

## INTRODUCTION

As we study The Ten Commandments, we need to know how they are related to the great matter of salvation, of being saved.

As you hear me preach and preach on The Ten Commandments, you could get the idea that you can be saved from the wrath of God to come by obeying them, that you could go to heaven if you obey them, or that you cannot go to heaven unless you obey them enough.

So before I ever read The Ten Commandments to you, I declare to you today that you are saved not by obedience to The Ten Commandments, but by faith in Jesus Christ.

## TEXT

Romans 3:19-31 Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin. 21 But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, 22 even the righteousness of God, through **faith** in Jesus Christ, to all and on all who believe. For there is no difference; 23 for all have sinned and fall short of the glory of God, 24 being justified freely by His grace through the redemption that is in Christ Jesus, 25 whom God set forth as a propitiation by His blood, through **faith**, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, 26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has **faith** in Jesus. 27 Where is boasting then? It is excluded. By what law? Of works? No, but by the law of **faith**. 28 Therefore we conclude that a man is justified by **faith** apart from the deeds of the law. 29 Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also, 30 since there is one God who will justify the circumcised by **faith** and the uncircumcised through **faith**. 31 Do we then make void the law through **faith**? Certainly not! On the contrary, we establish the law.

## BODY

## I. To Be Saved, You Need Justification

- A. What you need to be saved from is the punishment that you deserve for your sins
- B. In order not to be punished for your sins, you need to be justified, that is, considered righteous in God's sight
- C. But as you come into this world, you are not righteous
  - 1. Adam sinned, and so became unrighteous
  - 2. all of us who are naturally descended from Adam are counted by God as being in Adam
  - 3. all whom God counts as being in him are counted as being unrighteous in him
  - 4. this is not unjust, because Adam was an accurate representative for you
- D. Then you make matters worse by being unrighteous in your own actions
- E. To be saved from the wrath of God, what you need is somehow to be justified, some way not to be counted unrighteous for your original sin in Adam, or your own sins in your life

To be saved, you need justification

## II. You Cannot Be Justified By The Ten Commandments

- A. They define righteousness
- B. You are commanded to obey them
- C. But you cannot obey them well enough to be considered just or righteous in God's sight
  - 1. you can't obey them perfectly from here on
  - 2. you haven't obeyed them during your life
  - 3. you didn't obey them in Adam
- D. Instead of being justified by them, you are condemned by them
  - 1. your sin is made known to you
  - 2. your mouth is shut
  - 3. your guilt is made obvious

To be saved, you need justification

You cannot be justified by The Ten Commandments, but

## III. You Can Be Justified By Faith In Jesus Christ

- A. You are not righteous yourself, and cannot make yourself righteous by any obedience to God's law
- B. But Jesus Christ is righteous Himself
  - 1. He is not counted as having sinned in Adam
  - 2. He never sinned Himself
- C. Jesus Christ came and suffered the punishment that sinners deserved, shedding His own blood in their place, on their behalf
- D. Now God counts all who believe in Jesus to be in Him by that faith
  - 1. as God counted all who were connected to Adam by natural descent to be in him
  - 2. so God counts all who are connected to Jesus by faith to be in Him
- E. By God's plan, all whom God counts as being in Jesus Christ are counted as being righteous in Him
- F. So, through faith in Jesus Christ, you can be justified in God's sight, and so be saved from the wrath of God to come on the day of judgment

## CONCLUSION

Obedience to The Ten Commandments v. Faith in Jesus

Are both important? yes

Are both right? yes

Are both commanded in the Bible? yes

Does the pastor preach both? yes

Can you be saved by both? no

Are they both the good news or Gospel? no

Can we be justified, or considered righteous in God's sight, by obeying The Ten Commandments? That is, on the great day of judgment, can a person be saved from the lake of fire by having obeyed The Ten Commandments? No!

So, in this study of The Ten Commandments,

-is the preacher telling us that if we obey The Ten Commandments enough, we will go to heaven? No!

-is the preacher telling us that we have to obey The Ten Commandments well enough to go to heaven? No!

Great as they are, important as they are, perfect as they are, you cannot possibly be saved by obeying The Ten Commandments.

You can be saved only by trusting yourself to Jesus Christ, by believing in Him, by faith in Him.

Jeremiah - Call to Worship and Opening Prayer - Ephesians 1:3

Dillon - Scripture Reading - Psalm 119:33-40

Roel - Congregational Prayer

Allison - Prelude

Allison - Trinity 370 "We Have Heard the Joyful Sound" - Andrew lead

Audrey - Trinity 83 "We Praise Thee, O God, Our Redeemer, Creator" - Alex lead

Allison - Trinity 547 "My Jesus, I Love Thee"

It is right to obey The Ten Commandments. There is a sense in which obedience to God's law is righteousness.

justified

Gill:

it is a forensic word, or legal term, and stands opposed to a being condemned; and signifies to be acquitted, discharged, and made righteous in a legal sense, which can never be done by an imperfect obedience to the law

but in his sight none can be justified, but by the perfect obedience and righteousness of Christ.

faith is a means of apprehending and receiving righteousness; it views the excellency of Christ's righteousness; it owns the sufficiency of it; the soul by it renounces its own righteousness, submits to Christ's, rejoices in it, and gives him the glory of it: now this is by, or through faith

propitiation

Gill:

whence God may be said to be pacified, or made propitious; not but that he always loved his people, and never hated them; nor is there, nor can there be any change in God, from hatred to love, any more than from love to hatred: Christ has not, by his sacrifice and death, procured the love and favour of God, but has removed the obstructions which lay in the way of love's appearing and breaking forth; there was, a law broken, and justice provoked, which were to be attended to, and Christ by his sacrifice has satisfied both; so that neither the wrath of God, nor any of the effects of it, can fall upon the persons Christ is the propitiation for, even according to justice itself; so that it is not love, but justice that is made propitious: for this is all owing to the grace and goodness of God

by faith...through faith

Gill:

those phrases, "by faith", and "through faith", mean one and the same thing

we establish the law

Gill:

it remains unalterable and unchangeable in the hands of Christ; the matter of it is always the same, and ever obligatory on believers, who, though they are freed from the curse of it, are not exempted from obedience to it: wherefore the law is not made void, so as to be destroyed and abolished in every sense, or to be rendered idle, inactive, useless, and insignificant; but, on the contrary, is made to stand, is placed on a sure basis and firm foundation, as the words used signify.

A. All sin is addressed in these Ten Commandments

If God spoke these Ten Commandments, then we must not imagine that only these eight sins are forbidden and these two duties enjoined upon us.

1. Each commandment is the head of a category
  - a. in the negative commandments, the most heinous example of that kind of sin is mentioned to represent all sins in that category
  - b. in the affirmative commandments, the most basic, the most obvious duty is mentioned to represent all requirements in that category
2. Whether the commandment is in the affirmative or the negative, the whole scope of righteousness in that category is commanded
3. Not outward sin only, but inward sin is prohibited; not outward obedience, but inward also is required

E. The Ten Commandments are superior to any man-made moral code

1. Ten Commandments minus
2. Ten Commandments plus
3. Some other code

F. The rest of the bible, which is the Word of God, inspired by the Holy Spirit of God, is the best and the authoritative exposition of the Ten Commandments

