

2 Timothy 1:9-10

v. 9.

1. Paul here declares salvation which God accomplished for His elect: He *hath saved, hath called* us.
 - A. This is the *eternal* salvation that is declared in the gospel, per v. 10.
 - B. The gospel is the declaration of what God HAS done about sin and its consequence, death.
 - C. This salvation is according to His purpose, grace and work, *not according to our works*.
 - D. Since this eternal salvation is God's finished work, it is a secure salvation. **JOH 10:27-29**.
 - E. This fact makes the *afflictions of the gospel* (v. 8) much more bearable. **ROM 8:35-39**.
2. God HAS DONE the saving. Scripture declares the eternal salvation of the elect to be a finished work.
 - A. "...we were reconciled to God by the death of his Son..." (**ROM 5:10**).
 - B. "...when he had by himself purged our sins..." (**HEB 1:3**).
 - C. "...having obtained eternal redemption for us" (**HEB 9:12**).
 - D. "...he appeared to put away sin by the sacrifice of himself" (**HEB 9:26**).
 - E. "...he hath perfected forever them that are sanctified" (**HEB 10:14**).
 - F. "...according to his mercy he saved us..." (**TIT 3:5**).
 - G. "...which delivered us from the wrath to come" (**1TH 1:10**).
 - H. "...who hath delivered us from the power of darkness..." (**COL 1:13**).
 - I. "...I have finished the work..." (**JOH 17:4**).
 - J. "...It is finished..." (**JOH 19:30**).
 - K. The above statements are all lies if eternal salvation was not completed by Christ.
 - L. A false savior is commonly taught who saved nobody at his first advent but only made salvation a possibility by his blood, death and resurrection.
 - (1) Promoters of this savior scorn the doctrine of a limited atonement.
 - (2) Who is really limiting the atoning blood of Christ: those who say that it actually saved all that the Father gave to Christ to save, OR those who say that it actually saved nobody?
 - (3) Heaven will be a much emptier place on the basis of sinners choosing God than on the basis of God choosing sinners.
3. God calls those whom He saves.
 - A. This call is by means of Jesus Christ. **1PE 5:10**.
 - B. This call is effectual. **JOH 5:25**.
 - C. This is a *holy* calling.
 - (1) God's call is a call to holiness. **1TH 4:7**.
 - (2) The recipients of this call are made holy. **EPH 4:24**.
 - (3) Being called and made holy, they should BE holy. **1PE 1:15-16**.
 - (4) God does not save His people TO sin, but FROM sin. **MAT 1:21**.
4. Paul had personal assurance of salvation in that he said God "...hath saved us, and called us..."
 - A. Christ loved the church (**EPH 5:25**). That Christ loved ME makes it personal. **GAL 2:20**.
 - B. God has chosen His people (**EPH 1:4**). That God chose Rufus makes election personal. **ROM 16:13**.
 - C. The fact that Christ died is history; the fact that Christ died for me is salvation.
5. God's salvation and calling are *not according to* (in a manner agreeing with, consistent with, or answering to) man's works.
 - A. Sinners by nature have no good works. **ROM 3:10-12; ISA 64:6**.
 - B. In salvation God does not *cooperate with* or *respond to* man's good works. **ROM 9:11; 11:5-6; TIT 3:5**.

- C. Salvation does not agree with man's works; it rather destroys his works. **COL 1:21-22; HEB 9:14.**
- D. God's work of grace in saving the sinner precedes the sinner's good works. **EPH 2:10.**
- 6. Salvation is God's response to His OWN purpose. **ROM 8:28-29; EPH 1:5, 11.**
- 7. Grace was given to God's people IN CHRIST before the world began.
 - A. God chose His people in Christ before the world began. **EPH 1:4.**
 - B. Grace was then given to them in Christ, their representative.
 - C. In Christ, the elect received saving grace *before the world began!*
- 8. There are different phases of God's work in *eternally* saving a sinner by grace.
 - A. A sinner was *legally* saved when Christ died and rose again. **GAL 3:13; ROM 4:25.**
 - B. A sinner is *vitaly* saved when he is *regenerated* or *quicken*ed. **TIT 3:5; EPH 2:5.**
 - C. A sinner is *environmentally* saved when Christ receives his soul upon death. **PHIL 1:23.**
 - D. A sinner is *perfectly* saved at Christ's second coming. **PHIL 3:20-21.**
 - E. But all of these phases of his salvation were PLANNED before the world began.
- 9. The gospel is the declaration of God's plans for God's glory. **EPH 1:5-6, 11-12.**
 - A. The gospel does NOT magnify the will and ambition of men. **1CO 1:26-31.**
 - B. God does not save sinners because of anything of worth in them; but because of what is in HIMSELF, because of His OWN purpose.
 - C. In the face of *perilous times* when "...men shall be lovers of their own selves..." (**2TI 3:2**), Paul recommends a bold defense of the God-exalting, self-abasing gospel.
 - D. The gospel commands self-denial, NOT self-esteem. **MAT 16:24.**
 - E. Satan's gospel magnifies self rather than God. **2CO 11:4; GEN 3:5; EZE 28:17.**
 - F. When one properly perceives God for whom He is, self-esteem is effectively quashed. **ISA 6:1-5.**

v.10.

- 1. At His appearing, Christ executed that which God planned before the world began.
- 2. Jesus Christ is designated *Saviour*; He is the God Who hath saved us. **ISA 43:11.**
- 3. Jesus Christ HATH abolished death.
 - A. He overcame death Himself; it has no power over Him. **ROM 6:9.**
 - B. He has removed the sting of death. **1CO 15:55-57.**
 - C. He destroyed him that had the power of death (the devil). **HEB 2:14.**
- 4. Immortality is the condition of not being subject to death.
 - A. Being raised from the dead, Jesus Christ is no longer subject to death. **ROM 6:9; ACT 13:32-34; REV 1:18.**
 - B. When the mortal bodies of the saints put on immortality, they shall never be subject to death again. **1CO 15:53-54.**
- 5. Jesus Christ brings life and immortality *to light* by means of the gospel.
 - A. *To bring to light* means to reveal, to make known, to publish.
 - B. The gospel *reveals* life and immortality; it does not give it. **ROM 1:16-17.**
 - (1) **v. 10** needs to be understood in light of **v. 9** which declares that the work of salvation for the elect *has been* accomplished.
 - (2) Those who publish the good news (gospel) are but declaring the fact of eternal life perfected in Jesus Christ. **1JO 1:2.**
 - (3) To Christ's ministers is committed the *word* of reconciliation: the announcement that God *has reconciled* sinners unto Himself in Jesus Christ. **2CO 5:18-19.**
 - (4) Therefore, whatever salvation comes of *receiving the gospel* must be supplemental to the completed salvation for the elect unto eternal glory which the gospel

declares! **2TI 2:10.**

C. When the gospel shines unto a redeemed soul, it assures that soul of its possession of life and the promise of immortality.

1JO 5:11-13.

(1) Conversely, when the gospel shines light on the reprobate, it only manifests his natural enmity and spiritual death. **JOH 3:19-20; 1CO 1:18; 2:14.**

(2) The gospel is to eternal salvation as light is to gold veins in a dark cave: it reveals what is already there awaiting discovery.

(3) The gospel is to reprobation as light is to roaches: it exposes and repels.

D. The working out of salvation that God has worked into the elect is the *shining forth* of eternal life in the believer: the gold begins to be mined by faith and brought to the surface where it becomes serviceable. **PHIL 2:12-16.**

(1) The shining forth of life and immortality's light is not to be kept under a bushel. **MAT 5:14-16.**

(2) How blessed are they who shine forth that light now---they shall shine it forth forever. **ROM 6:22; MAT 13:43.**