

# Rightly Dividing, Pt. 16: Works

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 01 February 2026

Preacher: Pastor Wolski

[0:00] And if you get your Bibles out, let's go to the book of James chapter 2. James chapter 2. We're still going to continue through with some lessons in rightly dividing the word of truth.

! And we've covered a good deal of information about the kingdom. And I believe handled that in a good enough way for you to understand and how to rightly divide especially some of the content of the Gospels and what Jesus Christ is teaching or teaching that he puts forth to the people, Israel, and to understand the place where that fits and not try to merge it with something that the Apostle Paul teaches the church.

And I hope that, like I said last week, once you see it, that you just can't unsee it anymore as you read and study your Bible. Today we're going to take a look at a different topic.

And it's something that trips some people up. And so let's read the end of this chapter in James 2 from verse 21 to the end of the chapter. And just follow along and consider what the word of God says.

Was not Abraham our father justified by works? Now before we even read more, you just read Abraham our father. And from chapter 1 and verse 1, it's very plain that James is writing to the 12 tribes that are scattered abroad.

[1:29] He's writing to his Jewish brethren calling Abraham our father. Now yes, Abraham is the father of faith and we are the children of Abraham through faith.

And it's kind of a different vein of how we become children of Abraham than it is after the flesh. But that's what James is speaking of after the flesh, Jews. Was not Abraham our father justified by works when he had offered Isaac his son upon the altar?

Justified by works, wasn't he? Seeing thou how faith wrought with his works, and by works was faith made perfect.

And the scripture was fulfilled which saith Abraham believed God, and it was apputed unto him for righteousness, and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only.

Likewise also was not Rahab the harlot justified by works when she had received the messengers and had sent them out another way. For as the body without the spirit is dead, so faith without works is dead also.

[2:37] Now you couldn't help but notice works, works, works all through this passage we read. Why is James so strongly emphasizing works? Most preachers come to this passage and they teach it by twisting some things around or explaining it away because they want to make it match with what the Apostle Paul said about faith and about justification.

And they want those two teachings to work hand in hand because there's no contradictions in the Bible. And so they find a way to make them, with very critical wording, they find a way to make these things the same or match.

I don't know that we can really do that without, with just letting the Scripture speak what it says, exactly how it says it. The Apostle Paul taught something different in his epistles, very quite different than James.

And what I want to do is just introduce this thought of works and the need for it and the emphasis upon it here from James, and then we'll come back to that.

So let's first go, let's go back to the Apostle Paul a little bit and see some of the groundwork that he laid. Go to Acts chapter 13. Find Acts 13, and then we're going to go to the Book of Romans next.

[3:56] And let's just pick out a few statements of the Apostle Paul's preaching. And let's get grounded in this, and then we'll try to make some comparisons.

Acts chapter 13, verse 38. Speaking of Jesus Christ, after he was killed, he was raised from the dead. Verse 38, Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.

And by him all that believe are justified from all things, from which he could not be justified by the law of Moses. That's believing.

That's the word the Bible says. Believe. All that believe are justified from all things. The justification, the basis of it is faith.

Look at Romans chapter 3. Romans chapter 3. And we'll begin reading in verse 20, nearly to the end of the chapter.

[5:00] Romans 3, verse 20. After describing whether Jew or Gentile, there's none righteous, everyone's guilty before God.

Verse 20 says, Therefore by the deeds of the law, there shall no flesh be justified in his sight, for by the law is the knowledge of sin. But now the righteousness of God without the law, without the law, is manifested, being witnessed by the law and the prophets.

Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe. For there's no difference, meaning Jews, Gentiles.

For all have sinned and come short of the glory of God. Being justified freely by his grace, through the redemption that is in Christ Jesus. Notice the word freely.

It was free. It wasn't earned. You didn't merit the justification. It was free. By the grace, through redemption as in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are passed through the forbearance of God, to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus.

[6:19] Where's boasting then? It's excluded. By what law? Of works? Nay. Never. But by the law of faith. Therefore we conclude, understand verse 28, that a man is justified by faith without the deeds of the law.

And yet James just said that faith without works is dead, and you're justified by works, and the faith wrought with the works to bring this all to pass. These are two different teachings.

Look at chapter 4. Romans chapter 4. And there was, we mentioned Jesus Christ in Acts.

Now we're going to talk about Abraham a little bit. Chapter 4 verse 1. What shall we say then that Abraham our father as pertaining to the flesh hath found? For if Abraham were justified by works, he hath whereof to glory, but not before God.

For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. So understand when we talk about justification, that is the word righteousness, or almost synonymous in the sense of being justified as being declared righteous, free of guilt.

[7:33] To be condemned is to be declared guilty. To be declared righteous or justified, that's the same, one and the same. So Abraham believed God, it was counted unto him for righteousness.

That is his justification mentioned in verse 2. And it's not of works, it's by believing. Verse 4. Now to him that worketh, is the reward not reckoned of grace, but of debt.

And that's why I emphasized in chapter 3 that we're justified freely by his grace. Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

And then he quotes some Psalms of David about a man that has righteousness without works.

Verse 6. Even as David also described, with the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven and whose sins are covered.

Blessed is a man to whom the Lord will not impute sin. So there's a very plain and obvious contrast in James and Paul.

[8:43] Look at chapter 4 of Romans a little bit later, toward the end, in verse number 20. Speaking of Abraham, he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and

being fully persuaded that what he had promised, he was able also to perform.

And therefore it was imputed to him, to Abraham, it was imputed to him for righteousness. No, it was not written for his sake alone that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offenses.

Christ died for our sins. And was raised again for our justification. Next verse. Therefore being justified by faith, which is a position, a standing, therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

The believer's position in Jesus Christ is that he is justified. The basis of that justification is his faith in the finished work of Calvary. Paul lays down this doctrine, and he puts it down very clearly. He preaches justification by faith alone. But what does he then say about works? Well, I noticed, I want you to look back at 4 verse 4 again.

[10:04] To him that worketh, here's what he talks about works. To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, he definitely is emphasizing no works for justification.

All right, turn to chapter 11 of Romans. Romans 11, verse number 6. When he speaks of grace, he shows you that grace and works are polar opposites.

They're contradicting. For a Roman Catholic to believe that they can work and do right and perform works to earn God's grace, to get into this status of God's grace, that's the term they like to use, is the grace of God.

That's a paradox. According to the Apostle Paul, you can't work to get to God's grace. It doesn't happen that way. Grace is a gift.

And you can exercise faith in the Lord Jesus Christ for that grace to be received. In verse 6, he says this, For if by grace, then it is no more works.

[11:14] You can't have both. It's either one or the other. Otherwise, grace is no more grace. But if it be of works, then it is no more grace. Otherwise, work is no more work.

They're completely opposite. You can't merge the two or blend them together or they're not what they are. There's no such thing as a works and grace connection. So, it's either one or the other.

All right, look at Ephesians. You know this one. Ephesians chapter 2. In Romans, it's a discussion about the election. But he makes clear distinction between works and grace.

And here he applies this to our salvation in Ephesians chapter 2. And it's verses 8 and 9. I suppose all of us or most all of us have these verses memorized and could quote them in an instant to declare how we know that we're saved and we're not trying to earn the grace of God.

Verse number 8 says, For by grace are ye saved through faith, and that not of yourselves. It is the gift of God, not of works, lest any man should boast.

[12:28] It matches what he said of Abraham in Romans chapter 4. It would be of debt if you could earn it by works. One more verse. Keep going to the right to Titus chapter 3.

We're looking at what the Apostle Paul now says about works. First, we established that he teaches clearly justification is by faith alone. So, what does he have to say about works?

Well, he says that grace and works are two separate things, that things are no more of works. They were at one time, but not anymore. Our salvation does not come to us by our works, but by the grace of God.

Titus chapter 3, and I'll start in verse 4. But after that, the kindness and love of God, our Savior, toward man appeared, not by works of righteousness, which we have done, but according to his mercy, he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ, our Savior, that being justified by his grace, we should be made heirs according to the hope of eternal life.

What does Paul have to say about works? It's pretty plain. He doesn't have anything to say about works. He doesn't imply them to the believer at all. So why does James talk so strongly about works?

[13:58] Why is he pushing it so hard when Paul is working so hard, pardon the pun, to take works out of the equation and to keep it off of our radar?

Let's understand what I mean when I talk about works, when the Bible is referring to it. When we talk about works or working or we're talking about individuals performing personal deeds of righteousness in order to gain favor with God, as in to earn a position or a standing before the Lord. The position we could easily describe as quote-unquote righteous, as if you have the standing of righteous before God or you have the standing of wicked before God.

Those are the two that, I mean, all over the Old Testament, that's kind of the theme that carries through about a man. He's either righteous or he's wicked. You're either one. Today we use the terms where you're either saved or you're lost.

And they're similar in concept, but the doctrine is by far different. But nevertheless, you get this idea that carried through the Old Testament's that theme contrasting a righteous man versus a wicked man.

[15:08] And you're one or the other. So works is an individual performing deeds of righteousness to get that standing with God as a righteous man.

Or if he doesn't have that standing, if his works are evil before the Lord, then he's considered a wicked man. Let's take a look at something. I'm going to run you through some passages, starting in Genesis.

Genesis. And I didn't put this up on the screen this morning, but if I had more time, I would have, but I didn't get to it. So Genesis 4.

Find Genesis 4. I want to take you through different, what we would call dispensations, different times through history where God dealt with man. I want to show you how often that a man's works of righteousness are necessary for him to get that status of being righteous before God.

There are some that will teach that this is heresy, that God demanded faith and grace all the way through from cover to cover. And boy, do they ever just kind of glance past some passages or superimpose other passages into their stories of the Old Testament to pretend that just because they see the word, Noah found grace in the eyes of the Lord.

[16:28] See? There's the grace of God all over the Old Testament. It's just nuts. Let's just take our time and let the Bible say what it says. So verse, this is Cain and Abel in chapter 4 and they both offered an offering.

And verse 6, of course, verse 5, just plug this verse away for later, unto Cain and to his offering he had not respect. And Cain was very wroth and his countenance fell.

The Lord said unto Cain, why art thou wroth? Like, what's your problem? Why is thy countenance fallen? If thou doest well, doest well, if you did good, you did right, shalt thou not be accepted? The implied answer is absolutely. If what you did was right in my eyes, I would accept you. Is there faith in the Lord Jesus Christ going on here?

Oh, it's a picture of Abel's sacrifice. I know the picture and the type, but Cain and Abel aren't looking for a Messiah. They don't know anything about Jesus Christ. What they do know is that God, in the process of time, they came to offer an offering to the Lord.

[17:35] And the one did it right and the one did it wrong. And that one that did it wrong, sin, lieth at the door in verse 7. He's a guilty man. But if he would have did right, doing his actions, his works were right before God as his brothers, he would have been accepted.

Now, there's not a whole lot else you can go on from Cain and Abel's life. What you do see early in the book is God accepting a man by what he did and whether it was pleasing to him or whether it wasn't pleasing to him.

If thou doest well, shalt thou not be accepted? And the obvious implied answer is, yeah, you would have been accepted. Look at Deuteronomy chapter 6. Let's skim all the way ahead to after the law had been given.

And there's now a new criteria for God judging his people. Deuteronomy chapter 6.

And to the end of this chapter, at the beginning, I don't know when, did we just read this on Wednesday night? I think we did read this on Wednesday. The beginning about these are the statutes, the commandment, statutes, judgments, which the Lord commanded to teach you, that

might do them in the land where they go to possess it, fear the Lord, etc.

[18:54] Let thy days be prolonged. And now at the end of this chapter, Deuteronomy 6 and verse 24, that is physical blessing because of their obedience.

That's something God promised them. But there's also something spiritual. Verse 25, And it shall be our righteousness. If we observe to do, to do, to do, all these commandments before the Lord our God as he hath commanded us.

How does a Jew under this old covenant obtain the position of righteous before the Lord? Doing the commandments. Look at Luke chapter 1.

And here's a case and point of individuals that were meeting this criteria under the Old Testament before Jesus Christ came.

From Deuteronomy all the way up into the Gospels to Luke chapter 1, nothing has changed. This is still what God is expecting of his people. Verse number 5 and 6 of Luke chapter 1.

[20:20] There was in the days of Herod, the king of Judea, a certain priest named Zacharias of the course of Abiah. And his wife was of the daughters of Aaron and her name was Elizabeth. And they were both, notice this, righteous before God, walking in all the commandments and ordinances of the Lord, blameless.

The scripture matches just perfectly, completely with what he commanded and called for all the way back in Deuteronomy under the law, the giving of the law, all the way here up into this time hundreds and hundreds of years later.

These people are following that and they are both righteous. So they have that position or standing before God. You can look at other places like the, I think it was Samuel's sons, was it?

Or Eli's sons. You can see that they were wicked before the Lord. And so that's the standing, whether they were submitting to the law and observing and obeying the commandments of God or whether they were rejecting them and despising the word and therefore then they're standing before God was wicked.

And the Lord's angry with the wicked every day and he judges the wicked and on and on. All right, you're in Luke chapter 1, now flip over to chapter 18. But what I'm showing you is an element of works for all of this time.

[21:43] There is no reference. They were righteous before the Lord because they were believing that one day he would send his son, the Holy One of Israel, and would die and take away their sins.

Nobody's believing that. Anybody that teaches you that is full of nonsense and they don't know how to study their Bible or they're just deceived. They're trying so hard to smash all the Scripture into one thought.

Luke chapter 18. Now this is in the time where Jesus Christ, as I showed you with that Matthew 5, 6, and 7 stuff where he was offering the kingdom, teaching to them these principles of the future kingdom for Israel.

In this time frame of Christ's ministry, a certain ruler comes to him in verse 18. A certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

What shall I do? What shall I do? Believe on the Lord Jesus Christ and thou shalt be saved in thy house. Not by works of righteousness.

[22:47] No, he doesn't talk like that. What does he say? Why callest thou me good? There's none good save one that is God. Thou knowest the commandments. He never took those away. Do not commit adultery, not kill, etc.

In verse 21, a response saying, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing, Sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven, and come and follow me.

When he heard this, he was very sorrowful, for he was very rich. When Jesus saw that, he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God?

For it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved? And he said, The things which are impossible with men are possible with God.

Then Peter said, Lo, we have left all. Look what we did. We have left all and followed thee. Look at our works. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake, who shall not receive manifold more in this present time and in the world to come, life everlasting.

[24:02] What are they getting it from? Is it by faith? Is there ever a mention of faith in Jesus Christ in these passages? Or is it about the law and observing what they know and what God has told them and about following Jesus Christ when he's there on the planet, speaking to them, calling them, and observing his teaching?

Let's move all the way past the Apostle Paul and let's go to the back of the book and find Revelation chapter 2 and let's see another time when there's an element of works in the Bible.

God expecting men to do something. More than exercise faith in the Lord, he's calling on them to do something.

Revelation 2, we're just going to hit a verse in a couple of these passages to these churches, starting in chapter 2, verse 7. This is to the church at Ephesus. In verse 7 he says, He that hath an ear, let him hear what the Spirit saith unto the churches.

To him that overcometh will I give to eat of the tree of life. Now if you want to just, like I've been saying, just smash all this with the Apostle Paul and merge it all, then you're going to come out saying something like, so I need to believe on the Lord Jesus Christ and receive the gift of God which is eternal life through Jesus Christ our Lord and be justified by faith and sanctified in Christ Jesus and have the righteousness of God which is by faith in Christ Jesus and I have all of that and then I need to overcome and I need to endure unto the end and I need to hold fast all these things and don't let go of them and if I do all of that, I will have the right to eat of the tree of life which is in the midst of the paradise of God and yet, while we backed up to all that teaching of justification by faith and righteousness of God by faith, there's no, no teaching, no evidence of enduring, overcoming, holding fast of anything.

[26:12] Matter of fact, if we believe not yet, he abideth faithful. There's a different teaching. Alright, so stay in Revelation chapter 2, look at verse 11 to the next church of Smyrna in verse 11, he that hath an ear, let him hear what the Spirit saith unto the church as he that overcometh shall not be hurt of the second death.

You can see a clear reference to the second death back in Revelation chapter 20 where he that was not found written in the book of life was cast in the lake of fire. This is the second death. It's an eternal damnation in the lake of fire. But somebody that overcomes doesn't have to do with it. Overcomes what? What does it even say there? Be faithful unto death, verse 10, looking ahead, I've got to keep moving, chapter 3 and verse 5, another church, another statement, he that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my father and before his angels because he overcame, because he stuck with it to the end.

So overcoming in the tribulation has to do with somebody's works again. There's something they have to do. They have to endure to the end.

They have to resist the Antichrist set up and not receive his mark or worship his name. Look at chapter 13 and just quickly point out a few times where this comes up in this book in the tribulation.

[27:43] chapter 13 and verse number 16. It says, He causeth all, both small and rich, or great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads, and that no man might buy or sell save he that had the mark or the name of the beast or the number of his name.

Keep staying here. Go to chapter 14, verse 9. Chapter 14, verse 9. The third angel followed him, saying with a loud voice, If any man worship the beast in his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.

He shall be tormented with fire and brimstone in the presence of the holy angels and the presence of the Lamb and the smoke of their torment ascendeth up forever and ever. And they had no rest, day nor night, who worshiped the beast in his image and whosoever receiveth the mark of his name.

Here's the patience of the saints. Here are they that keep the commandments of God and the faith of Jesus. Somebody's doing something. It doesn't say keeps the ten commandments.

It doesn't say that. It says the commandments of God and I know people take liberty with that statement to say, well, what did God command? And God command? And they just find a command that they want to teach and then plug it into that. That's why the Bible is such a scary book because you can make it say what you want it to say when you're not cautious.

[29:12] Look at chapter 19. One more verse here. Chapter 19, verse 20. This is where God's casting this satanic trinity.

The beast was taken and with him the false prophet which wrought miracles before him with which he deceived them that had received the mark of the beast and then that worshipped his image.

These both were cast alive in the lake of fire burning with brimstone. And it's 20 verse 10 when the devil gets cast in there as well. Now, there's some references to this mark and to the people that did not overcome that system or that call to be able to be part of this world order and to be able to buy and sell and to have things, have their liberties, supposedly their liberties.

People that resisted that and would not receive that mark or worship his name, they endured some afflictions and they trusted God. They escaped for their lives, Matthew 24.

But there's an obvious element of work in the tribulation of resisting, of enduring. It is not just, well, I just believed on Jesus Christ and it's all good.

[30:30] It's something more to it. So the question is then, does the church have to endure the tribulation? Well, like I said earlier, if we go back to the man that instructed us to who the body of Christ even is, the man that revealed to us the body of Christ, the church, if we go back to him and follow his doctrine, then no, the church is caught up.

The church is taken away before the wrath of God is released upon this earth. Our standing and our position before God is not based upon our works.

It's never been. It's not based upon overcoming. It's not based upon enduring unto the end. But there is an element of works from cover to cover. Why do we get to say, well, we don't have to, but they did and they did and they will, but we don't.

Well, I will say there's another way to look at it. We could just say there is, God always requires an element of works. But the works that he requires today have been accomplished by his son when he gave his life an offering acceptable unto God.

and it's not my works, but I get to be under his. His were offered on my behalf. God requires works today, but those works were accomplished by his son on Calvary and they were completely fulfilled.

[31:58] He accepts me not on my merit and not on my accomplishment and not on my performance today, but he accepts me on the basis of the work that Jesus Christ accomplished.

Now, let's look at one more thing. Come back to Psalm 15. I want to take you beyond the tribulation into the kingdom and instead of going around the gospels with what Jesus taught, let's just back up further and look at some things some prophets taught about the kingdom.

And I'll show you that there's an element of works for righteousness to a man that is of the human race that carries forward into this time.

Look at Psalm 15 verse 1. Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?

Now, before you start thinking this is going to heaven, it's not. This is on the earth and I'll show you that in a minute. The answer, verse 2, He that walketh uprightly and worketh righteousness.

[33:08] That's the man that can approach the king, that can dwell with him in his holy hill. He that speaketh the truth in his heart, he that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor, in whose eyes a vile person is contemned, but he honoreth them that fear the Lord.

He that sweareth to his own hurt and changeth not, doesn't go back on his word, he that putteth not out his money to usury, nor taketh reward against the innocent, he that doeth, doeth, doeth, doeth these things, shall never be moved.

He'll be in the kingdom. He'll be established with the Lord. Look at chapter 24, one more. Still, this is a futuristic psalm of when the king comes to earth.

We'll pair these two together and it'll connect even more to what we just read. Verse 1, chapter 24, Psalm 24. The earth is the Lord's and the fullness thereof, the world, and they that dwell therein, the world, the earth, he hath founded it upon the seas and established it upon the floods.

Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? Answer, He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully, he shall receive the blessing from the Lord and righteousness from the God of his salvation.

[34:43] This is the generation of them that seek him, that seek thy face, O Jacob, Selah. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.

Who is this King of glory? The Lord, strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in.

Who is this King of glory? The Lord of hosts. He is the King of glory. So this is Christ, the King, we've already studied this stuff, and he's here on the earth.

But who's going to be accepted into his kingdom? You saw the statements in Psalm 15 and Psalm 24. He that walketh uprightly and worketh righteousness.

This is not us ruling and reigning. This is somebody on earth that gets to be permitted into this kingdom where he's a righteous king and he's ruling the world with a rod of iron and he's destroying the wicked and casting them alive into a fire.

[35:48] And so you get the idea. There's works from this cover to this cover. In the Old Testament, before the law, during the law, when Jesus Christ came to teach them about this kingdom, jump past the church age as we have it.

I don't have the screen to show you today, but then there's the tribulation and the kingdom and there's an element of works that just goes all the way through it. The only place, it's said specifically it's not of works.

It's when the work of Jesus Christ is the one that's covering it all. And so James has to, I'll give you one last verse. James talks about works.

He really puts an emphasis on it. But why? Well, if we're going to rightly divide, we're not going to try to smash that into something the Apostle Paul teaches. We're not going to try to pretend they go together.

We'll divide them. And we'll say that when James now, remember the order of the books, the Jewish apostles that wrote some books were placed toward the end after Paul, after Hebrews, James, 1 Peter, to the strangers.

[36:51] That material there, there's elements, there's little flags in there that are just, they're sticking up saying, this is for somebody in the future. Look at Isaiah 53. This is the last verse we'll look at this morning.

Isaiah 53. I know you know this passage as a messianic, prophetic look to Jesus Christ and Calvary.

But I want to just point out one little verse here that shows you that he accepts me because of what Jesus Christ did on the cross. Verse 11.

I'll back up to verse 10. Yet it pleased the Lord to bruise him. It pleased the Lord to bruise his son. He hath put him to grief.

Like he wore him out. When thou shalt make his soul an offering for sin, he shall see his seed. There's a resurrection. He shall prolong his days and the pleasure of the Lord shall prosper in his hands.

[37:51] He shall see of the travail of his soul and shall be satisfied. By his knowledge shall my righteous servant justify many.

Why? For he shall bear their iniquities. James says, no, you've got to be justified by works. You need faith and works to be justified. Paul says, justification is by faith alone.

Isaiah writes that the one that bore our sins on the cross is capable of justifying us and that's all we need is the work of Jesus Christ.

Not by works. Not by works of righteousness which we have done. So when we study the works of the Bible, we rightly divide the word of truth. And if you try to put it all together, you're going to be confused and you're going to be frustrated trying to follow all these commands when we need to

divide them.

And put them in their place and leave the work up to the Lord Jesus Christ in this age and just put your faith in him. And trust that he sealed you and that he'll keep you and that you are currently today predestinated to be conformed to the image of his son.

[39:03] And he's not going to take that back when you sin or when you do something wicked. Because in Christ you have sanctification, you have the righteousness of God. It's not a fantasy or a fairy tale that we just believe because we're deluded and we're scared to go out there in the world and live it.

It's because it's Bible doctrine. We believe the word of God and we rightly divide the word of truth. So we'll take a break right there and I hope you got some things settled with that.