

Living a Christian Life under the Government of God**Monday 3/10****Related Verses****1 Pet. 4:17**

17 For it is time for the judgment to begin from the house of God; and if first from us, what will be the end of those who disobey the gospel of God?

2 Pet. 1:2

2 Grace to you and peace be multiplied in the full knowledge of God and of Jesus our Lord;

1 Pet. 5:10

10 But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.

Jude 20-21, 24-25

20 But you, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit,
21 Keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life.
24 But to Him who is able to guard you from stumbling and to set you before His glory without blemish in exultation,
25 To the only God our Savior through Jesus Christ our Lord be glory, majesty, might, and authority before all time and now and unto all eternity. Amen.

Related Reading

In his two Epistles Peter is on the subject of God's universal government...As we know, Matthew is on the kingdom. Do not think that the government and the kingdom are identical. No, the kingdom is one thing, and the government is another. A country or nation has a government. The government, however, is not the nation; rather, the government is the administrative center of the nation. (*Life-study of 1 Peter*, p. 8)

Although Matthew presents the kingdom, the government is not found in that book. The government of God is in the writings of Peter. Mark presents

service; Luke, salvation; and John, life. Thus, in the four Gospels we have the kingdom, service, salvation, and life. But we do not have the divine government. In his Epistles Peter makes up this lack by showing us God's universal government.

God governs by judging. This is the way God carries out His government. As an elderly man who has some knowledge of world history both by study and observation, I can testify that I bow before God. He is the governing One, and He governs by judging. God has judged Hitler, Stalin, and other evildoers. On the one hand, to some extent, God tolerated them in doing certain things that served His purpose...Nevertheless, God judged them.

In 1 and 2 Peter we have a record of God's judgment. God judged the earth by means of the flood, the deluge. Later, He judged Sodom and Gomorrah. The history of God's judgment also includes the judgment upon the children of Israel in the wilderness. During their years of wandering, the children of Israel experienced God's judgment again and again. With the exception of Joshua and Caleb, all of those who came out of Egypt, including Moses, Aaron, and Miriam, died in the wilderness under God's judgment. Furthermore, the Bible says that thousands of the disobedient ones were strewn by God in the wilderness. That was God's judgment. We should not think that God judges only evildoers such as Hitler and Stalin. God also judges His own people. According to 1 Peter 4:17, God's governing judgment begins from His own household.

The purpose of God's governing judgment [is] to clear up His universe...God will not live or dwell in a place that is unclean. Thus, God is cleansing, purifying, the universe. First, He purifies us, His household. We are now the center of His cleaning work. Do you not sometimes say to yourself, "Why is it that the more I love the Lord Jesus, the more difficulties I have? My relatives are flourishing; they are doing very well. But my situation seems to get worse and worse." Some saints have problems with their health; others are disappointed with their

children. The reason we have difficulties is that God's judgment begins from His own household. You and I are under God's judgment.

The reason the two Epistles of Peter were written, especially the first, was that the dispersed Jewish believers were suffering persecution. They were undergoing a fiery trial. Peter compares this persecution to the burning of a furnace. Because the believers were troubled and perhaps doubting, Peter wrote to instruct them and also to comfort them. In 1 Peter 5:10 he says, "The God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you." Here Peter seems to be telling the believers that there is no need for them to doubt, for God is perfecting them...Peter wrote to comfort the suffering, persecuted saints, showing them that all of them were under God's government. The exercise of God's government is first upon His own children. (*Life-study of 1 Peter*, pp. 9-11)

Further Reading: *Life-study of 1 Peter*, msg. 1

Tuesday 3/11**Related Verses****1 Pet. 1:15-17**

15 But according to the Holy One who called you, you yourselves also be holy in all your manner of life;

16 Because it is written, "You shall be holy because I am holy."

17 And if you call as Father the One who without respect of persons judges according to each one's work, pass the time of your sojourning in fear,

Heb. 12:1-2, 9-10

1 Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us,
2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

9 Furthermore we have had the fathers of our flesh as discipliners and we respected them; shall we not much more be in subjection to the Father of spirits and live? **10** For they disciplined for a few days as it seemed good to them; but He, for what is profitable that we might partake of His holiness.

Related Reading

We are holy in all our manner of life through the sanctification of the Spirit. This is based on regeneration, which brings us the holy nature of God and issues in a holy life.

We ourselves need to be holy. This is not merely a matter of wearing a certain kind of clothing or of not wearing makeup. That concept of holiness is too outward. Our being, our disposition, our entire person, should be holy. This is for us to be holy in all our manner of life.

God's people should be holy because God Himself is holy.

The Holy One, who as the Father has called us, has regenerated us to produce a holy family—a holy Father with holy children. As holy children, we should walk in a holy manner of life...He begot us with life inwardly that we might have His holy nature. He disciplines us with judgment outwardly that we may partake of His holiness (Heb. 12:9-10). His judgment is according to our work, our conduct, without respect of persons...If we call Him our Father, we also should fear Him as our Judge and live a holy life in fear. (*Life-study of 1 Peter*, pp. 91-92)

In 1 Peter 1:17 Peter "is not speaking of the final judgment of the soul...The thing spoken of here is the daily judgment of God's government in this world, exercised with regard to His children..." (Darby). This is God's judgment on His own household (4:17).

First Peter 4:17 says, "For it is time for the judgment to begin from the house of God; and if first from us, what will be the end of those who disobey the gospel of God?" This book shows the government of

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God especially in relation to His dealings with His chosen people. The sufferings they undergo in fiery persecution are used by Him as a means to judge them that they may be disciplined, purified, and separated from the unbelievers and not have the same destiny as they. Hence, such disciplinary judgment begins from His own household, and it is not exercised just once or twice but is being carried out continuously until the Lord's coming.

[God's] house, or household, refers to the church, composed of the believers (2:5; Heb. 3:6; 1 Tim. 3:15; Eph. 2:19). From this house, as His own house, God begins His governmental administration by God's disciplinary judgment over His own children, that He may have strong ground to judge, in His universal kingdom, those who are disobedient to His gospel and rebellious toward His government. This is for the establishing of His kingdom, which is covered in the second book (2 Pet. 1:11).

What we have in 1 Peter 1:17 is the daily judgment of God's government in the world, a judgment that is exercised with regard to His children...The daily judgment of God is not exercised upon fallen sinners; instead, it is exercised upon God's children.

Those who oppose this teaching from the Word may say, "How is it possible for us, God's children in grace, to be judged by God? God is our Father, and He loves us and gives us grace. How could He do something to judge us?"...On the one hand, God is gracing us to live a life that suits His righteousness under His government. On the other hand, He judges anything that does not match His government. Therefore, in this age we the believers are under the daily judgment of God.

This kind of judgment is exercised upon us, the children of God, while we are passing the time of our sojourning on earth...The Lord's word in John 5:22 refers to eternal judgment, to the judgment of unbelievers at the great white throne. But the judgment here is the present judgment of God upon His children, not on unbelievers. (*Life-study of 1 Peter*, pp. 92, 252, 257, 268)

Further Reading: *Life-study of 1 Peter*, msgs. 11, 30

Wednesday 3/12

Related Verses

1 Pet. 4:12-13

12 Beloved, do not think that the fiery ordeal among you, coming to you for a trial, is strange, as if it were a strange thing happening to you;

13 But inasmuch as you share in the sufferings of Christ, rejoice, so that also at the revelation of His glory you may rejoice exultingly.

Rom. 8:18

18 For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.

Phil. 3:8-11

8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

11 If perhaps I may attain to the out-resurrection from the dead.

1 Pet. 5:1-2

1 Therefore the elders among you I exhort, who am a fellow elder and witness of the sufferings of Christ, who am also a partaker of the glory to be revealed:

2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;

Related Reading

First Peter is a book on the Christian life under the government of God. It is easy for us to pay attention to the Christian life and to neglect God's government. Actually, the Christian life and the government of God go together. The Triune God has passed through a long process and has become the life-giving Spirit to indwell us. This is for our Christian life. At the same time, the Triune God is still the Creator of the universe and its ruler. On the one hand, we have been reborn to have a spiritual life, the divine life. On the other hand, we are still in the old creation. For this reason we need God's governmental dealings. In order for the Christian life to grow, we need the discipline of God's government. (*Life-study of 1 Peter*, p. 278)

The preciousness of Peter's writings is that he combines the Christian life and God's government...If we would carefully read the two Epistles of Peter, we would see that Peter is quite deep in the matter of life...But at the same time, in his writings Peter gives a serious word regarding God's governmental dealings with His regenerated people. Therefore, in the Epistles of Peter we need to see the Christian life and God's government and also see how the two go together.

In 1 Peter 4:12...the Greek word for fiery ordeal, *purosei*, means "burning," signifying the burning of a smelting furnace for the purifying of gold and silver (Prov. 27:21; Psa. 66:10)...Peter considered the persecution that the believers suffered as such a burning furnace used by God to purify their life. This is God's way to deal with the believers in the judgment of His governmental administration, which begins from His own house (1 Pet. 4:17-19). The Greek word for *strange* in verse 12 is *xenizo*, the same as the word used in verse 4. Fiery persecution is common to the believers. They should not think it is strange or alien to them, and they should not be surprised and astonished by it. This persecution is a trial, a testing.

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Peter's use of the metaphor of a burning furnace in verse 12 indicates that today the Lord is using persecutions and trials as a furnace to serve a positive purpose. The positive purpose served by persecution and trial is the purification of our life. We can be compared to gold and silver. However, we still have some amount of dross. Therefore, we need purification...As Christians, we should realize that fiery ordeals are common...Such things are not strange, alien, foreign, to us...It is our destiny to suffer in this age. Of course, this is not our eternal destiny. God has not destined us to suffer in eternity, but He surely has destined us to suffer in this age.

In verse 13 Peter continues, "But inasmuch as you share in the sufferings of Christ, rejoice, so that also at the revelation of His glory you may rejoice exultingly." Although persecution is a trial that purifies us through burning, eventually Peter says that by experiencing such a fiery ordeal, we share, participate, in the sufferings of Christ...Because we believe in Christ, love Christ, live Christ, bear testimony to Christ, witnessing of Him in this age, the world rises up against us. This age is under the hand of the evil one, and for this reason unbelieving ones persecute those who believe in Christ and witness of Him. In the sight of God this kind of suffering is regarded as the sufferings of Christ. For example, a certain brother may have had the opportunity to become rich. But because he believes in Christ, loves Christ, and follows Christ, his business may suffer, and he may lose the opportunity to become wealthy. Actually, he may even be in poverty. This kind of poverty is the suffering of Christ. Those sufferings that are for Christ are counted by God as the sufferings of Christ. (*Life-study of 1 Peter*, pp. 278-279, 247-248)

Further Reading: *Life-study of 1 Peter*, msgs. 28, 31

Thursday 3/13**Related Verses****1 Pet. 2:21-23**

21 For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps;

22 Who committed no sin, nor was guile found in His mouth;

23 Who being reviled did not revile in return; suffering, He did not threaten but kept committing all to Him who judges righteously;

1 Pet. 1:17-19

17 And if you call as Father the One who without respect of persons judges according to each one's work, pass the time of your sojourning in fear,

18 Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers,

19 But with precious blood, as of a Lamb without blemish and without spot, the blood of Christ;

Eph. 5:15-17

15 Look therefore carefully how you walk, not as unwise, but as wise,

16 Redeeming the time, because the days are evil.

17 Therefore do not be foolish, but understand what the will of the Lord is.

Related Reading

In 1 Peter 2:23...according to the usage of the verb *kept committing* in Greek, *all* needs to be inserted here as its object. This word refers to all the sufferings of the Lord. He kept committing all His insults and injuries to Him who judges righteously in His government, to the righteous God, to whom He submitted Himself. This indicates that the Lord recognized God's government while He was living a human life on earth.

We are accustomed to saying that we commit things to the Lord who is faithful or merciful or kind. Have you ever said, "I commit everything to God who judges righteously"?...The reason we do not pray like

this is that our prayer, expression, and utterance are still too traditional. This keeps us from applying many of the thoughts and utterances in the pure Word. Therefore, in reading a verse such as 2:23, we may take it for granted and fail to get into the real meaning. (*Life-study of 1 Peter*, pp. 185-186)

While the Lord Jesus was on earth suffering, He kept committing all to the One who judges righteously. This brief word indicates not only that the Lord lived a life that was a model for us but also that He lived a life absolutely under God's government. He Himself was always under the government of God, and He committed everything related to Him to God's judgment.

In 1 Peter 1:17 Peter urges us to pass the time of our sojourning in fear. This is a holy fear, as in Philippians 2:12. It refers to a healthy, serious caution that leads us to behave holily.

The words *pass the time* include every minute of our daily life.

Years ago I visited some saints in Las Vegas. Some of them suggested that I visit a gambling casino just to see what it was like. I replied, "No, I will not go...Because you have invited me, I am now here with you. But I will not go to see a gambling casino." If I had gone to such a place, then a certain amount of time that day would not have been passed in fear.

Every minute of our sojourning must be in fear. This is related to the holy manner of life. In all our manner of life we need to be holy, separated from the world.

First Peter 1:18 and 19 explain why we should pass the time of our sojourning in fear: "Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers, but with precious blood, as of a Lamb without blemish and without spot, the blood of Christ." Why should we pass the time of our sojourning in fear? Because we know that we have

been redeemed by the precious blood of Christ. It is because we know this that we now pass the time of our sojourning in fear. The point here is that the holy manner of life should issue out from the dear and precious redemption of Christ.

Paul tells us that Christ has redeemed us from the curse of sin and from this evil age. Peter, however, tells us that Christ has redeemed us from the vain manner of life. It is vain to indulge in worldly entertainments or to purchase worldly clothing. The vain manner of life may also be related to the way we do our shopping. Some sisters very much like to go shopping. Every week they go to the department store at least to look around, even if they do not buy anything. Do you not know who you are? You are sons and daughters of the King. As children of the King, you should not go to a department store in a light way. On the contrary, you should be stately and dignified even in your shopping. I use this as an illustration of being redeemed in a practical way from the vain manner of life. (*Life-study of 1 Peter*, pp. 186, 93-94)

Further Reading: *Life-study of 1 Peter*, msg. 11, 21

Friday 3/14

Related Verses

1 Pet. 5:5-6

5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.

6 Therefore be humbled under the mighty hand of God that He may exalt you in due time,

Phil. 2:2-4

2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,

3 Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves;

4 Not regarding each his own virtues, but each the virtues of others also.

Matt. 11:28-30

28 Come to Me all who toil and are burdened, and I will give you rest.

29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

30 For My yoke is easy and My burden is light.

Related Reading

Everyone in the church, including the elders, should gird himself with humility. In 1 Peter 1:13 Peter charges us to gird up the loins of our mind, but here [in 5:5] he indicates that our entire being needs to be girded.

The Greek word for *gird* here is derived from a noun meaning "a slave's apron"; such an apron girded up the slave's loose garments in the service. It is used here as a figure of speech, signifying the putting on of humility as a virtue in service. This figure came evidently from Peter's impression of how the Lord girded Himself with a towel when He humbled Himself to wash the disciples' feet, especially Peter's (John 13:4-7). (*Life-study of 1 Peter*, p. 296)

Peter says that God not only resists the proud but gives grace to the humble. Strictly speaking, this grace refers to the Triune God Himself as the life supply being multiplied in the humble believer...The believers have received the initial grace, yet this grace needs to be multiplied in them that they may participate in all grace. The varied grace of God [1 Pet. 4:10], as the all grace in 5:10, is the rich supply of life, which is the Triune God ministered into us in many aspects (2 Cor. 13:14; 12:9). God gives Himself as grace, as life supply, to humble believers.

The Greek word for *humble* in 1 Peter 5:5 also means "lowly," as in Matthew 11:29, where the Lord Jesus said, "I am meek and lowly in heart."...Instead of uplifting ourselves, we should always keep

ourselves low. Then we will be in a position to receive the Triune God as our life supply. We will receive the grace that God gives to humble believers.

The words *be humbled* [1 Pet. 5:6] are passive voice, indicating being made humble by God, mainly through sufferings in persecutions (v. 10). This, however, requires that we cooperate with God's operation. We must be willing to be made humble, lowly, under the mighty hand of God. Hence, *be humbled*. We may say that *humbled* is passive, but be is active. While God is acting to operate on us, we need to take the initiative to be operated on by Him. To take the initiative is active; to be operated on is passive. This is our willingness to be under the hand of God, which is mighty to do everything for us.

Persecution may be used by God to humble us...When good things happen to us, we may become proud. But suffering or persecution may help us to be humble. For example, a brother may be humbled as a result of losing his job. A student may be humbled by receiving a lower grade than he expected.

We may also experience being humbled in our family life. If the children of a certain brother and sister are outstanding, the parents may become proud. But if the children cause them problems or difficulty, this will make the parents lowly. Likewise, if a young brother's father has a very high position in his work, this brother may be proud...But suppose his father is a janitor with a very limited education. Knowing that his father has such a lowly position may cause this young brother to be lowly.

We cannot make ourselves humble. Rather, we need to be made humble by God [v. 6]. Nevertheless, God's humbling of us requires our cooperation with God's operation. This means that we must be willing to be made humble, lowly, under the mighty hand of God.

We may say that *be humbled* is active-passive: *be* is active, pointing to our initiative to be humbled, and *humbled* is passive, pointing to God's operation to humble us. Although God's hand is mighty to do

whatever is necessary for us, His hand still needs our cooperation. God's operation needs our cooperation. Therefore, we need to be humbled. (*Life-study of 1 Peter*, pp. 297-298)

Further Reading: *Life-study of 1 Peter*, msg. 33

Saturday 3/15

Related Verses

1 Pet. 4:19

19 So then let those also who suffer according to the will of God commit their souls in well-doing to a faithful Creator.

1 Pet. 2:24

24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

Eph. 2:4-10

4 But God, being rich in mercy, because of His great love with which He loved us,

5 Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved)

6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

8 For by grace you have been saved through faith, and this not of yourselves; it is the gift of God;

9 Not of works that no one should boast.

10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.

Related Reading

The will of God here in 1 Peter 4:19 is that He wants us to suffer for Christ's sake and has appointed us to this.

Literally *commit* here means "to give in charge as a deposit"...When the believers suffer persecution in their body, especially as in martyrdom, they should commit their souls as a deposit to God, the faithful

Creator, as the Lord committed His spirit to the Father (Luke 23:46). Persecution can damage only the bodies of the suffering believers, not their souls (Matt. 10:28)...They should cooperate with the Lord by their commitment in faith. (*Life-study of 1 Peter*, pp. 263-264)

Persecution is a suffering in the old creation. God as our Creator can preserve our soul, which He created for us. He has even numbered our hairs (Matt. 10:30). He is loving and faithful. His loving and faithful care (1 Pet. 5:7) accompanies His justice in His governmental administration. While He is judging us, His household, in His government, His love cares for us faithfully. In suffering His just disciplinary judgment in our bodies, we should commit our souls to His faithful care.

Having died to sins [2:24] literally means "being away from sins." When Christ bore up our sins on the cross and died, that death...terminated us, and this termination can keep us away from sin. The best way for people to be kept from sins or from sin is for them to be put to death...Peter speaks of being away from sins; Paul speaks of the one who has died being free from sin. Through Christ's death we can be kept away from sins so that we may live to righteousness.

The subjective aspect of the cross continues in our experience today by the Spirit. The life-giving Spirit is working within us continually to carry out the subjective aspect of Christ's cross in our being. Daily we are undergoing the inward working of the cross of Christ, and daily we are being made alive so that we may live to righteousness. Therefore, it is not difficult to overcome sins, because through Christ's death we are being kept away from sins. His death has drawn a separating line between us and sins. Being kept away from sins, now we are alive...We simply live, and this living always has an inclination toward righteousness. This is the experience of our Savior saving us daily.

When we call on the name of the Lord and have fellowship with Him, the life-giving Spirit operates

Living a Christian Life under the Government of God**Lord's Day 3/16****Related Verses****Rom. 8:28-32, 36-39**

28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

31 What then shall we say to these things? If God is for us, who can be against us?

32 Indeed, He who did not spare His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?

36 As it is written, "For Your sake we are being put to death all day long; we have been accounted as sheep for slaughter."

37 But in all these things we more than conquer through Him who loved us.

38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers

39 Nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Further Reading:

Further Reading: *Life-study of 1 Peter*, msg. 21

within us. Spontaneously, we experience the subjective working of the cross to make a separation between us and sins so that we automatically live to righteousness.

Now we need to ask why Peter uses the expression *live to righteousness* [v. 24]. This is related to the fulfilling of God's governmental requirements. Actually, God's government requires just one thing—righteousness...In 1 Peter 2:23 we see that the Lord Jesus continually committed all to the One who judges righteously. Then in verse 24 Peter indicates that we should live to righteousness. Peter's concept here is governmental; righteousness is a matter of God's government. We have been saved by our Savior to live a life that matches the righteous requirements of God's government.

God is righteous, and His government is established upon righteousness. Psalm 89:14 says that righteousness is the foundation of God's throne. Therefore, as God's people living under His government, we must have a righteous life...But because in ourselves we are not able to live this kind of life, the Savior saves us to live a life of righteousness, a life that fulfills the righteous requirements of God's government. (*Life-study of 1 Peter*, pp. 264, 188-190)

Further Reading: *Life-study of 1 Peter*, msgs. 21, 29

Churchwide Truth Pursuit of Genesis**Level 1—Sequential Life-study Reading**

Scripture Reading and Copying: Gen. 6

Assigned Reading: *Life-study of Genesis*, msg(s). 11-12

Level 2—Topical Study

Crucial Point: The Seventh Day

Scripture: Gen. 2:1-3

Assigned Reading: *Life-study of Genesis*, msg(s). 9

Supplemental Reading:

Questions: See the church website at

churchinnyc.org/bible-study

Hymn: #21

1 We praise Thee for Thy righteousness;
Thy justice, Father, we confess,
And fully testify.

Thou art the judge of all mankind,
In Thee injustice none can find,
Nor wrong to Thee apply.

2 O holy Father, righteous One,
Thy righteousness upholds Thy throne,
'Tis a foundation sure.
'Tis through this righteousness of Thine
That reigns in Christ the grace divine,
And peace we thus secure.

3 Thy righteousness has caused Thy Son
To die for us that we be won,
Redemption thus was bought;
Thy righteousness has justified
When Christ's redemption was applied,
Salvation thus was wrought.

4 That Thou might show Thy righteousness,
With Thy forgiveness Thou didst bless
Men in the ancient age;
For Thee Thy righteousness to show,
Remission Thou dost now bestow
On sinners in this age.

5 All people Thou wilt judge one day,
Thy righteousness to all display
By Christ, Thy Son, our Lord;
Yet fast we'll stand, for none can move,
Thy righteousness we'll ever prove,
With grace Thou wilt afford.

6 With justice is Thy kingdom filled,
And peace upon it Thou dost build
With all in harmony;
In the new heaven and new earth
Thy righteousness will be their worth,
As promised, God, by Thee.