

Monday 4/6

Related VersesMatt. 6:19-20

19 Do not store up for yourselves treasures on the earth, where moth and rust consume and where thieves dig through and steal.

20 But store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not dig through nor steal.

Matt. 5:3

3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

Matt. 13:43

43 Then the righteous will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.

Heb. 13:5

5 Let your way of life be without the love of money, being satisfied with the things which are at hand; for He Himself has said, "I shall by no means give you up, neither by any means shall I abandon you";

1 Tim. 6:10-11

10 For the love of money is a root of all evils, because of which some, aspiring after money, have been led away from the faith and pierced themselves through with many pains.

11 But you, O man of God, flee these things, and pursue righteousness, godliness, faith, love, endurance, meekness.

2 Tim. 3:2-3

2 For men will be lovers of self, lovers of money, boasters, arrogant, revilers, disobedient to parents, unthankful, unholy,

3 Without natural affection, implacable, slanderers, without self-control, savage, not lovers of good,

Related Reading

“In Matthew 6:19 and 20 the King decreed that the kingdom people should not store up for themselves treasures on earth but treasures in heaven. To store up

treasures in heaven is to give material things to the poor (19:21) and to care for the needy saints (Acts 2:45; 4:34-35; 11:29; Rom. 15:26) and the Lord’s servants (Phil. 4:16-17).

Matthew 6:21 says, “Where your treasure is, there will your heart be also.” The kingdom people must send their treasure to heaven so that their heart can also be in heaven. Before they go there, their treasure and their heart must go there first. (*Life-study of Matthew*, p. 255)

Our eyes can focus on only one thing at a time. If we endeavor to see two things at once, our vision will be blurred. If we focus our eyes on one thing, our vision will be single, and our whole body will be full of light [Matt. 6:22]. If we store up our treasure both in heaven and on earth, our spiritual vision will be blurred. For our vision to be single, we must store up our treasure in one place.

Verse 23 says, “If your eye is evil, your whole body will be dark. If then the light that is in you is darkness, how great is the darkness!” To look at two objects at the same time, not focusing on one object alone, is to make our eye evil (cf. 20:15; Deut. 15:9; Prov. 28:22). In such a case, our whole body will be dark. If our heart is fixed on treasure stored up on earth, the light that is in us will become darkness, and great will be the darkness.

Matthew 6:24 says, “No one can serve two masters, for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.” In Greek, *hold to one* and *despise the other* means to be devoted to one and be against the other. The word *mammon* is an Aramaic word signifying wealth, riches. Mammon stands in opposition to God, indicating that wealth, or riches, is the opponent of God, robbing God’s people of their service to Him.

Verse 25 says, “Because of this, I say to you, Do not be anxious for your life, what you should eat or what you should drink; nor for your body, what you

should put on. Is not the life more than food, and the body than clothing?” In this verse the Lord told us not to be anxious for our life. The Greek word translated “life” here is *soul*, referring to the soul-life, where the desire, the appetite, for food and clothing resides (Isa. 29:8). Our life is more than food, and our body is more than clothing. Both our life and our body were brought into existence by God, not by our anxiety. Since God created us with a life and a body, surely He will care for their needs. The kingdom people do not need to be anxious about these things.

Matthew 6:31 says, “Therefore do not be anxious, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed?” Here we come to the crucial matter in verses 19 through 34. Apparently, in this section of the constitution, the Lord was speaking about the material riches of the kingdom people. Actually, He was dealing with the matter of anxiety...In these verses the word *anxious* is used six times (vv. 25, 27, 28, 31, 34). It may also seem that the Lord is touching our heart, for where our treasure is, there our heart is also. However, our heart is related not only to riches but to many other things.

In His speaking in chapter 6 of Matthew, the Lord apparently was dealing with the matter of riches. In reality, however, He was touching the matter of anxiety, the basic problem of our human living...Verses 19 through 34 seemingly touch our wealth, our riches; actually, the Lord’s intention here was to touch anxiety, the source of the problem of our daily living. The whole world is involved with anxiety. (*Life-study of Matthew*, pp. 256-257, 259)

Further Reading: *Life-study of Matthew*, msg. 22

Tuesday 4/7

Related VersesMatt. 6:25-26

25 Because of this, I say to you, Do not be anxious for your life, what you should eat or what you should drink; nor for your body, what you should put on. Is not the life more than food, and the body than clothing?

26 Look at the birds of heaven. They do not sow nor reap nor gather into barns, yet your heavenly Father nourishes them. Are you not of more value than they?

Phil. 4:6-7

6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

1 Pet. 5:7-9

7 Casting all your anxiety on Him because it matters to Him concerning you.

8 Be sober; watch. Your adversary, the devil, as a roaring lion, walks about, seeking someone to devour.

9 Him withstand, being firm in your faith, knowing that the same sufferings are being accomplished among your brotherhood in the world.

Related Reading

“Although [Matthew 5—7 does] not actually use the words *life* and *nature*, from the context we can see that apart from the Father’s divine life and nature, these chapters are in vain. No one would be able to fulfill the requirements of the kingdom of the heavens without having the Father’s life and nature. Every constitution is based upon a certain kind of life...The constitution given by the Lord Jesus on the mountain was for the sons of God, and it was based upon the life and nature of the Father. Two verses in chapter 5 indicate this fact. Verse 9 says, “Blessed are the peacemakers, for they shall be called the sons of God,” and verse 48 says, “You therefore shall be perfect as your heavenly Father is perfect.” (*Life-study of Matthew*, pp. 257-258)

There is no anxiety in the divine life and the divine nature. Anxiety is not of the divine life but of the human life, just as barking is of the dog life, not of the bird life. Our human life is a life of anxiety, whereas God’s life is a life of enjoyment, rest, comfort, and satisfaction. To God *anxiety* is a strange term. With

CRUCIAL ASPECTS OF MATTHEW 5 THROUGH 7 - WEEK 8

Seeking First the Kingdom of God and His Righteousness

Him there is no such thing as anxiety. Do you think that God has ever been anxious?...Although God has many desires, He has no anxiety. Our human life, on the contrary, is virtually composed of anxiety; it is constituted with it. Take anxiety away from a human being and the result will be death. A dead man has no anxiety...As long as you are a living person, you cannot escape from anxiety.

Anxiety is the gear that makes the world move. It is the incentive for all human culture. If there were no anxiety regarding our living, no one would do anything. Rather, everyone would be idle. Thus, by touching our anxiety [in Matthew 6:19-34], the Lord touched the gear of human life.

When the young people hear this word, they may say, “Hallelujah! Because the Lord Jesus has touched anxiety, the gear of human life, we don’t need to study or work hard. If we are hungry, we can simply eat some leftovers.” This concept is wrong. In 6:26 the Lord Jesus said, “Look at the birds of heaven. They do not sow nor reap nor gather into barns, yet your heavenly Father nourishes them.” If the Lord Jesus were here, I would ask Him, “Lord, You liken us to birds. The birds neither sow nor reap; they just fly in the air and do nothing. Lord, does this mean that we should not do anything? The birds feed on human labor. Lord Jesus, do You mean that we should take advantage of others? Should we forget about working and simply be birds in the air, enjoying life and taking advantage of the labor of others?” I would also ask the Lord, “Lord, You also liken us to lilies. Lilies don’t do anything but are clothed in more glory than Solomon (vv. 28-30). Are You saying that we should not do anything, that we should simply enjoy the air, the sunshine, the soil, and the water?” This is the concept held by many young people who quote these words of the Lord Jesus. They say, “Let’s be birds in the air and lilies in the valley.”...I ask these questions because I know the psychology of the young people. After spending so many years in school, they may be tired of studying. As they go from junior high to high school, from high school to college, and from undergraduate school to graduate school, the work

becomes more difficult. Instead of studying so hard, many of the young people would rather be like birds flying in the air. If the young people are honest, they will admit that they have such a concept.

Does the Lord intend that the young people finish school or drop out and be like birds in the air? It is wrong to have anxiety, for anxiety does not belong to the divine life. There is no anxiety in the life of God. However, the Lord does not mean that we should not do our duty. (*Life-study of Matthew*, pp. 258-260)

Further Reading: *Life-study of Matthew*, msg. 22

Wednesday 4/8

Related Verses

Matt. 6:32-34

32 For all these things the Gentiles are anxiously seeking. For your heavenly Father knows that you need all these things.

33 But seek first His kingdom and His righteousness, and all these things will be added to you.

34 Therefore do not be anxious for tomorrow, for tomorrow will be anxious for itself; sufficient for the day is its own evil.

Luke 12:22-25

22 And He said to His disciples, Therefore I say to you, Do not be anxious for your life, what you should eat; nor for your body, what you should put on;

23 For the life is more than food, and the body more than clothing.

24 Consider the ravens. They neither sow nor reap, they have neither storehouse nor barn; yet God nourishes them. How much more valuable are you than the birds!

25 And which of you by being anxious can add a cubit to his stature?

Eph. 1:3-4

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,

4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

Related Reading

To live on this earth for God, you must finish your education. But as you are studying and completing your education, you must be different from the worldly people. The worldly ones study for the sake of their anxiety; you should not study for anxiety but to fulfill your duty. If you do not see this point, this portion [in Matthew 6:19-34] will simply be a legal matter to you.

After a number of years many of our young people will have college degrees. I believe that under the Lord's sovereign blessing, many riches will come in. At that time you will need to remember that you have gone to school not for anxiety but to do your duty...Your duty is to give, to store up treasures in heaven...Learn to give and store up treasures in heaven. Transfer your treasures from the earth to the heavens. In this way you will not be a millionaire on earth but a millionaire in the heavens...Be a good giver according to the life and nature of your heavenly Father. This is the meaning of this portion of the Word. (*Life-study of Matthew*, p. 262)

As we are fulfilling our duty, we should not do anything for the sake of our anxiety, because we have a divine life that knows no anxiety. And we have an almighty and all-inclusive heavenly Father who takes care of us in every way. Today's world is filled with anxiety, but the kingdom people should not be anxious about anything. We are not able to add one cubit to our stature by our anxiety (Matt. 6:27). Concerning morality, we have the life and nature of our Father within us to enable us to fulfill the highest moral requirements. Concerning our living, we have the heavenly Father Himself to take care of us...Although we must fulfill our duty, we should have no anxiety. Like the children of Israel who had enough to live on and who gave certain portions away for various

CRUCIAL ASPECTS OF MATTHEW 5 THROUGH 7 - WEEK 8 *Seeking First the Kingdom of God and His Righteousness*

purposes, we also should have a harvest and be willing to give a certain amount away for various purposes. Eventually, all we give will be laid up in the heavenly bank, and all our riches will be there.

This also is related to our daily growth in life. Both sloppiness and anxiety will delay your growth in life. No one who is idle, who does not fulfill his duty, will ever grow in life. Everyone who grows in life is diligent and industrious. Of course, this diligence and industriousness will yield a reward, and some material riches will come to you. All these riches must be used not for your anxiety but for your giving. Anxiety must go...Any surplus that you have should not be used for the sake of your anxiety. Use it to build up savings in the heavenly bank. I assure you that if you do this, you will grow in life. The only kind of person who grows in life is one who is diligent yet who does not use his surplus for his anxiety. You need to study diligently, make good grades, and acquire the highest degree...We labor and fulfill our duty, but we have no anxiety. This is the proper way to grow in the Father's life.

The kingdom people have the divine life of their heavenly Father as their strength to keep the new law of the kingdom. They also have their heavenly Father as the One who cares for their material need so that they do not need to be anxious about it [v. 32]. Their heavenly Father is the source of their strength and supply. Hence, they need not be weak or wanting in anything.

The kingdom people should never live in tomorrow but always in today. The word *evil* [in verse 34] denotes trouble and affliction. This indicates that the King of the kingdom has made it clear to the kingdom people that their days on earth for the kingdom will be days of trouble and affliction, not of ease and comfort. (*Life-study of Matthew*, pp. 262-264)

Further Reading: *Life-study of Matthew*, msg. 22

Thursday 4/9

Related Verses

Matt. 6:33

33 But seek first His kingdom and His righteousness, and all these things will be added to you.

2 Cor. 5:21

21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

Matt. 5:20

20 For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.

Eph. 4:22-24

22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,

23 And that you be renewed in the spirit of your mind

24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

Related Reading

The Father's kingdom is the reality of the kingdom of the heavens today, the reality of the church life today, and will be the manifestation of the kingdom of the heavens in the coming age. The Father's righteousness is the righteousness expressed by the keeping of the new law of the kingdom...This righteousness is Christ, who is lived out by the kingdom people. Since the kingdom people seek first the kingdom and the righteousness of their heavenly Father, not only will His kingdom and His righteousness be given to them, but also all that they need will be added to them. (*Life-study of Matthew*, p. 264)

Love is God's nature, holiness is God's disposition, and glory is God's own being. Righteousness, however, is God's procedure, His way,

and His method. Since God is righteous, He cannot love man merely according to His own love. He cannot grant man grace merely according to what He wants. He cannot save man merely according to His heart's desire. It is true that God saves man because He loves man. But He must do so in a way that is in agreement with His own righteousness, His own procedure, His own moral standard, His own way, His own method, His own dignity, and His own majesty.

God must save us while preserving His righteousness...God could save us immediately with His love. But He must also save us very righteously.

If God were to judge sin mercilessly, He would be without love. But if He were to let man's sins go without judging them, He would be without righteousness. Because God loves the world and, at the same time, He is righteous, He had to send the Lord Jesus to us. Because He is righteous, He had to judge sin. Because He is love, He had to bear man's sins for him. I must emphasize these two statements: God must judge because He is righteous. And God bears man's judgment and punishment because He is love. Without judgment, we see no righteousness; with judgment, we see no love...He manifests both His love and His righteousness in Jesus Christ.

The cross is where God's righteousness is manifested. The cross shows us how much God hates sin. He is determined to judge sin. He was willing to pay such a great price as to have His Son nailed on the cross...Because God was not willing to give up His righteousness, He preferred to have His Son die rather than give up His righteousness.

The cross is also the place where God's love is manifested. The burden for our sins should be on us. If we do not bear it, it is unrighteous. But to bear such a burden is too much for us. For this reason, He came and bore it for us. That God was willing to bear the burden shows His love. That God actually did bear the burden shows His righteousness. For God to have us bear the punishment is righteousness without love. For God to have us not bear the punishment is love without righteousness. Because He takes away the

punishment and bears it for us, there is both righteousness and love. Hallelujah! The cross meets the requirement of righteousness and the requirement of love.

God has made the Lord Jesus sin [2 Cor. 5:21]. Originally the Lord Jesus was without sin at all; He had nothing to do with sin. Now God has judged Him as though judging sin itself...“that we might become the righteousness of God in Him.”...When people see us, they see God's righteousness. We, the sinners, through the Lord Jesus becoming sin for us and through His bearing of our sins to forgive us, have now become the righteousness of God in the Lord Jesus Christ. We are the living righteousness of God walking on earth. In Christ we are the representatives of God's righteousness. (*CWWN*, vol. 28, “The Gospel of God (1),” pp. 80-82, 85-86, 96)

Further Reading: *CWWN*, vol. 28, “The Gospel of God (1),” ch. 5

Friday 4/10

Related Verses

Phil. 3:9

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,

1 Cor. 1:30

30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

Psa. 89:14

14 Righteousness and justice are the foundation of Your throne; Lovingkindness and truth go before Your face.

Rom. 3:24-26

24 Being justified freely by His grace through the redemption which is in Christ Jesus;

25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,

26 With a view to the demonstrating of His righteousness in the present time, so that He might be righteous and the One who justifies him who is of the faith of Jesus.

Related Reading

There are two aspects of Christ being righteousness from God to the believers. The first aspect is that He is the believers' righteousness for them to be justified before God objectively at the time of their repenting unto God and believing into Christ (Rom. 3:24-26; Acts 13:39; Gal. 3:24b, 27)...Christ is our beauty given by God to us to be put on us as our clothing, our glorious dress [*Hymns*, #295]. This is outward, objective.

The second aspect is that Christ is the believers' righteousness lived out of them as the manifestation of God, who is the righteousness in Christ given to the believers for them to be justified by God subjectively (Rom. 4:25; 1 Pet. 2:24a; James 2:24; Matt. 5:20; Rev. 19:8). We were sinners who repented to God and believed into the Lord Jesus. Right away God gave Christ to us as a glorious dress to cover us, so we are acceptable to God righteously, outwardly. This is objective righteousness. Also, when Christ was given to us to be put on us, He entered into us to be our life and life supply to live Himself out of us.

This living out is the manifestation of God in Christ. This is pleasant in the eyes of God...Now we can see the two aspects—outward and inward. Christ is put on us, and Christ enters into us to live God out of us to be our subjective righteousness. (*CWWL*, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” p. 259)

These two aspects of Christ as righteousness are also typified by the two garments of the queen in Psalm 45:13-14. Solomon had a queen, and that queen had two garments. The first one corresponds with the objective righteousness, which is for our justification. The other garment corresponds with the subjective righteousnesses (Rev. 19:8), which are for our victory.

This garment is equivalent to the wedding garment in Matthew 22:11-12. (*CWWL, 1994–1997*, vol. 1, “Crystallization-study of the Epistle to the Romans,” p. 260)

Why is the parable of the prodigal son in Luke 15?...After the prodigal squandered his estate and came home, the father should indeed love him, but he should have said at least a few words of reprimand to the son...If Luke 15 had only the parable of the prodigal, we would have to conclude that God is not righteous, that God has not judged sin, but has glossed over it...But thank and praise the Lord that there are three parables in Luke 15. The first is the parable of the shepherd saving the sheep. The second is the parable of the woman seeking the lost coin. The third is the parable of the father receiving the prodigal son. Immediately in the first parable we have the good shepherd forsaking his life for the sheep. The Lord Jesus has already come and died. The sin of the prodigal was already judged in the first parable. Because of what happened in the first parable, there is the second parable, in which a woman lights a lamp to seek for the lost coin. Since the Lord Jesus has accomplished salvation, the Holy Spirit can come to enlighten with His light...The problem of sin has been cleared up in the parable of the shepherd...In addition, the inward feeling has been enlightened in the parable of the woman lighting the lamp...The Lord Jesus has forgiven our sins. The Holy Spirit has enlightened us and has caused us to be convicted concerning sin, righteousness, and judgment. Hence, by the time the Father comes, the matter of sin need not be mentioned anymore; He only has to do the work of welcoming us. In the previous two parables, God’s righteousness as well as His love were already manifested. (*CWWN*, vol. 28, “The Gospel of God (1),” pp. 97-98)

Further Reading: *CWWL, 1994–1997*, vol. 1, “Crystallization-study of the Epistle to the Romans,” ch. 5

Saturday 4/11

Related Verses

2 Tim. 4:8

8 Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

1 Cor. 9:25

25 And everyone who contends exercises self-control in all things; they then, that they may receive a corruptible crown, but we, an incorruptible.

Matt. 16:27

27 For the Son of Man is to come in the glory of His Father with His angels, and then He will repay each man according to his doings.

Rev. 22:12-14

12 Behold, I come quickly, and My reward is with Me to render to each one as his work is.

13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

Related Reading

The crown, a symbol of glory, is given as a prize, in addition to the Lord’s salvation, to the triumphant runner of the race (1 Cor. 9:25). In contrast to salvation, which is of grace and by faith (Eph. 2:5, 8-9), this prize is not of grace nor by faith, but is of righteousness through works (Matt. 16:27; Rev. 22:12; 2 Cor. 5:10). The believers will be recompensed with such a reward, not according to the Lord’s grace but according to His righteousness. Hence, it is the crown of righteousness. The Recompenser is the Lord as the righteous Judge. Paul was assured that such a prize was reserved for him and that he would be recompensed with it at the day of the Lord’s second appearing.

The Lord’s appearing, His coming back, is a warning, an encouragement, and an incentive to us.

We should love it and look forward to it with earnest expectation and joy. (*The Conclusion of the New Testament*, p. 3686)

Not many believers realize that when the Lord Jesus comes back, He will not come as the merciful God or as the gracious Savior but as the righteous Judge...We must declare the fact that when the Lord comes back, He will be the Judge of all, both believers and unbelievers. According to Matthew 25, all of the Lord’s servants will have to give an account to Him. The Lord will either say, “Well done, good and faithful slave” (v. 21), or “Evil and slothful slave” (v. 26). In His righteousness the Lord will decide whether or not we receive a reward.

In 2 Timothy 4:18 Paul declares, “The Lord will deliver me from every evil work and will save me into His heavenly kingdom, to whom be the glory forever and ever.” Every evil work here refers mainly to man’s persecution, which usually comes from Satan’s evilness (Matt. 6:13).

Paul’s being delivered from every evil work included even his final martyrdom. Since martyrdom ushered Paul into the heavenly kingdom, such an ushering was a deliverance to him. There is no other time that the Lord dispenses Himself in so great a measure into the believers as in the time of their suffering of martyrdom. Whenever the believers suffer persecution, encounter afflictions, and even suffer martyrdom because of their loving the Lord, the Lord infuses and dispenses all His riches into them so that they may be strengthened to overcome and be delivered from every evil work. Such a deliverance is what we believers should believe in, hope for, and experience, and it is also what the Lord is pleased to give us.

The heavenly kingdom is “the kingdom of their Father” (13:43), “the kingdom of My Father” (26:29), “the kingdom of Christ and of God” (Eph. 5:5), and “the eternal kingdom of our Lord and Savior Jesus Christ” (2 Pet. 1:11), which will be a reward to the

overcoming saints. It equals the crown of righteousness in 2 Timothy 4:8 and is an incentive to the believers to run the heavenly race...Paul had the assurance to make the triumphant declaration that he would be saved into this heavenly kingdom.

Paul knew that he would be martyred...and that he would be rejected, killed, and cut off from the earthly kingdom. Yet he also had the assurance that the Lord would deliver him into a heavenly empire, the heavenly kingdom. Therefore, he suffered martyrdom with no miraculous rescue. In Paul there was no thought of something miraculous, but instead, his thought was full of the spiritual, divine reality. As followers of the Lord Jesus, we should not expect the Lord to do something miraculous for us. But we have the full right to claim that the Lord must do spiritual, divine, and heavenly things for us. (*The Conclusion of the New Testament*, pp. 3686-3688)

Further Reading: *Life-study of Romans*, msg. 57

Churchwide Truth Pursuit of Genesis

Level 1—Sequential Life-study Reading

Scripture Reading and Copying: Gen. 45

Assigned Reading: *Life-study of Genesis*, msg(s). 109-110

Level 2—Topical Study

Crucial Point: Jacob's Prophecy with Blessing:

Dan, Gad, Asher, Naphtali, Joseph, Benjamin

Scripture: Gen. 49:15-28

Assigned Reading: *Life-study of Genesis*, msg(s). 102-107

Supplemental Reading: *Truth Lessons, Level Four, Vol. 2*, chs. 23-24

Study Questions: See the church website at churchinnyc.org/bible-study

Lord's Day 4/12

Related Verses

2 Pet. 1:1-11 (3-8)

1 Simon Peter, a slave and apostle of Jesus Christ, to those who have been allotted faith equally precious as ours in the righteousness of our God and Savior, Jesus Christ:

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

3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,

4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;

6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;

7 And in godliness, brotherly love; and in brotherly love, love.

8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.

9 For he in whom these things are not present is blind, being shortsighted, having forgotten the cleansing of his past sins.

10 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble.

11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

Further Reading:

Further reading: *Life-study of Matthew*, msg. 22

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.