

PERSPECTIVE

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Soli Deo Gloria

PASTORAL MINISTRY
for the **GLORY**
of GOD ALONE

HOLY
BIBLE

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Soli Deo Gloria: Pastoral Ministry For the Glory of God Alone

This article is adapted from a talk originally given at Feed My Sheep in March 2016. Feed My Sheep is a one-day conference for pastors and church leaders hosted by Mount Vernon Baptist Church.

I grew up watching re-runs of *The Twilight Zone*. To this day, whenever I fly, I think about the episode where William Shatner looks out the window of his plane and sees a gremlin riding on the wing. Scary.

Another episode is about an aging, Hollywood actress. In her 20s she was the talk of the town. She had everything she wanted: the best roles, fame, and fortune. Now she's too old to be the star. She won't take supporting roles. She spends her days in her mansion, watching her own movies, and dreaming about years gone by. Because anything can happen in *The Twilight Zone*, her fantasy merges with reality. Her hunger for praise is fed. She finds herself in a never-ending Hollywood party where everyone has gathered to celebrate her. It's another day in *The Twilight Zone*, and a great picture of that deadly sin we call vainglory.

The hunger for praise is a sin we all battle. Jesus talked about it. In John 12 we find a group of leaders who say they believe in Jesus but won't publicly confess him. Jesus tells us why in verse 43: "they loved the glory that comes from man more than the glory that comes from God."

Our ministries will be shallow and weak if we love the glory that comes from man more than the glory that comes from God. Faithfulness requires pastors who rest in Christ and not in the opinions of others. To put it another way: pastoral ministry worthy of God is pastoral ministry for the glory of God alone: soli Deo gloria.

In this article I want to do three things: First, offer up some historical reflections on soli Deo gloria, "the glory of God alone." Second, look at one verse that drives home that idea: 2 Corinthians 3:18. Finally, I plan to apply this biblical truth to our ministries, especially as pastors and church leaders. But as you'll see, even if you aren't a pastor and don't consider yourself to be a church leader, what I'm about to communicate will apply to you, too.

HISTORICAL REFLECTIONS ON SOLI DEO GLORIA

Soli Deo gloria is one of the Five Solas of the reformation: Scripture alone, grace alone, faith alone, Christ alone, and glory to God alone. These five themes form a foundation upon which the Protestant Reformation was built. We don't find the Reformers using these terms, but we do find them promoting these truths—including the truth that all glory is due God alone.

We find this truth in the writings of Augustine. Long before the Reformation, Augustine marveled at the greatness of God. Part of his conversion story is the way he came to see God as supremely powerful and good. Prior to becoming a Christian he had been a Manichean. According to this movement's founder, Mani, the world is full of good and evil battling it out every day (much like the religion of *Star Wars*). Eventually Augustine recognized God alone as perfect, all-powerful, and worthy of all praise. As a new pastor he wrote a book called *On Christian Doctrine* in which he explained God is rightfully jealous for praise: "God should be loved for His own sake. And if God is to be loved more than any man, everyone should love God more than himself."ⁱ In other words, we are to live for the glory of God alone.

Centuries later, Martin Luther promoted this God-centered theology. He praised God as the only source of every good. In 1529 Luther wrote a devotional guide called the *Small Catechism*. In it he marveled how God treated a horrible sinner so kindly. Luther explained why God provided for his every need: "All this he does out of his pure, fatherly, and divine goodness and mercy, without any merit or worthiness on my part." Then Luther described the only proper response: "For all this I am bound to thank, praise, serve, and obey him."ⁱⁱ This is what it looks like to live for the glory of God alone.

Later that same century John Calvin wrote the *Institutes of the Christian Religion*. He taught God should be everything to us:

Until men recognize that they owe everything to God, that they are nourished by his fatherly care, that he is the Author of their every good, that they should seek nothing beyond him—they will never yield him willing service. Nay, unless they establish their complete happiness in him, they will never give themselves truly and sincerely to him.ⁱⁱⁱ

Affirming “the glory of God alone” isn’t just about living a worthy life; it’s about recognizing the supreme worth of God.

humanity for a refill. No, God is glorious all-by-himself. His glory-tank never gets low.

Our ministries will be shallow and weak if we love the glory that comes from man more than the glory that comes from God. Faithfulness requires pastors who rest in Christ and not in the opinions of others. To put it another way: pastoral ministry worthy of God is pastoral ministry for the glory of God alone: soli Deo gloria.

And it wasn’t just individuals who affirmed this. One of the most important Reformation creeds is known as *The Second Helvetic Confession*. Heinrich Bullinger wrote it in 1566, but a network of Swiss churches adopted it. God is described as glorious:

The Lord reserves true power for himself. The power the Lord reserves to himself, he does not transfer to any other, that he might sit idly by, and look on his ministers while they [work] . . . he does not lay the government on other men’s shoulders, but does still keep and use his own power, thereby governing all things.^{iv}

We are all familiar with the first answer of the seventeenth-century *Westminster Shorter Catechism*: “Man’s chief end is to glorify God, and to enjoy him forever.” *Soli Deo gloria* had never been stated more clearly. But what does it mean? Pastor Thomas Vincent answered this question that same century:

What is it to glorify God? Negatively, to glorify God is not to give any additional glory to God; it is not to make God more glorious than he is; for God is incapable of receiving the least addition to his essential glory, he being eternally and infinitely perfect and glorious. . . . Affirmatively, to glorify God is to manifest God’s glory: not only passively as all creatures do, which have neither religion nor reason, but also actively, men glorify God when the design of their life and actions is the glory and honour of God.^v

Vincent insisted “the glory of God alone” isn’t just about how we live for God, it’s about how we think of God. We can do things that please him and, in that sense, we can give him glory, but it’s not as if God’s glory-tank gets low and he needs to drive up to the glory-station of

The Second London Confession, the preeminent Baptist confession of faith, expanding upon the language of the *Westminster Confession*, made this exact point:

God having all life, glory, goodness, blessedness, in and of himself all-sufficient, not standing in need of any Creature which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them, he is alone the fountain of all Being, of whom, through whom, and to whom are all things, and he hath most sovereign dominion over all creatures, to do by them, for them, and upon them, whatsoever himself pleaseth; in his sight all things are open and manifest, his knowledge is infinite, infallible, and independent upon the Creature, so as nothing is to him contingent, or uncertain.^{vi}

Like a snowball tumbling down a mountain and growing, this idea traveled through the centuries as theologians unpacked its implications. The great American theologian Jonathan Edwards argued if God really is “all-sufficient,” then all of creation must exist for his own glory. Asking why God created the world, Edwards answered: “Because he infinitely values his own glory, consisting in the knowledge of himself, love to himself, and complacence [i.e., satisfaction] and joy in himself. . . it is because he values himself, that he delights in the knowledge, and love, and joy of the creature.”^{vii}

I am confident that no one in our age has done more to make this idea accessible to a modern generation than John Piper who argues “God is most satisfied in us when we are most satisfied in him.” When we plumb the depths of Scripture, Piper wrote, we “find a God whose commitment to the cause of his people is grounded not in his people but in himself. His passion to purify feeds itself not from the shallow soil of our value, but from the infinite depth of his own.”^{viii}

Why do I start here? Because I long for Atlanta churches to be filled with a sense of the glory of God. Because I know that in the midst of complaints, sick visits, building maintenance, and budgets a pastor's weak mind can turn in on itself and he can forget to think great thoughts of God. Because while some argue the health of a church is measured by the size of its youth ministry, we insist the health of our church is measured by how firmly we hold on to the truth that God is infinitely glorious.

THE BIBLE TEACHES ALL GLORY BELONGS TO GOD

But the writings of the Reformers aren't out authority. The Bible calls us to marvel at our sovereign and holy God. Consider these passages:

- ✦ Psalm 115:1, "Not to us, O LORD, not to us, but to your name give glory, for the sake of your steadfast love and your faithfulness! Why should the nations say, 'Where is their God?' Our God is in the heavens; he does all that he pleases."
- ✦ Isaiah 44:23, "Sing, O heavens, for the LORD has done it; shout, O depths of the earth; break forth into singing, O mountains, O forest, and every tree in it! For the LORD has redeemed Jacob, and will be glorified in Israel."
- ✦ Romans 15:5, "May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ."

I could, of course, go on and on like this, taking us to passages that speak of the incomparable sovereignty, goodness, justice, and wisdom of God. But let's focus on just one verse, 2 Corinthians 3:18:

And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

In chapter one of 2 Corinthians, we meet the God who sustains us; we can rely on him when everything else crumbles. In chapter two, we meet the God who leads "us in triumphal procession," even as we face opposition. And in chapter three, we meet the God who displays his glory to us, even though we deserve his wrath. That's the amazing truth of verse 18. Not only is God glorious, but

through Christ we get to reflect his glory, too. Three observations from this passage are worth noting:

First, God is glorious—with or without us.

Paul draws our attention in chapter 3 to Moses who ascended Sinai. There Moses beheld the glory of the LORD. God allowed Moses to catch a glimpse of his glory and to hear his voice. And notice what Moses heard in Exodus 34:6:

The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty. . .

After Moses heard these words, he did the only thing that made sense: he "bowed his head toward the earth and worshiped." Then, after forty days and nights on that mountain, beholding the glory of God, his face began to shine so brightly he had to wear a veil to hide the glory.

Like Moses, when we behold the glory of God, we see his weight, his might, his holiness, and his love. We see true beauty, righteousness, wisdom, and power. In Christ, we can see the glory of God in its fullness.

Last year for my twentieth anniversary my wife and I spent a few days in New York, and we went to the top of Freedom Tower—over a hundred stories in the sky. I looked out at the Manhattan skyline, and I was amazed at the wisdom and perseverance of architects and engineers and craftsman who can make buildings that literally scrape the sky. And I praised God knowing that our tallest buildings are Legos in the eyes of our Master.

This is why Thomas Vincent wrote, "God is incapable of receiving the least addition to his essential glory, he being eternally and infinitely perfect and glorious." That's what Moses saw. In Christ, that's what we see. We can actually behold God. We can see the "infinitely perfect and glorious" God.

It's election season. With the start of each campaign a staff is gathered and a candidate is promoted and advertised. He starts his campaign like a shiny new toy that so many like. But as time goes on, as the mud is slung, the candidate loses his luster. His warts are exposed. The glory of the candidate fades.

Not so with Christ. He is unchanging in his perfection. Every day Christ proves he is seated above "all rule and

authority and power and dominion, and above every name that has been named, not only in this age but also in the one to come” (Eph 1:21). That’s why I say that with or without us, God is glorious.

Second, God generously shares his glory with his children.

Look again at verse 18. “We all”—all the church, all God’s children—when “we all” behold “the glory of the Lord,” we “are being transformed into the same image from one degree of glory to another.” Paul is describing the believer’s sanctification. Jesus is the image of God (2 Corinthians 4:4). As we behold his glory we are changed in such a way that we increasingly bear the image of Christ. From one degree of glory to another we grow in Christlikeness. You can’t behold the glory of God without changing.

We’ve all seen, heard, or experienced something serious, something that changed us. I knew a WWII naval officer who was one of the first Americans to see Hiroshima after the atomic bomb. The sight of the devastation changed him. He went on to become a governor, then a senator. He opposed the Vietnam war because what he saw changed him. Most of us can’t relate to this, but many of us are parents and we remember how the first sight of our newborn child changed us forever. After beholding that face, we’d never be the same. When you see something weighty, it changes you.

Multiply these experiences by a million and you are still not close to the power of God who changes you when you truly behold his glory. Somehow God shares something of his glory with us. He does it in such a way that we come to look more and more like his son, Jesus Christ.

What do we desire for the congregations we serve? We want them to grow in Christlikeness! The God who justified them will surely sanctify them; he will change them. They will grow in Christlikeness. And how will they grow? By beholding us? By being impressed with us? No. By beholding God. When they truly behold the glory of God, the Spirit of God will change them. Until one day, as Jude tells us, the transformation is complete and God presents us “blameless before the presence of his glory with great joy.”

God is glorious. God generously shares his glory with us. But there’s one more observation I need to make.

Third, we behold God’s glory in the cross.

We know Moses beheld God’s glory at Sinai. But in 2 Corinthians 3:18 Paul tells the church we all behold God’s glory, with unveiled face. How do we do this? What are we looking at? We are looking with eyes of faith at the cross of Christ. Under the old covenant only Moses saw the glory of the LORD, and only his face shined—it had to be veiled. But under the new covenant, through the atonement provided by the cross of Christ, we can all see the glory of the Lord.

For centuries before the Reformation, people thought transformation came through the words of the priests, through the purchase of indulgences, through the sacraments. The Reformers recovered an ancient, biblical truth: the power of God to change us is the gospel, and the heart of the gospel is the cross. When we look with eyes of faith at the cross, when we trust in Christ’s death and resurrection: our debt is paid, our sins are forgiven, and we are free to walk in newness of life. We bring nothing to the table but our sin. It’s why Luther said in his *Small Catechism* that God blesses him “without any merit or worthiness on [his] part.”

This is why the Reformers preached glory to God alone—they knew God alone deserves praise because he alone saved us. And what could be more glorious than the cross of Christ? What could be more weighty, more wonderful than a Savior who held the stars of the universe in his hand, stars he made and hung in the sky, a Savior who is himself God, and yet a Savior who, as Paul put it in Philippians:

did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

I love Mortimer Adler’s book, *How to Read a Book*. But one of the saddest books I’ve read is another book he wrote, *How to Think About God*. Here, Adler argues that we can truly know that there is a God. We can even know he is powerful and not like us. But beyond that, Adler writes, there is nothing we can know about him; we can’t be certain God is good or just and we certainly can’t be sure God cares for us.

Adler thought long and hard about God, but he never beheld the glory of God on display in the cross of Christ. He never saw a God who selflessly chose to die in the

place of those who hated him, a God who loved rebels like us.

Soli Deo gloria. To God alone be the glory. Who is like God? He alone is perfectly holy and humble, just and merciful. The Reformers did more than look at God's sovereignty when they declared, "to God alone be the glory"; they looked at his humility. As the hymn writers put:

Who has felt the nails upon His hands
Bearing all the guilt of sinful man?
God eternal humbled to the grave

Where does that leave us?

LIVING FOR THE GLORY OF GOD

What does pastoral ministry for the glory of God alone look like, what does it require?

First, it requires boasting in the cross, not in yourself.

It is the preaching of Christ crucified that changes people: not our stories, not our advice, and not our illustrations. It is the cross that changes people. No one can behold the glory of God without looking with eyes of faith at the cross of Christ. Preach the cross. Meditate on the cross.

Paul boasted in one thing: the cross. You cannot boast in the cross and your family, the cross and your church, the cross and your ministry, the cross and your success. The pastor who boasts in anything other than the cross of Christ is not doing ministry for the glory of God.

Second, it requires praising God, not seeking praise.

Notice how Paul put it in 1 Corinthians 4:7, "What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it?" Whatever gifts you have—the ability to study, to preach, to counsel, to shepherd—you may do all this well. None of it should shine a spotlight on you, but on God.

In the musical *My Fair Lady*, Eliza Doolittle puts the professor in his place by reminding him he's not the center of the universe:

There'll be spring every year without you
England still will be here without you
There'll be fruit on the tree
And a shore by the sea
There'll be crumpets and tea without you.

Amen! It's good to remember God doesn't need one of us to build his church. No man or woman is indispensable. The churches we serve belong to him, not us. Christ is the head of the church, not us. His name is above every name that has been named, not ours. Members and pastors come and go—but the gates of hell shall not prevail against the church. Pastoral ministry for the glory of God requires praising God and not seeking praise.

Third, it requires dying to the opinion of men.

I want to be careful here. I'm not saying we should close our ears to godly counsel. We ought to have men and women in our lives we trust. We should listen to them. But when does valuing the opinion of men morph into loving the glory that comes from men?

There is a great story about a young monk who went to an older, wiser monk looking for counsel. "Give me a word," the young monk asked. The older monk sent him to the cemetery and told him to throw stones at the graves. "Did they say anything to you?" he asked. The young monk said no. Then the older monk sent him back and said, "Go and praise them." So he did just that. He went to the graveyard and praised the graves. Again the older monk asked, "Did they speak back?" The young monk said no. The older monk then made his point. He said, "Like the dead, take no account of either the scorn of men or their praises."^{ix}

Pastoral ministry for the glory of God requires dying to the opinion of men and being satisfied to hear on the day of judgment, "Well done, good and faithful servant."

~Aaron Menikoff

ⁱ Augustine, *On Christian Doctrine* (Indianapolis, IN: Bobbs-Merrill, 1958), 23.

ⁱⁱ Martin Luther, "The Small Catechism" found in *Creeds of the Churches*, 3rd edition, ed. John H. Leith (Louisville, KY: John Knox Press, 1982), 115.

ⁱⁱⁱ John Calvin, *Institutes of the Christian Religion*, 2 vols, ed. John T. McNeill (Philadelphia: The Westminster Press, 1990), I.ii.1.

^{iv} The Second Helvetic Confession (1566), *Creeeds of the Churches*, 156.

^v Thomas Vincent, *The Shorter Catechism Explained from Scripture* (Carlisle, PA: Banner of Truth, 1980), 14.

^{vi} Second London Confession” in *Baptist Confessions of Faith*, ed. William L. Lumpkin (Chicago: The Judson Press, 1959), II.i.2.

^{vii} Jonathan Edwards, “A Dissertation Concerning the End for Which God Created the World” in *The Works of Jonathan Edwards*, Vol 1, (Carlisle, PA: Banner of Truth, 1974), 120.

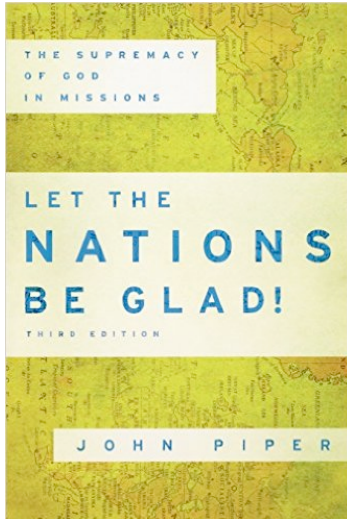
^{viii} John Piper, *The Pleasures of God* (Colorado Springs, CO: Multnomah Books, 2012), 81.

^{ix} Rebecca Konyndyck Deyoung, *Vainglory: The Forgotten Vice* (Grand Rapids, MI: Eerdmans, 2014), 89.

Let the Nations Be Glad: The Supremacy of God in Missions

Written by John Piper

Bookstall Price \$16



Let the Nations Be Glad is not a book about missions, it's a book about God, focusing on having a right understanding of and relationship with God. This overflows into white-hot worship resulting in a passion for being a part of God's eternal work, including the spread of the gospel to all nations. Piper expresses his theme for the book in the first sentence, "Missions is not the ultimate goal for the church, worship is," and builds on this throughout. Piper's first three main points (worship, prayer, and suffering) are best exemplified when he says, "God ordains that the mission

of his church move forward not only by the fuel of worship and in the power of prayer but also at the price of suffering" (232). He then unpacks the doctrine of salvation, reality of hell, necessity for preaching the word, and faith in Christ, and concludes with God's sovereign plan to ransom people for God from every tribe and language and people and nation.

Since this book is ultimately about a right relationship with God, it has relevance for everyone, not just those who feel a specific calling to missions. It is saturated with scriptures and is a great resource for demonstrating how God weaves his holiness, worship, prayer, salvation, and missions together throughout scriptures. This is a book for those wanting to grow or maintain a high view of God. Rather than provide a "how to" for missions or offering practical tips for engaging in evangelism, it fosters love of God, compassion for unbelievers, and a desire to be a part of God's sovereign plan to bring salvation to the ends of the earth. Piper says God's "goal is the gladness of his people, because God is most glorified in us when we are most satisfied in him" (231). I would commend this book to all who want to find their satisfaction in him.

– RECOMMENDED BY LUKE GURLEY

Excerpts from the Book

1

"Missions is not the ultimate goal for the church. Worship is. Missions exists because worship doesn't. Worship is ultimate, not missions, because God is ultimate, not man. When this age is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever."

–The Supremacy of God in Missions
through Worship, p. 17

2

"If people all over the world are under condemnation for sin and cut off from eternal life, and if calling on Jesus is their only hope for eternal, joyful fellowship with God, then love demands missions."

–The Supremacy of God among
"All the Nations", p. 155

3

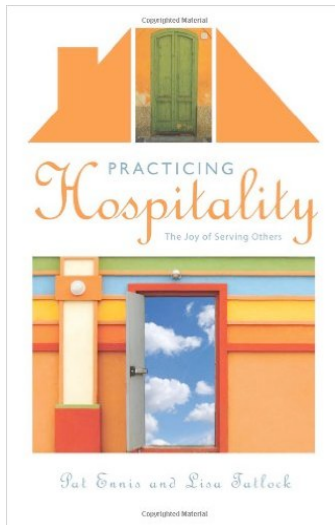
"Worship is right affections in the heart toward God, rooted in right thoughts in the head about God, becoming visible in right actions of the body reflecting God...His aim is that his glory be openly reflected in the deeds of his people, whose thoughts reflect his truth and whose affections reflect his worth. Worship is seeing, savoring, and showing the glory of all that God is for us in Jesus Christ."

–A Passion for God's Supremacy and
Compassion for Man's Soul, p. 207

Practicing Hospitality: The Joy of Serving Others

Written by Pat Ennis and Lisa Tatlock

Bookstall Price \$16



Practicing Hospitality aims to equip readers to pursue hospitality according to biblical principles. The authors do so by exposing readers to the scriptural passages that focus on hospitality, explaining those passages, and offering many practical suggestions along the way. They explore a wide range of topics, from the character of those hosting to tips on managing our homes in order to be ready to serve others. One chapter even describes what it looks like to offer compassionate hospitality to those with specific needs (e.g., those who are grieving).

Questions are answered, such as, “How can we include our families when showing hospitality in our homes?” and “Why and how should I host as a single?”

I recommend this book, especially given that we are a church seeking to create a culture of hospitality! One helpful chapter focuses on being intentional about showing hospitality to those from different cultures—a great resource for Christians living in an international city like Atlanta. The book also reminded me that hospitality is a wonderful, strategic tool for relationship-building and evangelism in the warm and un-rushed context of home. The principles in the book focus on the home, but can and should be applied to other contexts, as Christian hospitality takes place in a variety of settings (e.g., church gatherings, meals and coffee out). It should also be noted that the authors’ practical advice is only a small sampling of the various styles in which hospitality can be shown. The book is a good place to get acquainted with biblical hospitality principles, and readers should feel the freedom to express those principles in their own style and in ways that fit their season of life.

There is real joy to be had in serving others through biblical hospitality and *Practical Hospitality* is a helpful resource for all those seeking to grow in this important area!

– RECOMMENDED BY JAMIE BUTTS

Excerpts from the Book

1

“The first practical step in preparation for hospitality is to manage your home. Why? Because a well-managed home views hospitality as a lifestyle – not just an event. You are living in anticipation that you will have guests in your home.”

–Hospitality and Management, p. 106

2

“Planning meaningful conversation will help you be more effective in your ability to meet the needs of your guests. Additionally, planning conversation helps guests feel more at ease by preventing long periods of silence.”

–Hospitality and Management, p. 121

3

“The season of singleness is a great time to practice all of those recipes that can become family favorites if you marry and to develop the hospitality skills that may well position you to offer the biblical hospitality required of those in church leadership.”

–Hospitality and Others, p. 166



⁸For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, ⁹not a result of works, so that no one may boast. ¹⁰For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

– Ephesians 2:8-10

We began our journey of memorizing Ephesians 2:1-10 in January, and now we come to the final verses. In these last three verses, we get the essence of God’s saving work and the end to which we are saved.

When we say that we are “saved,” we mean we have not received but been rescued from the wrath of God we rightfully deserved for our lawless rebellion and sinful nature (vv.1-3). Such salvation is found by being “in Christ Jesus,” who bore the punishment we deserve. Paul tells us that we have done nothing to earn or merit our salvation for it is “not a result of works, so that no one may boast” (v.9). Rather we are saved “by grace,” i.e., God’s undeserving favor and love shown to us in Christ. We receive such grace “through faith.”

What should be most striking is the end of v.8 – “it is a gift of God.” Both the grace to be saved and the faith to receive such grace are a gift from God. This is why salvation is a sovereign gracious work of God – we contributed absolutely nothing to our salvation. This is why the Reformers said we are saved by “grace alone through faith alone in Christ alone.”

Yet, the Reformers also said that faith is never alone but is always accompanied by good works. Why? Because it was the predestined plan of God, that when he saved us, he would have us produce good works. Good works are the fruit and not the root of our salvation. We were “created” to live and walk in good works “in Christ Jesus” (v.10).

Christian, open your Bible and look at Ephesians 2:1. It says we once “walked” as dead sinners in our “trespasses and sins.” But v.10 says we should “walk” in good works. Remember that between the way you “walked” your life as a rebellious “child of wrath” (v.3) and the way you now “walk in Christ” (v.10) is the sovereign, divine intervention of God’s gift of grace and faith (v.8). There is no better way to humble your pride and fill your heart with joy and gratitude than to say “but for the grace of God. . .”

– BRAD THAYER

Graphic courtesy of The Verses Project. For more devotional material and memorization tools, visit www.theversesproject.com.



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