

Salvation In The Grace Administration

What scripture says about salvation under the grace administration: its one basis, its simplicity, what it gives, its purpose, and the call to grow afterward in the knowledge of the truth.

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Anchor Passage

Romans 10:9 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

Introduction

This study asks one question and stays with it: what does scripture actually say about salvation under the administration the church now lives in — Grace? Not what a tradition has assumed, not what a hymn implies, but what the text itself states — plainly, repeatedly, and in its own words — about what is necessary, what is gained, and why God did it this way at all.

The administrations that came before Grace matter, and this study covers them, because scripture itself teaches that God has not dealt with mankind the same way in every period of its history. Each administration opens with its own audible declaration from God and its own governing basis for a right relationship with Him (Seven Administrations Project). Understanding what changed — and what did not — at each of those boundaries is what makes it possible to say, with real precision, what Grace actually requires now, rather than importing a requirement that belonged to an earlier administration into this one, or the reverse.

But the weight of this study falls on Grace itself. Romans 10:9-10, the anchor above, states the substance of it in two sentences: confess the Lord Jesus, believe God raised Him from the dead, and be saved. This study takes that simplicity seriously rather than complicating it — and then asks what it actually means to be “saved,” what God gained by it, why He purposed it this way, and how that message is meant to reach a person at all. From there it turns to the two-part resurrection scripture describes — the just and the unjust — which sorts, in the end, everyone who did and did not confess Jesus as Lord. And it closes on a point scripture makes just as directly as it makes the offer of salvation itself: God’s will does not stop at the moment of salvation. He wills that all men be saved, and — in the very next clause of the same verse — that they come to the knowledge of the truth. What follows salvation, and why scripture treats it as inseparable from it, is this study’s own closing concern.

Method. This study follows this library’s standing practice: the King James Version as the base text for quotation; scripture read against scripture rather than in isolation; each administration’s own governing basis drawn from the Seven Administrations Project’s existing findings rather than re-derived from scratch; and every claim tested directly against the text before it is stated as this study’s own conclusion.

Chapter 1: The Administrations Leading Up to Grace

Scripture organizes its own history into distinct administrations, each opened by God's own audible declaration establishing new terms, and each with its own governing basis for how a person stands rightly with Him (Seven Administrations Project). Grace did not appear in a vacuum, and seeing what came before it — briefly, but accurately — is what makes it possible to say precisely what actually changed when it arrived.

Eden. The first administration's governing basis was a single direct command, tested and broken:

Genesis 2:16-17 *And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

It stands apart from every administration that follows, since it describes unmediated fellowship and one command, not a pattern for how someone at a distance from God comes back to Him — every administration after Eden is, in one way or another, an answer to the distance Eden's own fall created.

Patriarchal. From the expulsion out of Eden to Sinai, the governing basis was faith credited as righteousness:

Genesis 15:6 *And he believed in the LORD; and he counted it to him for righteousness.*

Abel's offering, Enoch's walk with God, Noah's obedience in building the ark, and Abraham's own belief in the promise all stand on this same basis before it is ever named as a formal system. Hebrews states the principle underneath all of it in terms broad enough to matter for the rest of this study:

Hebrews 11:6 *But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*

That is what coming to God has always required in substance — belief that He is, and that He responds to those who seek Him — even before any specific content (a coming Messiah, a finished cross) was there yet to believe.

Mosaic Law. Israel's governing basis under this administration was a vowed covenant of obedience to a written code:

Exodus 24:7 *And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.*

Outwardly this looks categorically different from the Patriarchal administration's credited belief — and in its outward form, it was. But the Law's own sacrificial system rested on a substitutionary principle scripture states directly ("the life of the flesh is in the blood," Leviticus 17:11), and Habakkuk, writing under this same administration, states the older principle had not actually disappeared beneath the code:

Habakkuk 2:4 *Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.*

Paul reads the Law's sacrifices, in retrospect, as a faith-based provision reaching forward rather than a self-sufficient system of merit:

Romans 3:25 *Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.*

Christ. Christ's own earthly ministry operated inside the Law's continuing force while introducing the kingdom message, and increasingly, the call to believe on Him personally — a transitional administration, neither the old code alone nor the finished work the cross and resurrection had not yet accomplished:

Matthew 4:17 *From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.*

John 6:29 *Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.*

What carries through, and what changes. The content of saving faith genuinely develops across these administrations — trust in God's bare word and promise, then in a coming Messiah, then, as the next chapters take up directly, in a crucified and risen Lord. The outward form of each administration's governing basis differs sharply: one command; credited belief; a vowed code; a kingdom message drawing near. But the principle Hebrews 11:6 states — faith reckoned as righteousness, not autonomous merit — runs through every one of them without a single exception scripture records. What changes with Grace, as the chapters that follow show, is not the kind of response God has always looked for. It is the completed content of what is now believed, and the finality of what that belief secures.

Chapter 2: Only One Name

Scripture states the exclusivity of Christ's name directly, more than once, to more than one audience, without qualification anywhere else in its pages.

Acts 4:12 *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

Peter states this to the Sanhedrin — Israel's own religious leadership — after healing a lame man in Jesus's name and being called to account for it (Acts 4:5-10). It is spoken directly into that confrontation, but it is not a peculiarity of that one audience. Paul states the identical exclusivity elsewhere, addressed to a different audience entirely, in a general letter of instruction rather than a courtroom defense:

1 Timothy 2:5 *For there is one God, and one mediator between God and men, the man Christ Jesus.*

Christ states it Himself, in His own words, to His own disciples:

John 14:6 *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

And Peter, writing again later, ties the two together as a settled matter, not an open question:

1 Peter 3:18 *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.*

Three witnesses, three settings, one claim, stated without hedging in any of them: there is no other name, no other mediator, no other way. Whatever else this study goes on to say about what salvation requires, gains, and is for, none of it stands apart from this one fact stated at the outset. The Grace administration does not offer a menu of ways to God. It offers one name, already given, and asks only that it be believed and confessed — which is exactly where the next chapter turns.

Chapter 3: The Simplicity of It

Having stated that there is only one name, scripture then states, just as directly, how simple reaching that name actually is. Paul makes this point explicitly, contrasting it with what might have seemed a harder, more elaborate requirement:

Romans 10:6-8 *But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach.*

Nothing must be climbed to, and nothing must be descended to. The word — what is to be believed and said — is already near, already in the mouth and in the heart, because it has already been preached. What follows is the anchor verse of this whole study, stated as plainly as scripture states anything:

Romans 10:9-10 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

Two things, and only two: believe in the heart that God raised Jesus from the dead, and confess with the mouth that Jesus is Lord. Paul immediately widens this from a private transaction to an open offer, and grounds it in scripture rather than in his own authority:

Romans 10:11-13 *For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.*

“Whosoever” appears twice in three verses, and “no difference between the Jew and the Greek” removes the one distinction scripture had maintained since Abraham. This is stated the same way elsewhere, at the very start of the gospel record itself:

John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

And Paul restates the whole matter as a settled, deliverable creed rather than an evolving argument, in what he himself calls the gospel he first received and then delivered:

1 Corinthians 15:3-4 *For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures.*

What changed with Grace, against the administrations Chapter 1 surveyed, is not that faith suddenly became the requirement — faith has always been the requirement, since Abel. What changed is that the content of that faith is now complete and historical rather than forward-looking: Christ has died, been buried, and risen, and the whole of what must be believed is now stated in one sentence rather than carried forward as an unfulfilled promise. That is the simplicity Romans 10:9-10 states, and it is stated that way on purpose.

Chapter 4: What Is Gained

Scripture does not leave “saved” undefined. It states, in specific and repeated terms, what actually changes for a person who believes and confesses.

Righteousness, not of works. The first and governing statement is that this is a gift, not a wage:

Ephesians 2:8-9 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.*

Titus 3:5 *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.*

Paul states the actual mechanism directly: Christ’s own righteousness is credited, in exchange for man’s own sin laid on Him.

2 Corinthians 5:21 *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

A new creation, born again. This is not described as an improvement on the old life but as an entirely new one:

2 Corinthians 5:17 *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

John 3:3 *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*

1 Peter 1:23 *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

Adoption, and the indwelling gift of holy spirit. The one who believes is not merely forgiven; he is made a son, and given God’s own spirit as the confirming seal of it:

Galatians 4:6-7 *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.*

Ephesians 1:13 *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.*

No condemnation, and no separation. What is gained is stated in the negative as forcefully as in the positive — what can no longer touch the one who is in Christ:

Romans 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

Romans 8:38-39 *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

Everlasting life, held as a present possession, not only a future hope. Scripture is emphatic that this is not merely promised for later but stated as already true of the believer now:

John 5:24 *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

1 John 5:11-13 *And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*

Taken together, this is not a bare legal transaction. It is righteousness credited, a new creation entered, sonship granted, God's own spirit given as a seal, condemnation permanently removed, and everlasting life possessed now rather than merely promised. This is what "saved" means when scripture is left to define its own terms.

Chapter 5: The Purpose

Scripture does not leave the reason for all of this unstated either. Grace is not arbitrary, and it is not merely reactive to man's sin — it is stated as something God purposed, and purposed for reasons that reach beyond the individual believer.

That no man should boast. The immediate purpose, stated in the very next clause after "not of works," is to remove any ground for human self-congratulation in salvation:

Ephesians 2:8-9 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.*

To show the exceeding riches of His grace, in the ages to come. Paul states a purpose larger than any single life or generation — an eternal demonstration, not a private arrangement:

Ephesians 2:7 *That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*

Reconciliation, and a ministry entrusted to those already reconciled. God's purpose in Christ is stated as reconciling the world to Himself — and, remarkably, handing the message of that reconciliation to those already reconciled by it:

2 Corinthians 5:18-19 *And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*

The revealed mystery — one body, without distinction. What Grace uniquely accomplishes, that no earlier administration stated, is the mystery Paul says was hidden in God until this administration and is now made known:

Ephesians 3:5-6 *Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel.*

Not willing that any should perish. Underneath the stated purposes above sits God's own disposition, plainly named rather than left to be inferred:

2 Peter 3:9 *The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*

The purpose, then, is not simply that individuals be rescued, though they are. It is that grace itself be put on permanent display — to the one saved, and to every age that comes after — that the wall between Jew and Gentile be taken down in one new body, and that reconciliation with God, once received, be carried forward by the very people who received it. That last point is where the next chapter picks up directly: a purpose carried forward requires it to actually be carried.

Chapter 6: How Shall They Hear Without a Preacher?

Having stated what is necessary, what is gained, and why, scripture turns immediately — in the very next verses of the same passage — to the practical question of how this message actually reaches anyone at all.

Romans 10:14-15 *How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*

Paul builds this as a chain, each link depending on the one before it: calling depends on believing, believing depends on hearing, hearing depends on someone preaching, and preaching depends on someone being sent. God's ordinary appointed means is real proclamation, carried out by people sent for that purpose — not a bypass around human messengers, and not an automatic transmission requiring no one to actually go. Paul immediately grounds "sent" in Isaiah's own words about the messenger's feet, showing this pattern was already scripture's own picture of how good news travels, long before the church existed to carry it.

This is not merely descriptive; it is commanded, directly, by Christ Himself, more than once, in more than one Gospel:

Matthew 28:19-20 *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*

Mark 16:15 *And he said unto them, Go ye into all the world, and preach the gospel to every creature.*

Acts 1:8 *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

A note on the baptismal wording in Matthew 28:19. This study quotes Matthew 28:19-20 for its command to go and teach all nations. It does not quote it to commend the words “in the name of the Father, and of the Son, and of the Holy Ghost” as a formula to be recited at baptism, and it does not read them as naming three co-equal persons in one God. The wording itself is genuine: every Greek manuscript of Matthew contains it, and the claim sometimes taught, that it was added later, does not hold up. What resolves the verse is translation. As this library’s study *One God, One Mediator* (§3.7) sets out, following Andrews Norton (1856), “the name of” is a Hebrew turn of phrase with no English equivalent, and the Greek preposition is better rendered “to.” Converts are dedicated **to** the one God, the Father, to the teaching of His Son, and to the blessing the gift of holy spirit brings. Scripture uses the very same construction of a man, with no hint of deity: Israel was **“baptized unto Moses in the cloud and in the sea” (1 Corinthians 10:2).**

Nor did the apostles ever recite the threefold wording. Wherever the book of Acts names the name in which anyone was baptized, it is Jesus Christ’s (Acts 2:38; 8:16; 10:48; 19:5) — the one name Chapter 2 showed is the only name given under heaven whereby we must be saved (Acts 4:12). Read this way, the Great Commission agrees completely with the verse Chapter 2 set beside it: **“For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5).** And it adds no condition to Romans 10:9-10: what this administration requires for salvation is confessing Jesus as Lord and believing God raised Him from the dead, and a baptismal rite is not part of that statement. This library’s study *Baptized in the Name of the Lord Jesus* treats baptism in Acts in full.

Paul states his own share in this sending directly, and states what actually happens where it is not yet carried:

Romans 15:20-21 *Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man’s foundation: But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.*

Romans 10:18 *But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.*

Paul’s citation there is of Psalm 19:4, a creation psalm about the heavens’ own silent testimony, applied to the gospel’s intended reach — a statement of how far God means this message to go, not a claim that every living person had, by that date, already heard a human voice preach it. The chain Paul lays out in Romans 10:14-15 is precisely why that distinction matters: God has bound the ordinary spread of this message to people being sent and people going, which is why the church is given the Great Commission as a standing command rather than a historical curiosity, and why “how shall they hear without a preacher” remains, in every generation, a question the church itself is the appointed answer to.

Chapter 7: The Resurrection of the Just and the Unjust

Scripture states directly that there is not one resurrection but two, sorted by one governing distinction: whether a person is found in Christ, or is not.

Daniel 12:2 *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

John 5:28-29 *Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*

Acts 24:15 *And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.*

Revelation supplies the timing and the basis for each. The first resurrection belongs to those who are Christ's:

Revelation 20:4, 6 *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus... Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

This is the resurrection of those who did what Chapter 3 describes — confessed the Lord Jesus and believed God raised Him from the dead — gathered together with the Grace administration's own dead, described specifically at their own gathering to the Lord:

1 Thessalonians 4:16-17 *For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

The second resurrection, after the thousand years, belongs to everyone else — every person who did not confess Jesus as Lord, judged not by confession but by their own works, and by one further, decisive test:

Revelation 20:11-12, 15 *And I saw a great white throne, and him that sat on it... And I saw the dead, small and great, stand before God; and the books were opened... and the dead were judged out of those things which were written in the books, according to their works... And whosoever was not found written in the book of life was cast into the lake of fire.*

The distinction, in the end, is exactly the one this study has been tracing since Chapter 2: is a person found in the one name given among men whereby we must be saved, or not. Those who are stand in the first resurrection, already secure, already possessing — per Chapter 4 — the everlasting life scripture says they presently hold. Those who are not stand in the second, judged by their works because they never laid hold of the one basis scripture offers instead of works. Which resurrection a person belongs

to is not a separate proceeding decided at that moment; it reflects a status Chapters 2 through 6 have already described how to enter, while there is still time to enter it.

Chapter 8: The Scope of What God Wants — Salvation and the Knowledge of the Truth

Scripture states God's own will in a single verse that most readers stop halfway through:

1 Timothy 2:3-4 *For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth.*

The verse does not end at “saved.” It continues, in the same breath, to “and to come unto the knowledge of the truth” — a second, further thing God wills for the same people, not an optional footnote to the first. Salvation, in scripture's own terms, is the entrance, not the destination. What follows it is growth, and scripture is direct about what that growth consists of and who God appointed to carry it forward.

A renewed mind, not a static one. Paul states this as an ongoing transformation, not a completed event:

Romans 12:2 *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*

Ephesians 4:22-24 *That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness.*

Growth, not permanent infancy. Scripture pictures the believer's life after salvation the same way it pictures ordinary human life — as movement from infancy toward maturity, and warns plainly against staying in the earlier state:

1 Peter 2:2 *As newborn babes, desire the sincere milk of the word, that ye may grow thereby.*

Hebrews 5:12-14 *For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.*

2 Peter 3:18 *But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*

Pastors and teachers, given specifically for this. God did not leave this growth to chance or to private initiative alone; He appointed people for the purpose, and states exactly what their work is meant to produce:

Ephesians 4:11-13 *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*

Paul states plainly what this growth is meant to protect against — a believer left immature is left exposed:

Ephesians 4:14-15 *That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.*

Study, and rightly dividing the word. The believer's own responsibility in this growth is stated directly, addressed to a minister but applicable to the pattern every believer is called into:

2 Timothy 2:15 *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

2 Timothy 3:16-17 *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.*

Filled with the knowledge of His will, increasing in the knowledge of God. Paul states this as his own settled prayer for believers already saved — not evangelism, but the further thing 1 Timothy 2:4 names:

Colossians 1:9-10 *For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.*

Truth itself as what sets free, and what sanctifies. Christ Himself ties continuing in His word directly to knowing the truth, and later prays for His own to be set apart by that same truth:

John 8:31-32 *Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.*

John 17:17 *Sanctify them through thy truth: thy word is truth.*

God's stated will, then, does not stop at the moment a person confesses the Lord Jesus and believes God raised Him from the dead. It continues into the whole of that person's life afterward — a renewed mind, growth from milk to strong meat, pastors and teachers appointed specifically to produce it, and a settled, personal continuing in the truth that Christ Himself says is what actually sets a person free. Salvation, in scripture's own accounting, is where this study's real subject begins, not where it ends.

Sources

The Holy Bible, King James Version, throughout. Seven Administrations Project/Seven_Administrations_Study_Reference.docx — source for each administration's governing basis and audible-declaration boundaries drawn on in Chapter 1. Research-Method.md — this library's own governing method, followed throughout. Strong's Exhaustive Concordance, consulted for word-level confirmation where cited. One God One Mediator Project (§3.7) and Andrews Norton, *A Statement of Reasons for Not Believing the Doctrines of Trinitarians* (1856), for the note on Matthew 28:19's baptismal wording in Chapter 6; Baptized in the Name of the Lord Jesus Study for baptism in Acts. This study is reworked from an earlier draft of the same project (Grace-Administration-Salvation-Working-

Study-V2.docx), which took up the harder pastoral question of gospel access at length; this version refocuses on what scripture states affirmatively about salvation under Grace, and does not repeat that earlier material — it remains on file in this project's folder and can be folded back in, in whole or in part, on request.