disintegrates and becomes a part of the great whole. This is but the dream of a man who could not find God with his senses.

You can see why Christian Science grew out of Hagele's philosophy.

If there is no Satan, there is no disease and no death. Yet they all die.

This is Sense Knowledge seeking for liberty and freedom that only God can give to man.

Man has a highly developed Sin Consciousness, a spirit inferiority complex, a sense of unworthiness that dominates him.

He is doubt ruled.

All he has is Sense Knowledge faith that cannot know God nor find Him.

This is man as he is.

Chapter I

WHY WE HAVE FAILED



HE church has been very strong in teaching man his need of Righteousness, his weakness and inability to please God.

She has been very strong in her denunciation of sins in the believer.

She has preached against unbelief, world conformity, and lack of faith, but she has been sadly lacking in bringing forward the truth of what we are in Christ, or how Righteousness and faith are available.

Most of our hymns put our redemption off till after death.

We are going to have rest when we get to heaven.

We are going to have victory when we get to heaven.

We are going to be overcomers when we get to heaven.

We are going to have peace with God when we get to heaven.

There will be no more failings when we get to heaven.

We have nothing on this side except failure, misery, disappointment and weakness.

What does He mean when He says, "Ye are complete in Him, who is the head of all principality and power"?

When are we to be complete? Is it in this life or in the next?

What does he mean in Rom. 8:37, "Nay, in all these things we are more than conquerors through him that loved us"?

When are we to be more than conquerors? Is it after death when we leave this vale of tears?

And Phil. 4.13, "I can do all things in him that strengtheneth me."

When is it that we are going to be able to do all things? Is it after we finish the course and stand with Him in the New Heaven and the New Earth?

He declares, Rom. 8:1 "There is therefore now no condemnation to them that are in Christ Jesus." When does this become ours?

We hear nothing but condemnation preached.

The ministry make no distinction between saint and sinner.

When does Rom. 5:1 become a reality?

"Being therefore declared righteous by faith, we have peace with God through our Lord Jesus Christ."

The ministers do not preach peace in the present. It is always in the future.

When are we to find this glorious thing called Peace? When is Jesus "made unto us wisdom from God, and righteousness and

sanctification, and redemption”?

Is that to come to us at death, or is it a fact for us now ?

“Him who knew no sin God made to be sin on our behalf; that we might become the righteousness of God in him.”

We know the first part is true. But is the last part true?

Are we to become Righteous in the present life, or are we to become Righteous after death?

Is this Righteousness simply “reckoned” to us, or do we become Righteous in Him?

Is this Redemption metaphysical or is it a reality?

Is Jude 24 to be depended upon?

“Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy.”

Is that presence, of which He speaks here, before which we are to be set with exceeding joy – is that after death or is it now?

It seems very clear to me that we live in His presence now, that we walk in His presence now.

If He cannot present us “now” before His presence with exceeding joy, He certainly cannot present us before the presence of the Father after death with exceeding joy.

If it requires death to cleanse us from sin, we are left in an unhappy dilemma.

Death is of the Devil. It would indicate that God in His Redemption was unable to give us victory, that He needed the Devil to complete His redemptive work.

I believe that what the Scripture says about us is absolutely true, that God Himself is now our very Righteousness, and that we are the Righteousness of God in Him.

I am convinced that we are partakers of the Divine Nature.

There is no condemnation to us who “walk in the light as He is in the light.”

The whole teaching of the modern church in regard to separation from the world is vague and illusive.

One branch of the church has taught that after we are Born Again we still have the “fallen nature” in us. That is the sin nature that came into Adam at the Fall.

What does this mean?

This Scripture will explain it. John 8:44, “Ye are of your father the devil.”

It is Satan’s nature. Satan has imparted to man his own nature.

They acknowledge the fact that God has provided a New Birth but that His New Birth is a flat failure.

The only thing He can do is to give us Eternal Life and forgive

us. He cannot take the old nature out of us.

The whole thing is absurd. It is not true. It is not the Word.

2 Cor. 5:17, "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new. But all these things are of God, who reconciled us to himself through Christ."

A man cannot be in Christ and have the Devil's nature in him. He is either in the family of God or in the family of Satan.

I John 3:10, "In this the children of God are manifest, and the children of the devil."

There can be no real development of faith, no strong, victorious Christian life with this mixed conception.

We are either New Creations or we are not.

We have either passed out of death into life, or we have not.

When he says, "Sin shall not lord it over you"---he means exactly what he says.

If you live a life of weakness and defeat, it is because you do not know what you are in Christ.

The supreme need of the church at this hour is to know what we are in Christ, how the Father looks upon us, and what He considers us to be.

Read with great care Eph. 1:3, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ."

Col. 1:21-22, "Being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprouvable before him."

This has already been done in Christ. You stand before Him complete in Christ.

Eph. 5:27, "That he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

In the mind of most people this is after death. But that is not true. We are presented without spot or without wrinkle now.

Do you think that any believer filled with sin (as that term is used) could be in Christ and stand before Him without spot or wrinkle?

If He cannot take the sin nature out of us when we are Born Again, if the merits of the blood do not reach this and wipe it out, then when can we ever be made right?

Not when we die, for Satan is the author of death.

I declare before the angels in heaven, before the demons and all the hosts of hell, that the Redemptive work of God needs no help from Satan to make us complete in God's presence.

Chapter II

REVELATION OF RIGHTEOUSNESS



WE understand that Righteousness means the ability to stand in the presence of the Father God without the sense of guilt or inferiority.

This has been the quest of the ages.

The desire to get rid of Sin Consciousness has given birth to all the major religions of the world.

Mrs. Eddy, copying Hagel, boldly declares that God is not a person, and that Satan is not a person. So, there being no God and no Devil, there could be no sin.

If there were no sin, there could be no judgment because of sin. If there were no sin and no fear of judgment, there would be no Sin Consciousness.

Our declaration that the tide does not rise, does not stop it from rising. The philosopher's declaration that God is not, does not stop God from being.

God is. Satan is. Sin is.

But God has dealt with the sin problem in His Son. He has put sin away by the sacrifice of that Son. He has made it possible on legal grounds for man who is spiritually dead, in union with Satan, to become a New Creation by receiving the very nature and life of God.

This life and nature of God is Righteousness. Consequently, the man who has received the nature of God has automatically become the Righteousness of God in Christ.

He may not know it, he may not take advantage of it, but it is true.

The dominion of Sin Consciousness over the Church has been fostered, developed, and made a reality by the ministers who have preached sin instead of preaching Christ and the New Creation.

Sin Consciousness came with the Fall when man became a partaker of Spiritual Death.

Down through the ages universal man has been under the blighting curse of Spiritual Death which gave birth to Sin Consciousness.

Spiritually dead man cannot stand in God's presence.

We see how God illustrated that fact in the Old Covenant.

The High Priest went into the Holy of Holies once every year, and then only when he was blood covered. The High Priest did not go into the Holy place to worship, but to make a yearly atonement for spiritually dead Israel.

God sent His Son to the world to become Incarnate, to become eternally united with humanity.

That Son went on the Cross by the determinate counsel of God, became sin, took our place as a Substitute. Then He conquered the Enemy and made Righteousness available to man.

A redemption that did not make man Righteous would be a fallacy.

Until man is Righteous and knows it, Satan reigns over him, sin and disease are his masters. But the instant he knows that he is the Righteousness of God in Christ and knows what that Righteousness means, Satan is defeated.

The Church has not taught even a limited Righteousness. It has a theological justification that does not meet the issue.

God's redemption in Christ is the solution. It makes man a dominant spirit where he has served as a slave in weakness.

How can we obtain this Righteousness that will give us perfect Fellowship with the Father, that will give us a consciousness of being masters over the forces of darkness?

That Righteousness comes to us by taking Jesus Christ as Saviour and confessing His Lordship over our lives.

When we know that Jesus died for our sins according to Scripture, that the third day He arose again from the dead after He had put our sin away and satisfied the claims of Justice as our substitute; when we know that and take Him as our Saviour and confess Him as our Lord, that moment we receive God's nature and we become the Righteousness of God in Christ.

2 Cor. 5:21 "Him who knew no sin God made to become sin on our behalf; that we might become the righteousness of God in him."

We have become the Righteousness of God in Christ.

This Righteousness is not an experience, although it gives birth to many marvelous experiences.

It is the nature of the Father imparted to us.

It is that nature gaining the ascendancy in us until we know that we are what God says we are – masters, conquerors!

Chapter III

STUDY IN SIN CONSCIOUSNESS



O Sin Consciousness can be traced the reason for practically every spiritual failure. It destroys faith. It destroys the initiative in the heart. It gives to man an inferiority complex.

He is afraid of God. He is afraid of himself. He is ever searching to find someone that can pray the prayer of faith for him. He has no sense of his own legal right to stand in the Father's presence without condemnation.

The inferiority complex that is bred of Sin Consciousness is faced everywhere in the church.

It has been said to me many times, "If I could get rid of this Sin Consciousness, I'd get my healing. I'd be a power for God, but I can't get rid of it."

Has God provided a Redemption that cures this sin disease?

I am sure He has. If He hasn't planned to take it out of man during his earth walk, man can never stand right before God because Redemption works only in this age.

God has made provision to make a New Creation. He has planned to impart His own nature to him – taking out the old sin nature and replacing it with His own nature. This will destroy Sin Consciousness.

Few theologians have recognized the fact that Sin Consciousness is the parent of practically all human religions.

Man has sought to heal this awful disease.

The sense of unworthiness destroys faith, robs us of our peace of mind, makes ineffectual the most earnest and zealous prayer life.

It robs us of all fellowship and communion with the Father.

Our theologians since Luther have never found a cure for this condition. The Holiness people have attempted bravely to meet this issue, but so far they have never been able to permanently cure a patient.

Man's cure has been repentance of sins, sorrow for sins, and deep agony in prayer.

Others have tried to quiet their consciences by going to church, doing penance, fasting, giving money, saying prayers, doing good deeds, giving up pleasures, confessing their sins, fighting bad habits, putting themselves under discipline of self-denial and self-abasement, by neglecting the body. Some have even gone so far as to lacerate their bodies. Others have taken long pilgrimages.

All these methods have been tried. Every earnest spirit has attempted some of them.

A new movement has just arisen in which men and women are finding temporary relief in confessing their sins to one another.

Confessing sins may bring temporary relief from the pressure that is upon them, but no works of any kind whether they be works of self-abnegation, repentance, penance, saying of prayers, or self-denial can ever rid the heart of Sin Consciousness.

There are two kinds of Sin Consciousness. One is the man who has never been Born Again. The other is the undeveloped believer – one who has never grown beyond the state of babyhood, doesn't know his rights and privileges in Christ.

Where is the difficulty?

It is this. The natural man is a sinner, but he is more than that.

In 2 Cor. 6:14 he is called "iniquity." In other places he is called "sin".

He is more than a transgressor. He is more than a violator of the law.

He is by nature a child of wrath. He is spiritually dead. He is united with Satan as the believer is united with God.

The believer has become a partaker of God's nature, the natural man is a partaker of Satan's nature.

The problem is: How can God legally deal with the sin problem and the sins problem? How can He deal with this Satanic nature that is in man?

God's Cure

God has wrought a Redemption that covers every phase of man's need, perfectly restores his fellowship with the Father so that there is no sense of guilt or sin, no memory of past wrongdoing.

The believer stands complete in Christ. He has partaken of the fullness of God in Christ.

John 1:16 "For of his fulness have we all received, and grace upon grace."

If you read Hebrews 10:1-19 carefully, you will see that under the First Covenant there was a remembrance made of sins year by year, but in the New Covenant a man who has accepted Jesus Christ loses the sense of sin and in its place receives a sense of his oneness and fellowship with the Father.

Col. 1:13-14, "Who delivered us out of the authority of darkness and translated us into the kingdom of the Son of his love; in whom we have our redemption, the remission of our sins."

Notice in this Scripture that He "delivered us out of the au-

thority of darkness” – that is Satan’s dominion – and at the same time “translated us into the kingdom of the Son of his love.”

There are four facts here.

First, we are delivered out of Satan’s dominion.

Second, we are born into the kingdom of the Son of His love.

The third is, “In whom we have our redemption.” That is a Redemption from Satan’s dominion. Satan has no legal right to reign over the man who has accepted Christ as his Saviour. That man has been delivered out of Satan’s dominion, Satan’s family, Satan’s authority. He has been born into the family of God, the kingdom of the Son of His love.

When this was done, the Redemptive work that Christ wrought became a reality.

Fourth, He not only redeems us out of Satan’s dominion – there is also a remission of our sins.

He redeems us.

He recreates us.

He delivers us out of Satan’s authority.

He remits all that we have ever done.

Chapter IV

WHAT RIGHTEOUSNESS MEANS



HERE is no other word in the Bible, or in theology, which is less understood and appreciated than this word. Yet enwrapped within it is everything for which humanity has craved.

This thing that Righteousness gives to man is the parent of all human religions. The gross, immoral religions of paganism, and the refined, cultured, philosophical religions of the modern day, are all the children of man's desire for the thing that Righteousness gives to him.

Righteousness restores to man all that he lost in the Fall, plus a new relationship as a son with all its privileges.

Let us notice just a few of the many things that Righteousness gives us as revealed in Christ's finished work.

Our Standing Is Restored

Righteousness comes to us in the New Creation. It restores our standing before God. It takes away the old Sin Consciousness that has crippled and robbed us of all our spiritual initiative, confidence and assurance in His presence. It restores to man a standing before the Father on the same ground that Jesus enjoyed in His earth walk.

Remember the fearlessness of Jesus in the presence of the Father, His fearlessness before Satan.

He knew He had a legal right in the Father's presence. He knew He was Master of Satan and all his forces.

Remember how fearless He was in the storm, and what an absolute Ruler He was over the laws of nature.

He was not afraid to say to dead Lazarus, even in the presence of a large number of people, "Lazarus, come forth."

He had no sense of inferiority in the presence of death. He had no sense of inferiority in the presence of disease. He was not afraid to speak to the maimed and command them to become whole.

Righteousness is a masterful thing.

The problem is: Has God restored Righteousness to man? That is the reason we are writing this little book. We are trying to answer that age old problem.

Fellowship Is Restored

Righteousness restores to man his lost Fellowship.

We see that Fellowship illustrated in Jesus' life. He approached the Father with the same liberty and freedom as a child ap-

proaches his parent. He addressed the Father as familiarly and as simply as a child addresses his father.

Jesus enjoyed a unique Fellowship. There was no sense of guilt, no sense of sin, no sense of condemnation in Jesus' spirit.

Our hearts are asking today, "Can God restore such a Righteousness to man?"

We believe He can. We believe that the finished work of Christ guarantees it.

Jesus had no sense of lack. When He needed money to pay His poll tax, He told Peter to go and catch a fish and he would find the money in its mouth.

When He fed the multitude of five thousand, they handed Him five loaves and three small fishes. He blessed the bread and broke it. The multitude was fed and twelve basketsful remained.

He had no sense of lack of money. He had no sense of lack of love, lack of knowledge, or lack of ability in any line.

He had no sense of Sin-Consciousness. He had no Inferiority Complex.

This Righteousness that Jesus had, gave Him the sweetest, most perfect Fellowship with the Father.

Faith Is Restored

Righteousness restores to man his lost faith.

If you want to see this illustrated, go to the cities and see the congregations gather to hear men and women talk on psychoanalysis or, in other words, how to get faith in yourself so you can become a master over others who have no faith in themselves.

Jesus had no need of faith. He believed in Himself. He believed in His mission. He believed in His Father. And He must have believed in humanity.

If you want to see the necessity of restored Righteousness, go to our churches and see the utter faithlessness of the great body of Christendom.

They are like Thomas who said, "I will not believe until I can put my finger into the print of the nails in His hand, and thrust my hand into His side."

Thomas' faith, like that of the modern Christian, was Sense Knowledge faith. It is faith in what they can see and hear and feel.

This is the reason why some of the modern movements, which have so much physical demonstration, have challenged the faith of the multitudes.

It is Sense Knowledge faith.

Peace Is Restored

Only when Righteousness is restored can peace be restored.

It restores our peace with God. The individual is like the mass. The mass is like the nation---seething, restless, having no peace and no quietness.

Isaiah 57:20-21 "But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

The sense of lack, the sense of guilt, the sense of want, the consciousness of burdens and unpaid bills fill the heart with anxiety and restlessness.

Righteousness restores quietness and rest to the spirit. We are no longer afraid of bills, no longer afraid of circumstances.

Faith rises unconsciously and we face the most adverse conditions with a sense of superiority.

We are masters. There is nothing that man needs so much today as a sense of Righteousness.

Freedom Is Restored

It not only restores peace, but it gives man the thing for which the human heart has sought and struggled down through the ages - freedom.

The greatest freedom is not political freedom, freedom from financial worry or physical discomfort, but it is freedom from Sin Consciousness.

Righteousness restores freedom to man - the same kind of freedom that Jesus had - the kind of freedom that the human has craved above every other thing.

It is freedom in Christ, freedom from the fear of Satan, freedom from the fear of man because we trust in God with all our hearts. We lean not upon our own understanding. We are not harassed and depressed by Sense knowledge or by circumstances.

We stand in the sweet, wonderful consciousness of - "My Father is greater than all," and "Greater is He that is in me than he that is in the world".

Sonship Is Given

Righteousness gives us the sweet consciousness of sonship privileges.

We are sons. God is our Father. We are His children. We are in His family.

We know our Father. He loves us and we love Him.

Righteousness restores to us the joy, the unspeakable joy of Fellowship with heaven on terms of equality.

We are not servants. We are not sinners.

We are sons.

We are heirs of God and joint-heirs with Jesus Christ.

Chapter V

HOW GOD MADE US RIGHTEOUS



OUR standing with God is on the ground of faith in Jesus Christ. In other words, God laid upon Jesus our iniquities.

2 Cor. 5:21, "Him who knew no sin God made to be sin on our behalf."

Jesus was more than a sin offering. He was actually made sin with our sins. He was made unrighteous with our unrighteousness.

As our Sin Substitute, bearing our sins and bearing us, He went to the place of suffering after He left His body. He stayed there until every claim of Justice against us had been satisfied.

He was our Substitute, taking our place, being made sin with our sin. He went to the prison to which sinners were sentenced and suffered until everything against us had been met.

It was Deity suffering for humanity, and being Deity He could pay the penalty.

When the Supreme Court of the Universe declared that what God had wrought in Christ was sufficient, that His sufferings were adequate and met every demand of Justice, He declared that Jesus was justified or made Righteous. Rom. 4:25.

In 1 Tim. 3:16 Paul says that He was "justified in the spirit." and in 1 Pet. 3:18 we read that He was "made alive in the spirit."

He was born out of death, so that He is called again and again, "the first born from among the dead."

God laid our sin upon Him. He was made to be sin, made to suffer in our stead.

When He had met the demands of Justice, death could hold Him no longer.

He was "declared righteous."

He was "made alive".

He became the "firstborn from the dead" – the Head of a New Creation. Col. 1:18.

When we believe in Jesus Christ as our Saviour, God is able to declare us righteous on the ground of what Jesus did.

There are two phases to this Righteousness.

First, God declares us righteous; and second, we are made New Creations.

We become partakers of the Divine Nature, so that we are righteous by nature and righteous by faith.

Now we can understand 2 Cor. 5:21, "Him who knew no sin God made to be sin on our behalf."