

II Tim. 1: 9

Not "what But" "am"

SUBJECT: Salvation  
By Man

D 1158

(GF)

II Tim. 1:9

## SALVATION BY GRACE

I. It is God who saves us.

The doctrine of John 2:9 "salvation is of the Lord"  
The doctrine taught by the N.S. in all Scripture: salvation  
is of the Lord, not of man, not of the law, not of  
works, not of merit, not of anything that we can do.  
We are not to be saved in the way of  
works, merit, or anything that we can do.

1. The Father.

John 16:27 "The Father himself loveth you"  
Conceived the thought - planned - by substitution. Christ  
should suffer as the covenant head of the new.  
So Eph. 1:3-6  
So John 3:16

2. The Son.

We under a two-fold misery: a sinners in the past  
& cannot repent of guilt, & still  
& face a destruction, & cannot turn from.  
The work of redemption is the work of Christ. It is the work  
of His sinless Son, who is given to save the world.  
His sacrifice redeems us from the penalty of sin. His  
incarnation, His holy life, His righteousness in which  
the saints are arrayed. His blood washes us clean.  
Rev. 1:5,6

3. The Holy Spirit.

Consists of sin, guilt, wrong, need, lack, failure. John 16  
Reveals Christ. Draws to Christ. John 16:14  
I Cor. 2:14  
The breath of God - regenerates, re-creates: John 1:2  
John 3:5-8

To say we save ourselves a gross mistake.

7. a temple build itself?

We a temple build itself - the architect - planner -  
designer, supplier of the work. Supplies the materials.

8. creation create itself?

only by the foolish work, pseudo-spiritual.  
So the new creation - the soul regenerate  
- the resurrected body  
- the new heaven, earth

9. the dead raise themselves?  
 Lazarus.

Only if death was asidit life, non- existence and in  
creation, can we regenerate ourselves. 3/4 cause to  
save my new who can save themselves, his mission  
superfluous.

II. God's singular, unusual way of saving us.

1. The tension of the passage 1:9 'death', called, in purpose, in  
1:10 'is now manifest' -

The x<sup>th</sup> is perfectly, completely saved in God's purpose. God both  
ordained his own redemption before we were ever - the purpose  
will obtain. Believers in x are not looked upon as  
persons in a hopeless state who may ultimately be saved,  
but are saved already. Every one has now, either saved  
or not. Now. Not a blessing to be enjoyed upon some future  
occasion, upon a long way, some far off state, but a life  
obtained, received, enjoyed now. God both saved - not  
partly, but perfectly. The sacrifice of x not a part  
payment but a whole - "it is finished" that is done.  
Saved in Christ.

2. What is the order - "saved us ... called us?"  
what? saved before he called us? Not in our  
experience, as the work of the H.S. goes - but saved in  
God's purpose - done, redeemed. before we called to accept  
1. older days. In man for debt. Paid. They tell the debtor.  
Christ paid our debt. "but claim for before production purpose?"  
they called. Effectively called by the H.S. They chose x,  
the church, the people, the.

Notice how this method / that makes our good works  
a consequence, not a cause. / Saved - then our good works,  
not good works - then saved.

The verb text explains this:

3. The explicit analysis of the text:  
① Negatively saying of the same thing: 'not accord' ...  
of the words great & acceptable freely, 'Do as well as you can'  
'but the gospel freely - believe and be saved' - 'but have, ultimately, to be saved'.

Gal. 2:3 'not / works... it has shall no plea to justify'  
Gal 1:16 'by the work, it is no more of you...'  
Rom. 11:6 'if it be of works, then it is no more of grace...'  
4:4 'merit... the salvation at the hand of grace, not  
these works at any expense for free and water. Merit  
receives salvation as a free gift and not for it, buy it, earn it,  
merit it.

gives the author's points of our faith: to free mercy? for we  
own all things. Even our reputation, faith, merit, a bribe, a  
price, a merit. All in grace. God accepts us not on the  
ground of our faith, merit, reputation, but on the ground of  
His mercy and grace. He does not expect a poor man's gift, with  
nothing to pay.

The very fact of man depends partly upon a party upon  
something able to save his soul that he has never truly  
believed Titus 2:13, 14. 1:12 'commit! no one has  
commitment any to be had who yet holds to it.  
... perhaps to 4 years, letters to D.O.  
for airplane ride: 'I will keep one foot on the ground.' merit.

(2) 'I suppose before would begin' before into man -  
when was not then? (Bark. Col. ... before into man -  
man - then - before re-navigated us of grace distributed  
by way of merit - then re-navigated before of way of charity,  
then the church alone. Then the law as grace in it ...

(3) The verb is spoken of as a gift: 'grace'



#11:10

abolition of money effect.  
 complete physical death - still requires mind  
 reconstituted without success of real services  
 granted mind as great service & respect  
 on air. Death still hangs in the air,  
 but can not change in this form. Ruled  
 myself. But it would have you in, but  
 a high power mind left it off. Completed  
 of sleep, silver. What it has the sound of  
 the target. When you the repetition of  
 one of sleep, this, fragments, skeletons,  
 moulded, form. form itself a humanity  
 spiritual, but the work of the same  
 power which exist you for the same  
 that raises our thoughts to previous  
 form. 24:15: " " " " " " " "

Ample no death to enlarge - it is  
 in our ability to face the way. way  
 alone to the most appeal contemplation  
 the day, dissolution of body (around no  
 awareness) to have + column + submit  
 all to a world of work. Explains no  
 power of darkness interspace between the  
 any part of the death, future

"but account - 4 days"  
not because a new proposed to be used but because  
not proposed to save it. y. P. ... with ...  
"you have it close up with ... have been gone ..."  
"don't ... to ... the ..."  
"at the ... point ... the ..."