

OUR
GREAT
SALVATION



A
90
DAY DEVOTIONAL
ON THE
CHRISTIAN LIFE

OUR GREAT SALVATION

LIGONIER MINISTRIES

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OUR GREAT SALVATION: A 90-DAY DEVOTIONAL ON THE CHRISTIAN LIFE

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PREFACE

God is the Giver of life. The opening pages of Scripture testify to His life-giving power, especially where we see Him breathe into Adam's nostrils the breath of life (Gen. 2:7). God created Adam and Eve to experience perfect life through their fellowship with Him and their submission to His benevolent rule. But Satan's temptation of Adam and Eve, which culminated in the fall of humankind, brought sin and death into God's good creation (Rom. 5:12).

God's provision of animal skins to cover Adam and Eve's nakedness after their sin reveals a truth that unfolds throughout Scripture: a sacrifice is required to restore what was lost in the fall. The Old Testament saints trusted in God's promises to send an ultimate Redeemer as they offered the sacrifices commanded by God, sacrifices that prefigured this ultimate sacrifice of God's own Son.

Despite Israel's failure to remain faithful to God's covenant, God remained faithful. At God's appointed time, the second person of the Trinity, Jesus Christ, took on human flesh, being born of a virgin, and walked upon the earth that He had created. Throughout His earthly ministry, Jesus made His identity clear: He Himself is life, and He came to lay down His life for God's people (John 14:6; 10:11). Jesus is not simply one path to life among other paths. He

is the only path that leads to life; all other paths lead to death. Only by believing that He is the only perfect and final sacrifice to satisfy God's righteous demands can we have life (20:31).

When we place our trust in Christ alone as Savior, we pass from spiritual death to life (5:24). We are now united to Christ. We are *in* Christ. And so begins the Christian life.

STUDYING THE CHRISTIAN LIFE

The Christian life is not, therefore, seeking to live a moral life by our own efforts and in our own strength. The Christian life is not produced by church attendance, being a "good" person, or acquiring biblical knowledge. Rather, the Christian life is nothing less than the very life of the risen Christ at work in us through the Holy Spirit, enabling us to see and worship the glory and beauty of Christ, and empowering us to walk in His footsteps as we grow in love for the triune God and in love for others.

This is the Christian life that we will explore in this devotional—one in which God sovereignly brings His people from death to life by giving them new hearts, causing them to embrace the crucified and risen Jesus as the only hope for sinners and, in union with Him, to grow in closeness and conformity to Him, all to the praise of His glorious grace (Eph. 1:6).

HOW TO USE THIS DEVOTIONAL

This devotional has been designed to help believers understand some of the fundamental truths regarding the Christian life so that they may more fully live to the glory of God. Over the course of ninety days, you will explore different facets of the Christian life according to Scripture's teaching.

The devotional is divided into four sections: God, Salvation, Worship, and Sanctification. The first section covers who God is by exploring His triune nature and His attributes. The second section expands on understanding who God is by delving into His mighty works as the One who brings salvation. In response to this glorious God and His salvation, the third section turns to the topic of worship, addressing how believers are to respond to our gracious God. And finally, in the fourth section, we explore

sanctification and what it means to grow closer to the Lord and become more like Him as we behold the glory of Christ.

Each devotional gives the passage of Scripture to be studied that day and highlights one or more of the most important verses from the passage for the subject of the study. Following the listed passage, you will find the body of the study, which will provide important background for the passage, an explanation of the text, and a discussion of how the passage relates to other texts of Scripture and theological concepts. The application section of each devotional provides practical considerations for daily life, and a list of other passages that have bearing on the study is also given. It is recommended that you read the Scripture passage for the day's study in its entirety before moving through the other sections of the devotional.

May these devotionals assist you in coming to a fuller knowledge of our great God and Savior. To Him alone be the glory forever.

I

G O D

Any consideration of the Christian life must start with considering God Himself. He is the Creator of all things. Yet only human beings are created in His image; therefore, human beings can relate to Him in a way that the rest of creation cannot (Gen. 1:27).

As finite creatures, we rely on our infinite Creator to reveal Himself to us. Psalm 19:1 and Romans 1:19-20 makes it plain that all humankind can perceive some of God's attributes through the world He has created. Further, God has put the basics of His moral law into human hearts through our consciences (Rom. 2:14-15).

Yet creation and conscience cannot reveal all that we must know about the eternal, triune God. And so God revealed Himself in human history through words, the Scriptures, to show us His character, purposes, and will. The supreme revelation of God occurred when the second person of the Trinity, Jesus Christ, took on human flesh and entered time and space in human history as the incarnate Word (John 1:1; Heb. 1:1-2).

So this triune God who is Creator and Redeemer is our beginning point as we consider the Christian life, for as Jesus Himself declared, "And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent" (John 17:3).

DAY 1

THE ONE AND ONLY GOD

ISAIAH 45:5 “I AM THE LORD, AND THERE IS NO OTHER, BESIDES ME THERE IS NO GOD; I EQUIP YOU, THOUGH YOU DO NOT KNOW ME.”

From the very beginning, Christianity has stood firmly upon the foundation of monotheism. Every part of Scripture, implicitly or explicitly, affirms that there is only one God, and belief in only one creator God is shared by many other non-Christian religions as well. But the monotheism taught by all Christian theological traditions, including Reformed theology, is different from the monotheism of religions such as Judaism and Islam because Christian monotheism is Trinitarian monotheism. Nevertheless, our doctrine of the Trinity is grounded in the foundational premise that there is but one eternal God who has created our universe.

Today’s passage is one of many places that affirm this truth. Isaiah 45:5 firmly insists that the God revealed in Scripture is the only God. Note that when we speak of biblical monotheism, we are not speaking of deity in some generic sense. We are not talking about a vague concept of God that we arrive at via philosophical speculation, even though philosophy assists us in studying the doctrine of God. Instead, biblical monotheism proclaims that the only God is the One who redeemed Israel from Egyptian slavery and delivered His law through Moses. In Isaiah 45:5, two different Hebrew words for God appear. First, we have the word *elohim*, which is often used as a generic term for deity and is translated in our text as “God.” Isaiah 45:5 also features the specific covenant name of the God of Israel—*Yahweh*—which is rendered in English as “LORD.” Thus, we could paraphrase today’s passage as “I, the LORD of Israel, am the only deity.”

Yahweh is the only God regardless of whether we acknowledge Him as such. The addressee of Isaiah 45:5 is Cyrus of Persia (see vv. 1–4). Cyrus did not know God as He revealed

Himself—specifically, as the only true God. Yet that is irrelevant with respect to who God was in relation to Cyrus. Though Cyrus did not acknowledge Yahweh as such, He was Cyrus' God because Yahweh alone is God.

**FOR
FURTHER
STUDY**

Genesis
1:1; Deuteronomy
6:4; Romans
3:29;
1 Timothy
2:5

APPLICATION

It is not enough to believe in a generic God or to affirm any form of monotheism other than the monotheism of Scripture. There are many monotheists who will die in their sin because they believe in God but not in the true God, the covenant Lord of Israel. Salvation is only in His name, so when we proclaim the existence of God and defend it against detractors, let us be insistent that we are proclaiming that the one God is the God revealed in Scripture.

DAY 2

FALSE GODS

1 CHRONICLES 16:25-26 "GREAT IS THE LORD, AND GREATLY TO BE PRAISED, AND HE IS TO BE FEARED ABOVE ALL GODS. FOR ALL THE GODS OF THE PEOPLES ARE WORTHLESS IDOLS, BUT THE LORD MADE THE HEAVENS."

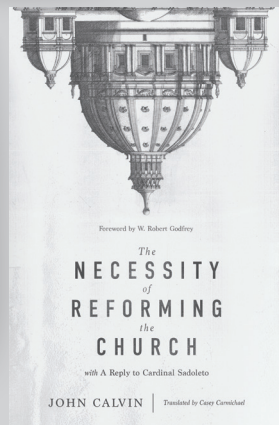
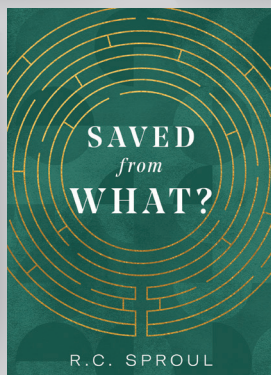
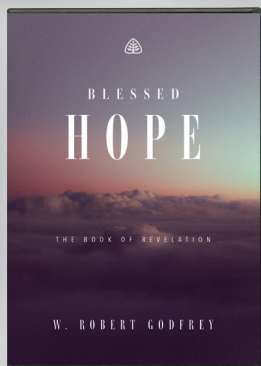
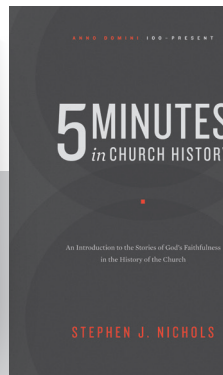
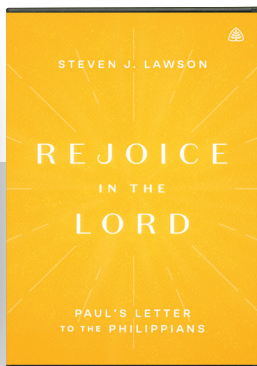
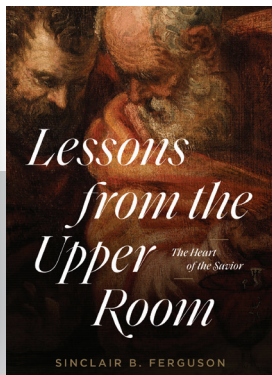
Monotheism, the conviction that there is only one God who has created the world, is fundamental to the Christian and Reformation doctrine of God. Furthermore, biblical monotheism asserts that the one creator God is not some generic deity but is rather Yahweh, the personal covenantal Lord of Israel (Isa. 45:5). Even though other religions such as Islam are monotheistic, the one god they worship is not the God proclaimed in Christian theology. Only that God, the God of the Bible, is God.

The fact that there is only one God, however, does not mean that the other beings called "gods" in Scripture are unreal. What does this mean? First, we have to note that many passages of Scripture seem to speak of gods as being nothing. Today's passage,

I

DAY 1 & 2

We want to see men and women around the world connect the deep truths of the Christian faith to everyday life.



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