Salvation in the Grace Administration

What scripture says it takes to be saved today, what a believer receives, and what God wants for him afterward.

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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.*
>
> **Romans 10:10** *For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

Introduction

A. A Simple Question

What does it take to be saved? People have given many answers: be good enough, keep the rules, join the right church, go through the right ceremony, feel the right way. Scripture's answer, for the time we live in, is simpler than any of them. Paul states it in two sentences, the anchor verses above: confess with your mouth the Lord Jesus, believe in your heart that God raised Him from the dead, and you shall be saved.

This study takes that answer seriously. It asks what scripture says about salvation today, in its own words, and leaves the traditions aside.

In short: this study asks what scripture itself says it takes to be saved today, and finds the answer simple.

B. What This Study Covers

- **Chapter 1** shows that God has always looked for faith, in every age.
- **Chapter 2** shows that there is only one name by which anyone is saved.
- **Chapter 3** sets out how simple salvation is today, and what is not added to it.
- **Chapter 4** shows what a person receives when he is saved.
- **Chapter 5** shows why God saves this way.
- **Chapter 6** shows how the message reaches people.
- **Chapter 7** shows how the resurrections sort the saved from the lost.
- **Chapter 8** shows that God wants more for His people than their being saved: He wants them to grow in the knowledge of the truth.

The companion study *Salvation and the Grace Administration: Does "No Access" Mean No Hope?* takes up the harder question of those who never had the chance to hear.

In short: eight short chapters: faith in every age, one name, the simple way, what is received, why, how people hear, the resurrections, and growing after salvation.

C. How to Read This Study

The text. The King James Version is used throughout.

Scripture in bold. When a verse is quoted inside a sentence, the quotation and its reference are printed in bold. Longer passages are set apart with a green bar.

"In short." Every section ends with a short summary.

The Grace administration. God has dealt with mankind in different *administrations*, periods of time in which He deals with people under a stated set of terms. The present one, the administration of grace, began on the day of Pentecost, after Christ's death, resurrection and ascension. When this study says "today," it means this administration.

In short: the King James text, scripture in bold, a summary for every section, and "today" meaning the Grace administration.

Chapter 1: One Way to God, in Every Age

A. What God Has Always Looked For

Before looking at salvation today, it helps to see what God looked for in earlier times. Hebrews states it:

> **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.*

In every age, God has looked for this: a person who believes that He is, and seeks Him. Abel offered by faith, Enoch walked with God, Noah built the ark by faith (Hebrews 11:4-7). Of Abraham it is written: **"And he believed in the LORD; and he counted it to him for righteousness" (Genesis 15:6)**.

In short: in every age, God has looked for faith.

B. What Changed, and What Stayed the Same

What God required looked different from one administration to the next:

- **In Eden,** there was one command (Genesis 2:16-17).
- **From Eden to Sinai,** the patriarchs believed God's promises, and their faith was counted as righteousness (Genesis 15:6).
- **Under the Law of Moses,** Israel lived by a written covenant with sacrifices that pointed forward to a greater sacrifice. Yet even then, **"the just shall live by his faith" (Habakkuk 2:4)**.
- **In the Gospel period,** Jesus lived and taught under the Law and called Israel to believe on Him: **"This is the work of God, that ye believe on him whom he hath sent" (John 6:29)**.
- **In the Grace administration,** after Christ's death, resurrection and ascension, the message is complete. What God had promised is now done.

As God revealed more, people were given more to believe: first God's word and promises, then a coming Messiah, and now a Saviour who has died, risen and ascended. But the principle never changed. God has always received people by faith, never by their own merit, and every one of them was saved on the ground of what Christ would do, or has done.

In short: what was revealed grew from age to age. The principle stayed the same: faith counted as righteousness, on the ground of Christ's work. Today that work is finished.

Chapter 2: Only One Name

A. Three Witnesses

Scripture says plainly, more than once and to more than one audience, that there is only one way to be saved.

Peter, to the rulers of Israel:

> **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.*

Paul, writing to Timothy:

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

Jesus, to His 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.*

Three speakers, three settings, one truth: there is no other name, no other mediator, no other way. Salvation is not a menu of paths to God. It is one name, already given.

In short: scripture says three times, in three settings, that salvation is in Jesus Christ alone.

B. Why Only One?

Why should there be only one way? Because only one Person did what salvation required. Peter explains:

> **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:*

"The just for the unjust." Christ, who had no sin of His own, suffered for the sins of others, "that he might bring us to God." No one else could do that, because everyone else needed it done for him. Paul says the same: **"For all have sinned, and come short of the glory of God" (Romans 3:23)**. A sinner cannot pay for another sinner. Only the sinless One could.

In short: there is only one name because only one Person, the sinless Son of God, could suffer for the sins of others and bring them to God.

Chapter 3: The Simplicity of It

A. Nothing to Climb, Nothing to Dig Up

Paul begins by saying what salvation does *not* require:

> **Romans 10:6** *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:)*
> **Romans 10:7** *Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)*
> **Romans 10:8** *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;*

No one needs to climb to heaven to bring Christ down; He has already come. No one needs to go down into the grave to bring Him up; God has already raised Him. The message is "nigh thee, even in thy mouth, and in thy heart."

In short: salvation requires no great effort or journey. Christ has already come and already been raised. The message is near.

B. Two Things: Confess and Believe

Then comes the heart of it:

> **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.*
>
> **Romans 10:10** *For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

Two things, and only two:

- **Confess with your mouth the Lord Jesus.** To confess means to say, to declare. It is saying out loud that Jesus is Lord: the One you now belong to.
- **Believe in your heart that God raised Him from the dead.** Not only that Jesus lived and died, but that God raised Him. The resurrection is the proof that God accepted His sacrifice (Romans 4:25).

"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The heart believes, the mouth confesses, and God saves.

In short: to be saved today, a person confesses with his mouth that Jesus is Lord and believes in his heart that God raised Him from the dead. That is all.

C. Whosoever

Paul then opens the door as wide as it can go:

> **Romans 10:11** *For the scripture saith, Whosoever believeth on him shall not be ashamed.*
>
> **Romans 10:12** *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.*
>
> **Romans 10:13** *For whosoever shall call upon the name of the Lord shall be saved.*

"Whosoever" twice in three verses. "No difference between the Jew and the Greek." Under the Law, Israel had been set apart from the nations. Now the same Lord is rich toward everyone who calls on Him, whatever his nation or background. Jesus said the same: **"that whosoever believeth in him should not perish, but have everlasting life" (John 3:16)**.

In short: the offer is to whosoever: Jew or Gentile, anyone, anywhere, who calls on the name of the Lord.

D. The Gospel in One Sentence

Paul summed up the whole message he preached:

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

Christ died for our sins, was buried, and rose again the third day. Then He ascended and was exalted to God's right hand (Acts 2:32-33). What earlier generations looked forward to as a promise is now history. That is why it can be believed so simply: it has already happened.

In short: the gospel is that Christ died for our sins, was buried, rose again and ascended. It is finished, so it can simply be believed.

E. What Is Not Added

Because salvation is this simple, scripture is careful to say what is *not* added to it.

- **Not works. "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" (Ephesians 2:8-9)**.
- **Not keeping the Law. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ" (Galatians 2:16)**.
- **Not a ceremony.** Romans 10:9-10 names no rite. Wherever Acts records believers being baptized, it is in the name of Jesus Christ (Acts 2:38; 10:48; 19:5), the one name of Chapter 2. But the requirement for salvation stated to this administration is believing and confessing, nothing more. The published study *Baptized in the Name of the Lord Jesus* treats this in full.

Good works and obedience do follow salvation, as fruit follows a living tree (Ephesians 2:10). But they are the result, not the price.

In short: salvation is not earned by works, by keeping the Law, or by a ceremony. It is a gift received by believing and confessing. Good works follow it; they do not buy it.

Chapter 4: What a Person Receives

Scripture does not leave the word "saved" vague. It says exactly what a person receives when he believes.

A. Made Righteous

> **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.*

This is the great exchange. Christ, who knew no sin, took our sin. We, who had nothing but sin, are given God's own righteousness. A believer stands before God not as a forgiven criminal on probation, but as righteous, "in him." Paul calls it a gift: **"Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5)**.

In short: the believer is given God's own righteousness in exchange for his sin. It is a gift, not a wage.

B. Born Again, a New Creation

> **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.*

Salvation is not an improvement on the old life. It is a new one. Peter calls it a new birth: **"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for**

ever" (1 Peter 1:23). Jesus had promised Nicodemus this new birth (John 3:3); since Pentecost, every believer receives it.

In short: the believer is born again of incorruptible seed, a new creation in Christ.

C. A Son, With God's Spirit Within

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

The believer is not only forgiven; he is made a son, with God's own spirit in his heart, calling God "Abba, Father." And as a son, he is an heir.

> **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,*
>
> **Ephesians 1:14** *Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*

When he believed, he was "sealed with that holy Spirit of promise." A seal marks ownership and makes a thing secure. The gift of holy spirit is also "the earnest of our inheritance": a down payment, a guarantee that the rest is coming.

In short: the believer is made God's son and heir, and is sealed with the gift of holy spirit, God's guarantee of what is still to come.

D. No Condemnation, No Separation

> **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** *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,*
>
> **Romans 8:39** *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.*

No condemnation now, and no separation ever. Nothing in all creation, not death, not life, not any power, can separate a believer from God's love in Christ.

In short: for the believer there is no condemnation, and nothing can separate him from the love of God.

E. Everlasting Life, Now

> **1 John 5:11** *And this is the record, that God hath given to us eternal life, and this life is in his Son.*
>
> **1 John 5:12** *He that hath the Son hath life; and he that hath not the Son of God hath not life.*
>
> **1 John 5:13** *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.*

John does not say “will have” but “hath”: “He that hath the Son hath life.” Everlasting life is the believer’s possession now, and John wrote so that believers would *know* they have it. Jesus said the same during His ministry: **“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” (John 5:24)**.

In short: everlasting life is not only a future hope; the believer has it now, and can know it.

F. Kept, Not Lost

Can salvation be lost? The new birth is a birth, and a birth cannot be undone. The believer is a son, and a son does not stop being a son. He is sealed **“unto the day of redemption” (Ephesians 4:30)**.

That does not mean a believer cannot sin, or that sin does not matter. Sin breaks a believer’s fellowship with God, and confession restores it: **“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9)**. But it is fellowship that is broken and restored, not sonship. Sonship rests on the new birth, and on God’s faithfulness, not on our performance.

In short: salvation is a new birth and a sealing, and it is not lost. Sin breaks fellowship, and confession restores it; sonship remains.

Chapter 5: Why God Saves This Way

Scripture also tells us *why* God saves by grace through faith.

A. So That No One Can Boast

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

If salvation could be earned, the one who earned it could boast. Because it is a gift, received by faith, no one can. All the credit belongs to God.

In short: salvation is a gift so that no one can boast. All the glory is God’s.

B. To Show His Grace for Ever

> **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.*

God’s purpose reaches beyond each person’s rescue. In “the ages to come” He intends to go on showing the “exceeding riches of his grace” in what He has done for believers. Every saved person is part of that eternal display.

In short: God saves by grace so that, in the ages to come, His kindness will be on display for ever.

C. To Reconcile, and to Send the Reconciled

> **2 Corinthians 5:18** *And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;*
>
> **2 Corinthians 5:19** *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.*

God's purpose is reconciliation: ending the separation sin caused. And He hands the message of reconciliation to the very people He has reconciled. Those who have received it are the ones who carry it.

In short: God reconciles people to Himself, and then gives them the ministry of reconciling others.

D. To Make One Body

> **Ephesians 3:5** *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;*
>
> **Ephesians 3:6** *That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:*

This is what Paul calls "the mystery," a secret hidden in earlier ages and now made known: Gentiles are "fellowheirs, and of the same body" with Jewish believers. In the Grace administration God does not save Jews into one group and Gentiles into another. He makes them one body in Christ.

In short: God saves Jews and Gentiles alike into one body, the mystery now revealed.

E. Because He Wills That None Perish

> **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.*

Beneath every other reason is God's heart. He is "not willing that any should perish." Paul says God **"will have all men to be saved, and to come unto the knowledge of the truth" (1 Timothy 2:4)**.

In short: underneath it all is God's own heart: He does not want anyone to perish.

Chapter 6: How Shall They Hear?

A. The Chain

Right after Romans 10:9-13, Paul asks how the message reaches anyone at all:

> **Romans 10:14** *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?*
>
> **Romans 10:15** *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!*

Each step depends on the one before. People call on the Lord when they believe; they believe when they hear; they hear when someone preaches; someone preaches when he is sent. God's ordinary way of bringing people to salvation is people sent with the message.

In short: people are saved by calling on the Lord; that depends on believing, hearing, a messenger, and someone being sent.

B. Every Believer Is Sent

In the Grace administration, the message is entrusted to every believer:

> **2 Corinthians 5:20** *Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.*

An ambassador speaks for his king in a foreign land. Believers speak for Christ in this world, with one message: be reconciled to God. Before He ascended, Jesus told His disciples, **"ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8)**. Paul made it his life's aim to take the message where it had never gone:

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

In short: every believer is an ambassador for Christ, sent to carry the message of reconciliation, and the aim is the uttermost part of the earth.

C. A Note on Matthew 28:19

Before His ascension Jesus also told the eleven, **"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19)**. This study quotes it for its command to go and teach all nations.

The wording is genuine; every Greek manuscript of Matthew contains it. But it is not a formula to recite, and it does not name three co-equal persons. "In the name of" is a Hebrew way of speaking, and the Greek preposition is better rendered "to" or "into": converts are dedicated to the one God, the Father, to the teaching of His Son, and to the gift of holy spirit. Scripture uses the same wording of a man: Israel was **"baptized unto Moses in the cloud and in the sea" (1 Corinthians 10:2)**. And in Acts, wherever the name is given, believers were baptized in the name of Jesus Christ (Acts 2:38; 8:16; 10:48; 19:5). The published study *One God, One Mediator: The Man Christ Jesus* explains this in full.

In short: Matthew 28:19 is quoted here for its command to teach all nations. It is not a formula, and it adds nothing to Romans 10:9-10.

D. How Far the Message Is Meant to Go

> **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 is quoting Psalm 19:4, a psalm about the heavens declaring God's glory in every land. He applies it to the gospel: God means the message to go as far as creation's own voice. He was not saying every

person had already heard a preacher; he himself was still planning to go where Christ had not been named. “How shall they hear without a preacher?” is a question every generation of believers is meant to answer by going.

In short: God means the gospel to reach as far as the sky reaches. Believers are the ones He sends to carry it.

Chapter 7: The Resurrection of the Just and the Unjust

A. Two Resurrections

Scripture says that all the dead will be raised, but not all at once, and not all to the same end:

> **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** *Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,*
>
> **John 5:29** *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.*

Paul spoke of **“a resurrection of the dead, both of the just and unjust” (Acts 24:15)**. Until then, the dead are described as asleep: “them that sleep in the dust of the earth.”

In short: all the dead will be raised, the just to life and the unjust to judgment. Until then they sleep.

B. Who Is Raised, and When

- **Believers of the Grace administration** are raised when Christ comes for His own, and believers still alive are changed and caught up with them:

  > **1 Thessalonians 4:16** *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:*
  >
  > **1 Thessalonians 4:17** *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 righteous of other ages,** those who believed God in their own administrations, are raised at Christ’s appearing to reign. Revelation calls it the first resurrection: **“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power” (Revelation 20:6)**.
- **The rest of the dead** are raised after the thousand years, to stand before the great white throne:

  > **Revelation 20:11** *And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.*
  >
  > **Revelation 20:12** *And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*
  >
  > **Revelation 20:15** *And whosoever was not found written in the book of life was cast into the lake of fire.*

In short: believers of today are raised when Christ comes for His own; the righteous of other ages at the first resurrection; and the rest after the thousand years, at the great white throne.

C. What Decides It

What decides a person's place is not a separate trial held on the day, but whether he belongs to Christ. For people of earlier ages, that meant believing God in what He had revealed to them. For people today, it means what Chapter 3 described: confessing Jesus as Lord and believing God raised Him from the dead. The believer already has everlasting life (Chapter 4). Those who stand before the great white throne are "judged… according to their works," and the book of life is opened there.

The companion study *Salvation and the Grace Administration: Does "No Access" Mean No Hope?* looks more closely at that judgment, and at those who never had the chance to hear.

In short: a person's place in the resurrections depends on whether he belongs to Christ. Today, that is settled by confessing and believing, while there is still time.

Chapter 8: More Than Saved — Coming to the Knowledge of the Truth

A. The Rest of the Verse

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

Many readers stop at "saved." The verse goes on: "and to come unto the knowledge of the truth." God wants two things for every person: that he be saved, and that he grow in knowing the truth. Salvation is the doorway, not the whole house.

In short: God wants people saved, and then growing in the knowledge of the truth. Salvation is the beginning, not the end.

B. A Renewed Mind

> **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.*

The new birth gives a new nature (Chapter 4). But the mind still has to be renewed, day by day, as the believer learns to think God's way instead of the world's. Paul tells believers to **"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" (Ephesians 4:23-24)**.

In short: the believer's mind is renewed day by day, so that he learns to think and live God's way.

C. Growing Up

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

Every believer begins as a newborn, hungry for the milk of the word. But he is not meant to stay a baby. Hebrews warns believers who should have been teachers but still needed milk (Hebrews 5:12-14), and Peter's last words are: **"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18)**.

In short: every believer starts as a newborn and is meant to grow up in grace and knowledge.

D. Teachers Given for This

> **Ephesians 4:11** *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*
> **Ephesians 4:12** *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*
> **Ephesians 4:13** *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:*

God did not leave growth to chance. He gave ministers to the church "for the perfecting of the saints," so that believers would grow "unto a perfect man," mature, and no longer **"children, tossed to and fro, and carried about with every wind of doctrine" (Ephesians 4:14)**.

In short: God gave teachers to the church so that believers would grow up and not be blown about by every new teaching.

E. Studying the Word

Each believer also has his own part:

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

"Rightly dividing" means handling the word accurately, noticing who each part was written to and what it means. Scripture itself is what equips a believer "unto all good works."

In short: each believer studies the word and handles it rightly, and the word equips him for every good work.

F. The Truth Sets Free

Jesus said to those who believed on Him:

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

And He prayed for His own: **"Sanctify them through thy truth: thy word is truth" (John 17:17)**. Paul prayed that believers would be **"filled with the knowledge of his will in all wisdom and spiritual understanding" (Colossians 1:9)**.

In short: continuing in the word brings the knowledge of the truth, and the truth makes a believer free.

G. Where This Leaves Us

Salvation is simple: confess Jesus as Lord, believe God raised Him from the dead. It is complete: righteousness, new birth, sonship, the gift of holy spirit, no condemnation, everlasting life. It is secure: sealed unto the day of redemption. And it is only the beginning. The God who saves wants His children to know Him, grow up, and carry the message to others.

In short: salvation is simple, complete and secure, and it is the beginning of a life of knowing God and making Him known.

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Sources Consulted

Scripture. The King James Version (1769 text) is the text used throughout. Every quotation was checked word for word against it.

Language references. *Strong's Exhaustive Concordance of the Bible*; Thayer's *Greek-English Lexicon of the New Testament*.

Companion studies in this library. *Salvation and the Grace Administration: Does "No Access" Mean No Hope?*; *The Seven Administrations of Scripture* (Chapter 1); *One God, One Mediator: The Man Christ Jesus* and Andrews Norton, *A Statement of Reasons for Not Believing the Doctrines of Trinitarians* (1856), on Matthew 28:19 (Chapter 6); *Baptized in the Name of the Lord Jesus* (Chapter 3); *Where Are the Dead Right Now?* (Chapter 7).

Outside works were used for their language and background facts. Every conclusion in this study was tested directly against the text of scripture itself.

Scripture Index

References are listed in the order of the books of the Bible. “Anchor” is the Anchor Passage; “Intro” with a letter is a section of the Introduction; a number with a letter is a chapter and its section (for example, 2D is Chapter 2, section D); a number alone is the opening of that chapter.

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Genesis 15:6 — 1A, 1B

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Psalm 19:4 — 6D

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Daniel 12:2 — 7A

Habakkuk
Habakkuk 2:4 — 1B

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