

God Our Righteousness

Carl H. Stevens Jr. is pastor of Greater Grace Church located in Baltimore, Maryland. Pastor Stevens is also chancellor of Maryland Bible College & Seminary and host of the international Christian radio program "The Grace Hour." This booklet was created from a message preached by Pastor Stevens.

Pastor Stevens can be seen weekly on cable television stations throughout the United States. Call us for information regarding programming in your area.

All Scripture quotations, unless otherwise noted, are from the King James Version. Italics for emphasis are ours.

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INTRODUCTION

It appears that America is near the end of the fourth stage of national decline, to be judged with the fourth cycle of discipline by the hand of God. Historically, this stage (which was seen in Israel, Babylon, the Roman Empire, and other powerful nations) is characterized by immorality that is accepted and even praised. In our nation, iniquity abounds in many forms and in many places.

Though the current economic forecast in the United States is very positive, at any time we could face an economic collapse. Then, in that weakened state, the fifth cycle of discipline would mean military invasion and loss of national entity, with another nation taking away our freedoms.

Israel knew this discipline; she lost her freedom and her people were scattered for so many, many years. There were repeated warnings, and God used men like Moses, Joshua, and Caleb

who knew God and did what they could to hold off the discipline that came upon the millions in that nation. Just a few men. They were not perfect, but they kept the nation going.

Who keeps back God's judgments on a nation? People who understand the righteousness of God. God's righteousness isn't revealed by what we do; it is revealed by what is in the heart. This booklet will show that God looks upon the heart; and a heart that has His righteousness continually reveals that God's banner over us is love.

Chapter One

INTRODUCING THE GOD OF JESHURUN

“But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation” (Deuteronomy 32:15).

“And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together” (Deuteronomy 33:5).

“There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky” (Deuteronomy 33:26).

In Isaiah 55:8, God declared, “My thoughts are not your thoughts, neither are your ways my ways.” The people of Israel were in almost total rebellion against Moses and Aaron, in Numbers 20. Moses, who had lived a life as the meekest man on the earth, became angry. In a display of

self-righteousness, he struck the rock and sinned against the Lord.

Until Deuteronomy 32, the word Jeshurun had never been spoken through the Holy Spirit. That term given to Moses by the Holy Spirit meant “the upright one, or the righteous one, because of My name.” The Lord said this to Moses *after* Israel had sinned.

“Jeshurun” spoke of Israel, and she was still the righteous one, though she was backslidden. The God of Jeshurun was there when all the tribes of Israel and their leaders were gathered together. He was there to bless them.

“Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen” (Isaiah 44:2).

Here God is calling Jacob “Jeshurun”—the righteous one, the upright one, the one who will be deeply blessed. Why are verses like these in the Word of God? Because, God reveals who He is and His thoughts toward us through His Word. And the Bible says that the Bridegroom brought His Bride to a banqueting table and His banner over her was love.

The Banner of Love

“He brought me to the banqueting house, and his banner over me was love” (Song of Solomon 2:4).

We have many flags and banners in our auditorium that represent the nations and places we have touched with our ministry. But the banner referred to in Song of Solomon 2:4 represents Calvary’s love because of Christ’s death, burial, and resurrection. That is God’s banner over us, His Bride.

“Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners” (Song of Solomon 6:4). The beautiful thing about this verse is that the word “terrible” as we understand it does not appear in the Hebrew text. The original says, “Thou art *majestic* as an army of banners.” Those banners represent all the victories the Bride won by being a beautiful responder to the Bridegroom.

“We will rejoice in thy salvation, and in the name of our God we will set up our banners: the LORD fulfil all thy petitions” (Psalm 20:5).

The banners also speak of the character of integrity, the virtue of God. The Psalmist is saying to God, “Your character is perfect. Your virtue is

perfect, so we're going to set up banners (plural) in the nature and name of the Lord our God. And, Lord, fulfill our petitions; answer our prayers." The banners reveal the fact that God's nature and God's character can always be trusted, even when we are in our worst state.

Psalm 60:4 says that God gives a banner to those who fear and trust Him, that it may be displayed by their thinking with God. The banner was love.

The Principles of God's Essence

The righteousness of God, the justice of God, and the love of God are three of the major principles of His essence. When Lucifer sinned and said "I will" five times (see Isaiah 14:12-15), he came immediately under the judgment of God's justice. Without hesitation, he fell as lightning from heaven (Luke 10:18).

Was God still the God of love during that time? Yes, He was. But Lucifer had made up his mind that he would never change his plan of wanting to usurp God's authority and to be equal with God. So, he was judged by the righteousness of God's integrity. Though he is out on appeal right now and seeks whom he may devour with his lies and accusations, Lucifer is

condemned forever. His argument was, “Why did God give salvation to Adam and Eve but not to the fallen angels?” It is because God foreknew that Adam and Eve would accept the substitutionary animal sacrifice, which they did in Genesis 3:21, and that pointed to the Cross and Christ’s ultimate sacrifice.

Chapter Two

THE GIFT OF HIS RIGHTEOUSNESS

“Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there. And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

“And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

“And Moses and Aaron went from the pres-

ence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

“And the LORD spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. And Moses took the rod from before the LORD, as he commanded him.

“And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them” (Numbers 20:1-13).

Moses was one of the greatest authors of all time and a magnificent engineer. He was a unique person born in a time when the entire nation of Israel was threatened (Exodus 1:22; 2:1-10). As captives in Egypt, every male child was ordered to be killed by Pharaoh. Moses' mother hid him in a basket and placed him among the weeds in the river where she could keep an eye on him.

While bathing in the river, Pharaoh's daughter found Moses, took him to the palace, and without knowing it, miraculously hired his own mother as a servant to take care of him. That became her full-time job! Now, that is an example of Romans 8:28 in action. This boy didn't die as so many others did at that time. He lived in the palace and was well taken care of. That is how God worked it all out.

Numbers 20 gives an interesting picture of Moses. This man of God was the only man who talked with God face-to-face, the only man outside of the high priests who was allowed to enter into the Holy of Holies. God called Moses into the Holy of Holies and talked to him there. Three generations of Israel had gathered against Moses. They were prosperous, possessed all kinds of animals, and were being blessed by

God. But in the midst of their prosperity, they became wicked (Deuteronomy 32:15). And now, as a part of God's plan, three generations were stuck in the desert, desperately needing water, all thinking that they were going to die.

God told Moses to go to the Ark, get Aaron's rod, and take it with him. "I don't want you to use the rod," God told him. "I just want you to speak to the rock and the water will come forth."

Everything was fine up to that point. Imagine this scene: Moses goes into the Holy of Holies, gets the rod, comes out, and something happened to him. For some reason, he became mean and very sarcastic, just as some people can get when they go into emotional complex sins, compounding bitterness, anger, resentment, negative reaction, envy, and jealousy.

For forty years Moses had tolerated these murmuring Israelites. Even now, when reading the accounts, it is very easy for us to speak against these murmurers. But consider how many women must have had children among this nation of two million people living in the desert. Perhaps there was good reason why only Joshua and Caleb became mature citizens with a godly perspective. Yet with all that we have in America, our condition is not so different than

the state of the ungrateful people whom Moses led.

In Numbers 20:10, Moses was overcome with self-righteous indignation, and he failed to honor God's integrity and command. He did not honor God's amazing righteousness, nor did he express that righteousness and justice by love, which is God's way. But even though Moses lashed out in anger and smote the rock twice, God used him to meet the need. It wasn't Moses or Aaron who provided the water anyway. It was God.

Earlier, in Exodus 17:1-8, God told Moses to smite the rock once—a picture of Christ dying on the Cross. This time, however, Moses was told only to speak to the rock—a picture of us addressing Christ our Rock (1 Corinthians 10:4), using the Word of the Finished Work. But instead, Moses rebelled and smote the rock twice—and we are not to crucify Christ all over again (Hebrews 6:6).

Immediately, the LORD spoke to Moses and Aaron and chastised them for their unbelief (Numbers 20:12).

He Supplies What We Need

This is the beautiful thing about the God of

Jeshurun—*tetelestai* (bringing things into completion in John 19:30) or *pleroma* (the fullness of God given as a grace blessing in Ephesians 1:23), in New Testament terms. In spite of everything the people and the leaders did wrong, the water did come out of the rock. God always sees His children in the Finished Work, and He provides for His people abundantly because of unconditional love. That is why He deserves all the glory, honor, and praise.

Now, those adult children were murmuring, and Moses was as angry as he could be. Yet, the King of Jeshurun said, “They need water, and they are going to get water.” So in Exodus 17:6, God told Moses, “I want you to stand upon the rock, and I am going to give them water.” Though they were murmuring, He gave them water.

What does the righteousness of God do? It gives a blessing, and for one reason: His banner over us forever and ever is love.

When the righteousness of God put all of our sins upon Jesus, the justice of God condemned them in Him. Imagine it. God turned His back on God; God went against the God-Man for three solid hours (Matthew 27:45-46).

People often become familiar with what

Christ did for us. Way back in the Old Testament, when He gave those unthankful murmurers the water, the Father honored what the Son would do at Calvary. They were saved people, still most of them committed the sin unto physical death. Very few lived to enter into Canaan, the promised land; but when they died, they went into Paradise.

There is none like the God of uprightness, the God of righteousness who gives us the “abundance of grace and the gift of righteousness as a free gift by one, Jesus Christ” so we can reign by Him (Romans 5:17).

Picture Moses utterly rebelling. The murmuring people have all received the water for themselves, their animals, and their children; and Moses says to God, “I wish You would change Your mind—I want to go into the Promised Land.”

But God says, “You can go up on the mountain to view it. But I cannot let you go in.”

Rebound and Restoration

Over the next nine months, something happened to Moses. First, he rebounded, as you would have expected him to do. Then, he wrote the book of Deuteronomy, the book that was

quoted by Jesus Christ during His time on earth more than any other. Moses wrote Deuteronomy *after* he had sinned.

God said to Moses, “I am going to teach you about Jeshurun.” That means God revealed the principle of imputed righteousness to Moses. It is righteousness that depends only on God’s integrity, not a man’s. After that, a special service was arranged to ordain Joshua in the ministry as the next pastor over Israel. At the end, God gave Moses a funeral like no other man had ever had. And when Satan contested for Moses’ body, God sent high-ranking angels to remove the body so the devil could not claim it. Remember, our bodies were created from dust, and to dust they return (Genesis 3:19). This time, Bathos, Satan’s commander of the dust Romans 8:39, could not get at that which came from the dust. It was a beautiful victory.

There’s more.

Moses’ soul and spirit went into Paradise at the moment of his death. In Matthew 17, he appeared to Peter, James, and John at Jesus’ transfiguration. Some say Moses was translated before he died, but that is not true. Moses died—he *definitely* died. Yet there he was before the Rapture, appearing in his transfigured body

with the prophet Elijah and Jesus Christ. In Ephesians 4:8-10, before Christ was seated, He descended into Paradise to lead the Old Testament saints into heaven. But Moses' body was already glorified. That is how good God was to Moses.

Our God was the God of the righteousness of Moses and the God of the righteousness of Jacob. The banner over His banqueting table is "love." He cannot charge anyone with sin since Jesus Christ satisfied the holiness, the righteousness, and the justice of God the Father. This is why we are able to stand with the Lord Jesus Christ under the New Covenant. The banner of love has never changed.

Moses had an amazing life with God, and he was used to save the nation, in Exodus 32:9-14. God said, "Get out of the way, I am going to wipe this people out." But Moses intervened, saying, "Wait a minute! You promised Abraham, Isaac, and Jacob that You wouldn't do such a thing."

God said, "You're right, Moses. I did say that."

I love that! Of course, God foreknew what would happen, but God is having some fun. God loves fun, and He said, "Yes, I did."

"Okay, because of your prayer and interces-

sion, I will not wipe out the nation,” God said to Moses. “I wanted to start over with a brand-new nation through you. But it seems you don’t want me to do that, Moses, and you are becoming very serious about this. So, because you have My righteousness, I will honor you.”

In Numbers 14, when the ten spies gave the evil report about the Promised Land, God again threatened to wipe out the nation. Again, Moses said, “You told Abraham, Isaac, and Jacob that You would keep them and that You would be faithful. Didn’t You tell them that?”

“Yes, I did,” God said. “I will honor you, Moses. That’s fine. I will honor you.”

It is a great thing that one man—a godly man, yes—but one man had power and a marvelous way with God. We can, too.

Chapter Three

HUNGERING AND THIRSTING FOR HIS RIGHTEOUSNESS

As God looks upon us when we're confessed up-to-date and receiving the great fullness of His blessing, we realize that greater is He who is within us than the whole cosmic world system (1 John 4:4). When we receive the great mercies of God and when His Word dwells richly in us, we begin to realize that it is all because of God's love and God's grace.

We can have a vision for the world—for South and Central and North America, for Australia, Africa, Europe, and for Asia. We can have a vision because we have the righteousness of God. God the Father looks upon His righteousness.

Our sins were judged once and for all (Hebrews 10:10). We have been perfected forever, and those who are being sanctified are perfected forever (Hebrews 10:14). The worst Christian in

the world has been perfected on the basis of Jeshurun, *tetelestai*, and *pleroma*.

The key to our experience is to hunger and thirst after God who is our righteousness (Isaiah 44:3; Jeremiah 33:16). Then, we will be constantly filled (Matthew 5:6). The key isn't in being great. The key is in realizing who we are, who He is, and what He has done for us. The key is in understanding that He will pour out water upon the thirsty. The key is that He gives *greater* grace to the humble. He resists the proud and gives grace to the humble (James 4:6).

A Christian has access to unlimited resources when, through humility, he is broken before God. The presence of God is as the sun that never sets (Isaiah 60:19). When the Word of God says that He gives greater grace to the humble, this takes away the pride of culture, the pride of wealth, the pride of position, the pride of education, the pride of rebellion. Gone are all of the pride complex sins that fill us with with malice, anger, and the exaltation of self above God and His Word.

When we understand this principle, we will realize that a man who comes before God *must* be blessed. He is broken, he is helpless, but he will not give up going to God through Christ.

The righteousness of God approves of his humility, and the justice of God says, “he must be blessed because he has God’s righteousness.” Then the third attribute of His essence, the precious love of God, comes and says, “I must show the true nature of God to this weak, frail person.”

While mercy withholds the judgment we deserve because of the sacrifice of Christ, grace freely gives us everything that we really don’t deserve. Grace expresses God’s love as it blesses the objects of that love.

We can see it as we picture the banqueting table. Over it is that banner of Calvary’s love, revealed by Christ’s death, burial, and resurrection. In Psalm 60:4, as sinners, we can display that banner because of the truth of who He is.

Righteousness Expressed in Victories

In Daniel 3, the three Hebrew boys would not bow down before the golden image. “Our God is able to deliver; but even if He doesn’t, we will not bow down” (see Daniel 3:17-18). In verse 25, the king looked into the furnace and saw four men instead of three—and they were walking in the midst of the flames. The three boys weren’t hurt at all. That was the righteous-

ness of God protecting His children in the face of the enemy as they worshipped Him in that furnace.

The same righteousness was at work in the lions' den of Daniel 6. In verse 22, Daniel was put into a den and slept with many lions and he was not hurt. By the king's order, the 425 people who conspired to put him in there went into the den after Daniel came out. They were consumed in a matter of minutes. Yet one man had gone to sleep in that same den with the angels' protection.

These are not just stories. They are expressions of the righteousness, justice, and integrity of God. The integrity of God can never charge me with a sin. Because of His integrity, He will chasten me, but even that will be done in love.

Chapter Four

GOD'S FINGER OF GRACE

God cannot operate outside of love. Even in our failures, He cannot express Himself outside of grace. That is His integrity, veracity, and honesty at work. For that reason, in John 8:6-10, when the woman taken in adultery was brought before Him, Jesus stooped down and wrote something on the ground. He got up and said, "He that is without sin, let him first cast a stone at her." Then, He stooped down again and wrote something else on the ground.

Those in the crowd were filled with the consciousness of sin, and they began to feel guilty. They went out from His presence—the eldest to the youngest—feeling condemned.

In verse 10, after the crowd had left, Jesus said to the woman, "Has no man condemned thee?" She said, "No man, Lord." I believe she called Him "Lord" because she was a believer committing adultery.

So she said, "No man, Lord."

And Jesus said, "Neither do I condemn thee: Go and sin no more."

It is important that as we get to know God, we must also get to know His nature and begin to know His heart. Once again, God expressed Himself in the integrity of His Son's death. He loved this woman. He expressed that love through grace, and He restored her life.

The water came through the rock (Exodus 17). Again, the water came from the rock (Numbers 20). He gave them food, and He led them with a cloud by day and a fire by night (Exodus 13). God never failed these murmuring people. Instead, He honored them because of His Son.

Righteousness said, "I am still going to bless them, despite their murmurings."

Justice said, "If Righteousness approves, I will execute the blessing." And Love said, "I will express the blessing." Then Grace said, "I will manifest the love that You have for them, even in their wicked state."

God Develops the Heart

In John 21:15-18, Jesus came to Peter after he had failed and had gone back fishing. He had seen Jesus in His resurrected state twice, but he

still backslid because of guilt. That was when the Lord said to Peter, "Do you love me more than these?" Peter said, "Yeah, I do."

"Feed my lambs," Jesus said.

"Do you love Me more than these?" Jesus asked Peter.

"You know I love you," he answered.

"Feed my sheep," Jesus said.

"Peter, do you love Me with human love?" Jesus said.

Peter had to say, "Lord, You know all that I have for You is human love."

Jesus said, "Feed my sheep."

Again, we have a picture of God as the King of Jeshurun, the God of all grace, the God of forgiveness. His Son paid for every sin Peter had ever committed. Jesus is going to be patient, longsuffering, and forbearing with him.

In John 21:18, Jesus was saying to Peter, "You may be going your own way now, but when you are mature, Peter, you will be different. You can go back to work now, taking care of My sheep, because My love has found a way to use you." God's love found a way to make this young disciple a preacher to the Jews, Gentiles, and Samaritans. He found a way to do it through His Son. God has a plan to bless us

through His love and express it through His grace.

There Is Now No Condemnation

In Romans 7, Paul battled in the flesh with the things he should have done and the things he should not have done, saying, “O wretched man that I am, who will deliver me from this body of death?”

Finally, Paul understood: “There is now *no condemnation!*” No condemnation!—those are the only words in the original text. There is no evidence that Paul had changed at this point, except to let the Holy Spirit make the difference—not himself. Now, as one of God’s elect, no one can charge Paul with sin. None could condemn. No one could separate him—or us—from the love of God.

Knowing God this way, having that banqueting table prepared for us, we are able to feast upon the Word of Life.

A Covenant of Love

“And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, the LORD be between me and thee, and between my seed and thy seed

forever. And he arose and departed: and Jonathan went into the city” (1 Samuel 20:42).

The word for “Lord” here is *Yahweh*, spoken with the verb *hayah*. In Exodus 34:6-7 it means, “merciful, gracious, longsuffering, lovingkindness, forgiveness, and truth (or, doctrine—thinking in God’s Word).” When Jonathan and David made this covenant, they agreed to always put the Lord between them. “The Lord’s life will be between us. We will think in His nature, and the Lord will be between us wherever we go.”

David said this again in Psalm 16:8: “I have set the LORD [*(Yahweh)*] always before me: because he is at my right hand, I shall not be moved.” In other words, “I will always set mercy, graciousness, longsuffering, lovingkindness, forgiveness, and doctrine before my face.”

David understood how to connect with God. He knew how to be filled, how to be loved, and how to have a love that passes knowledge. It shows us how to be filled with the *pleroma*—the fullness—of God.

God uses so many different words in the Scriptures to convey who He is to the very heart of man. In Deuteronomy 6:4 we read, “The LORD our God is one LORD.” Here, the word for “Lord” is *Adonai*, which means “the sovereign

ruler with a sovereign nature.” God is the One who is sovereign in His nature of love because judgment has been passed upon sin once and for all; therefore, He is free to express His sovereign love, and He is free in His sovereign might to express that love through His grace as an expression.

Deuteronomy 6:5 says to “love the LORD thy God with all thine heart, and with all thy soul, and with all thy might”—Love Him because He is Adonai.

Evidence of Real Success

Most people do not know what real success is. It isn't in numbers—having large crowds in the services or even great numbers of souls saved. We thank God for good numbers; but, the only way success is revealed is in the fruit of a man's life. Is he humble before God? Is he thirsting after righteousness? Will he lay down his life for his brethren? Is he free from accusation and sowing discord? Does he compare himself to others? Does he exalt himself above doctrine (2 Corinthians 10:5)? These are the people who, no matter where they are, their lives are fruitful, their lives are kind.

When Moses wrote Deuteronomy (just be-

fore he died), he had a wonderful time preparing Joshua, the next leader of Israel, for his promotion. God gave Moses a word that He had never shown to anyone, and He revealed it after his failure. "I am the God of *Jeshurun*, and I have made you my upright, righteous one because of what My Son Jesus will do in the future."

When Moses died, God took him to heaven immediately. It was as though He said, "You don't have to fool around in Canaan any longer." Moses went straight into the Promised Land instead of going over.

After his tremendous failure, striking the Rock, Moses rebounded and had the greatest nine months of his life. He quoted from the Psalms and the prophets, but Jesus quoted from Deuteronomy the most because it was written after Moses rebounded, and God loved his life. It is an inspired book about love, and the Law, and how to get through anything with the God of *Jeshurun*.

God Is Grace

In Exodus 31:18 and Deuteronomy 9:10, God gave Moses the Ten Commandments on tables of stone. These were written by His own finger. He gave the Law with His finger. In John 8:6-8,

when He wrote on the ground with His finger, I will always believe that He wrote the word for “grace.” The New Testament tells us that grace and truth come by Jesus Christ (John 1:17). And just so those accusing the woman taken in adultery wouldn’t miss it, I believe Jesus stooped down and wrote “grace” a second time.

“Grace—I am grace.” In that scene, Jesus was showing them all just who He is. “In Exodus 31:18 and Deuteronomy 9:10, I wrote the Law with My finger. Now, in front of you hypocritical Pharisees, I am showing who I *really* am—I am grace!”

Jesus said in Luke 11:20, “If I, by the finger of God cast out devils, no doubt the kingdom of God is come upon you” (Luke 11:20).

His is the finger of grace, the finger of forgiveness, the finger of love, the finger that has the power of conviction over the enemy. The finger of God cast out demons, which means the conviction of the words of grace come to the believer when he is influenced or obsessed by demonic hosts. Jesus told the Pharisees, “With the finger of God, I will get rid of the demons and you will know that the kingdom of God has come unto you.”

It is so clear why Jesus said we ought to seek

first the Kingdom of God and His righteousness.
He will add all things unto us.

CONCLUSION

Isn't it wonderful that we have God's righteousness to take care of the pride complex—the pride of wealth, the pride of having things, the pride of great numbers?

According to 1 Samuel 16:7, God looks upon the heart. He can see the heart when you are alone, with no one else around. And when He sees a heart that is broken, God revives it and quickens it, because it is contrite and humble (Isaiah 57:15).

We misunderstand how God sees His righteousness imparted. When we receive His nature, we enter into divine virtue and walk in divine integrity (Psalm 26:11)—not our own. As Paul said, it is no longer “I” but Christ. It is not our righteousness but God who is our righteousness.

It is so important that we have the integrity of the Finished Work, not the integrity of our own opinions or the integrity of personality.

Knowing that the work was finished on the Cross, we can rebound from failures and go on with a hunger and thirst for God in the humility of His presence, in the faith of His promises, in the grace of His love, in the holiness of His righteousness, and in the justice of His Finished Work.