



Bible Student's Notebook™

The Herald of His Grace

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume XV
Issue 368

Just How Many Ways of Salvation Are There?

An Exposure of Orthodoxy's Three Ways of Salvation

by — Arthur P. Adams (1845-1925)

Suppose you should ask the above question of almost any Christian; he would probably answer promptly,

“One, ‘Faith in our Lord Jesus Christ’ (Acts 20:21).”

Or, he might quote Acts 4:12,

Neither is there salvation in any other: for there is none other name [Jesus Christ] under heaven given among men, whereby we must be saved (Acts 4:12).

No Christian could take exception to this answer; it is without doubt the true scriptural answer. However, now suppose you should ask the same Christian another question.

“Do you believe that all who die in infancy will be saved?”

He may answer just as promptly as before, “Yes.”

Then you ask, “How are they saved?”

The reply would be something like the following;

“Why of course they will be saved; they never have done anything wrong, they are pure and innocent, Christ died for them, and He said, ‘Of such is the kingdom of heaven,’ so of course they will be saved.”

However, did you ever think that this is a second method of salvation totally distinct from the first scriptural method? Infants are not saved on faith; they are not capable of faith, they are saved then according to this second method entirely unconditionally.



Perhaps on average, since the creation of man, nearly half of the human family have died in infancy; these have all gone to heaven, according to the “orthodox” view; that is to say, nearly half of the human race is saved absolutely unconditionally without being exposed to any risk whatever of being lost.

If ones dies in infancy he is sure of salvation; if he grows up to the years of accountability the chances are that he will be “eternally” lost, as the vast majority of the race do not “accept” Christ.

Does it not seem as though it would be a good thing if the whole race could die in infancy? Ought we not to be glad when our little ones die? For then we know they are safe, whereas if they grew up they might be lost “forever.”

Furthermore, does it not seem as though “God’s ways were unequal” (Ezekiel 18:25), thus to save nearly one-half of the race unconditionally, and to expose the other half to a trial involving the awful risk of being lost “eternally”?

Finally, is it not strange that God should reveal a way of salvation, and declare over and over again that this is the only way and yet that He should save nearly half of the race in some other way entirely unrevealed?

(see *WAYS*, page 3312)

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Paul Our Guide – Christ Our Goal

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This free weekly electronic publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - identity in His death, burial, and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

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Thanks for your [Daily Email Goodies](#). They are an oasis in my wilderness. – *CA*

[Due Benevolence](#) is an incredible book. You are reaffirming something I have felt for years, but was too “churched” to admit! The freedom of our sexuality in God’s design is wonderful. Thank you so much for writing this book ... truly liberating. – *PA*

Let me say again that I appreciate your work. I don’t think I could do what you do. I know it is real work. I deeply respect your head-on conflict with the horrible doctrine of eternal torments. It is still hard to believe that I bought into it for so long. – *OH*

I am giving thanks to God for your ongoing ministry - it is truly a life-line, you cannot imagine how valuable your support and labors of love are to us so far away. – *Australia*

For years I lived under my and others’ preconceived notions. My approach to the Bible was to seek out the doctrine that I wanted and not the doctrine that God was trying to teach me. If I wanted to find “eternal punishment” that is what I thought I found. How often I searched the Scripture for a particular group of words and could not find them no matter how hard I tried. The reason I couldn’t find the passage that I wanted was because it was one of my preconceived ideas and not one that God had in His Word.

Thank God for His mercy and love for us all for opening His Word by faith. I also thank God for you all for your struggle that I know that you had to go through with the same problem. What a relief it is to read God’s Word, not just rightly divided, for I thought I was doing this for years, but now I have a greater and fuller understanding of what God is actually doing for us and what He has planned for us in the future.

No matter what may come in the near or distant future, hang in there and proclaim the word as I know you will. I know that you know this, but the work of our Lord through you does and will have an effect. God bless you and keep you in His grace and love. – *IL*

Regardless who Father appoints President of these United States; His purpose and our destiny move forward without a glitch and without delay! – *LA*

Thank you once again for all the encouraging little [Daily Email Goodies](#) that keep us connected and edified on a daily basis, you cannot know how beautiful we find these. – *Email*

I am now reading [The Church in Ruins](#). I read it earlier, but at that time it was hard for me to connect with it, it wasn’t God’s time for me. Now reading it I can see, praise God! Wow, so rich! So many things are being unveiled to me.

Pray that I be a faithful servant to Him and be patient, loving and kind to others in my walk with God. – *NM*

How I thank God for your ministry! The Lord allowed me to begin seeing ultimate reconciliation early in my walk with Him. Our family moved a lot, and had no Christian background, so there were no “doctrinal suppositions” to overcome, and the understanding of His complete victory seemed obvious. This truth was quickly brought to my attention as heresy, of course. I learned to keep that truth to myself if there was to be any fellowship, but that understanding grew internally over the years and God was faithful to bring someone every once in a while to verify what He had revealed, or add another step to my heart’s understanding. Having said this, I rejoice in the opportunity to read your books and receive His nourishment from your sharing. – *WY*

I’m about to finish up [God’s Holy Nation](#). You did a great job with that. I’m really enjoying it.

I was at a Bible study the other night which a buddy invited me to and the pastor commented that a few of my comments had his head spinning. Thought you’d get a kick out of that. – *NC*

Two Churches and Two Men

by — Eugene F. Rueweler (1910-1993)

Some “church” organizations make the claim that their particular group alone represents the *one true church*. This they seek to prove by the Holy Scriptures.

Surely the Bible teaches that God has *one true church* in this present age. Only the Lord can admit members into His Church, so *He alone* knows with absolute certainty those who are members (II Timothy 2:19). Of course, it will be the natural thing for those who are members of the *one true church*, which is His Body, to seek fellowship with other believers.

THE CHURCH IN THE WILDERNESS

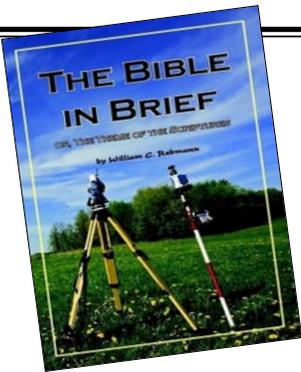
In Acts 7:37-38 we read,

This is that Moses, which said unto the children of Israel, “A prophet shall the Lord, your God raise up unto you of your brethren like unto me. Him shall ye hear.” This is he, that was in the church in the wilderness with the angel which spoke to him at Mount Sinai, and with our fathers who received the living oracles to give unto us.

Let us compare this *church* with the church Paul writes about in his epistles.

Which He wrought in Christ, when He raised Him from the dead, and set Him at His Own right hand in the heavenly places. Far above all principality and power and might, and dominion, and every name that is named, not only in this age, but also in that which is to come. And has put all things under His feet and gave Him to be the head over all things to the church, which is His Body, the fullness of Him, that fills all in all (Ephesians 1:20-23).

*For this cause I Paul, the prisoner of Jesus Christ, for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward. **How that by revelation** He made known unto me the **mystery** (as I wrote afore in few words. Whereby, when ye read, ye may understand my knowledge in the mystery of Christ); Which in other ages was not made known to the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit. That the Gentiles should be fellow heirs [joint heirs] and of the same body [joint-body]*



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by — William C. Rebmann (1911-1973)

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and partakers [joint-partakers] of His promise in Christ by the Gospel. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable [untraceable] riches of Christ. And to make all men see what is the fellowship [dispensation] of the mystery, which from the beginning of the world [ages] hath been **hid in God**, Who created all things by Jesus Christ. To the intent that now unto the principalities and powers in the heavenly places might be known by the **church** the manifold wisdom of God” (Ephesians 3:1-10)

Now read in Colossians 1:24-26,

Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for **His Body’s sake, which is the church**. Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill [complete] the Word of God. Even the mystery which hath been **hid** from ages and from generations, but now is made manifest to His saints.

Surely the careful student will see *two churches* spoken of in the Scriptures, and also *two men*, Moses and Paul, each very distinctively related to his particular church. William R. Newell once said,

There are two great *revelators* or *unfolders* of Divine Truth in the Bible, Moses in the Old Testament, and Paul in the New.

The *church which is His Body* is the *one true church* for this present dispensation.

The church or assembly of the true believers in Israel was under the Mosaic ceremonial Law, and was to continue thus until the Deliverer would come to take away their sins [which until then had been temporarily] covered by the blood of animals. He will come, and this program will be carried out after the *church which is His Body* is taken up. Note Romans 11:26-27.

So all Israel shall be saved; as it is written, “There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins.”

Also, in Acts 3:19-21.

Repent ye therefore and be converted, that your sins **MAY** be blotted out, when the times of refreshing shall come from the presence of the Lord. And He shall send Jesus Christ, which was before preached unto you. Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His prophets since the world began.

The Lord’s true remnant in Israel in the future will yet receive the earthly kingdom and the authority promised in Mathew 16:18-21,

“I say unto thee, thou art Peter, and upon this rock I will build **My church** [the church which is His Body was at that time still a secret. His Jewish church in the kingdom will be built on Himself in resurrection] and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven [the earthly kingdom of the God of heaven, Daniel 2:44], and whatsoever thou shalt bind **on earth** shall be bound in heaven, and whatsoever thou shalt loose **on earth** shall be loosed in heaven.” Then charged He His disciples that they should tell no man that He was Jesus the Christ. From that time forth began Jesus to show unto His disciples how He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes and be killed and be raised again the third day.

Mathew 18:17-18,

If he shall neglect to hear them, tell it to the **church**, but if he neglect to hear the **church**, let him be unto thee as a heathen man [that is, a Gentile, so in the Greek], and a publican. Verily I say unto you, whatsoever ye shall bind **on earth** shall be bound in heaven.

Now let us read Mathew 19:28,

Jesus said unto them, “Verily I say unto you which have followed me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.”

No *joint-body* can be found here. The Gentiles were still outside of the Commonwealth of Israel (Ephesians 2:11-12) and could only come unto God by way of Israel and the Mosaic Law. From Mount Sinai on through the earthly ministry of Christ and into the book of Acts God had His Jewish *church* on earth, and to them He promised the kingdom with the coming again of the Lord Jesus Christ.

The Temple was their place of worship, the city of Jerusalem was their capital. They were under the God-given religion,

Which stood only in meats and drinks and divers washings [baptisms] and carnal ordinances, imposed on them until the time of reformation (Hebrews 9:10).

The finished work on the cross¹ could be applied to them only by His coming in Glory to “take away their sins” (Romans 11:27).

The fulfillment of all of these promises seemed very near on the day of Pentecost:

When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting (Acts 2:1-2).

Now look at :5,

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Here we still have only “Jews and Proselytes” (:10). As we come to the close of this chapter we read at :47,

*Praising God and having favor with all the people. And the Lord added to the **church** daily such as should be saved.*

This was surely the Jewish *church*, waiting for the coming of Christ as Peter had preached, and observing Moses (:46) even as Christ had commanded them:

1. *i.e.*, “An upright stake or pale, without any crosspiece.” – A.E. Knoch (*Concordant Keyword Concordance*, page 63). For more information, read [THE “CROSS”: Was Christ Nailed to a “Cross” or a “Stake”?](#) by Clyde L. Pilkington, Jr.

*Then spake Jesus to the multitude and to His disciples, saying, “The scribes and the Pharisees sit in Moses’ seat; All therefore **whatsoever they bid you observe, that observe and do** (Matthew 23:1-3).*

*Go ye therefore and teach all nations baptizing them ... Teaching them **to observe all things whatsoever I have commanded you** ... (Matthew 28:19-20).*

How can we dare set aside the ceremonial law, with its meats, drinks, divers baptisms, carnal ordinances, the keeping of days and seasons and new moons? Only as we see that the Lord is forming a new church today. As Moses was the mouthpiece of God to the *church* in the wilderness, so *Paul* is the mouthpiece to the *Church which is the Body of Christ*.

In Galatians 4:9-11, Paul writes,

But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.

Colossians 2:16-17,

*Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon or of the Sabbath days. Which are shadow of things to come; but the **Body is of Christ**.*

As we read previously in the third chapter of Ephesians, God’s purpose to form the *church, which is His Body*, the *joint Body*, was kept secret until revealed through Paul. This joint Body could not be formed until Israel, in which the Lord had His Jewish *church*, was cast aside.

Romans 11:11-15,

*I say then, have they stumbled that they should fall? God forbid, but rather through their fall salvation is come unto the Gentiles ... Now if the fall [or the casting away] of them be the riches of the world and the diminishing of them the riches of the Gentiles, how much more their fullness? ... For if the **casting away of them be***

the reconciling of the world, what shall the receiving of them be but life from the dead?

In Ephesians 2:16 we understand how we are reconciled to God:

*That He might **reconcile both** [Jew and Gentile] unto God in **one Body by the cross.***

Acts 13:46 shows that, when the casting aside of Israel began to take place, then God could take of the believing Jews and of the believing Gentiles to form one Body.

*Then Paul and Barnabas waxed bold and said, “It was necessary that the Word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, **Lo we turn to the gentiles.**”*

A new church began, which was God’s secret purpose (Romans 8:28; Ephesians 3:11). Even as Moses was God’s architect for the building of the Tabernacle in the wilderness, so Paul becomes God’s architect for the building of the church which is His Body, His temple.

*According to the grace of God which is given unto me, as a wise master builder **I have laid the foundation ... for other foundation can no man lay than that is laid, which is Jesus Christ** (I Corinthians 3:10-11).*

Christ is the center, the Savior and the Deliver of *both churches*. To the Jewish church He was the prophesied One, and in the future, their resurrected Glorified King on David’s throne. To the Church which is His Body He is the Head,

From Whom the whole Body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love (Ephesians 4:16).

The Lord *gathered His church* (or assembly) at Mount Sinai and spoke to Moses from the *thick darkness* (Exodus 20:21-22). He was given the “*Pattern of things in the heavens*” (Hebrews 9:23) to build the Tabernacle.

The Lord *formed the church the Body of Christ* with Paul, and spoke to him in a *glory cloud of light* (Acts 26:16) telling him to,

*Rise and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou have seen **and of those things in the which I will appear unto thee.***

To Moses God revealed an *earthly church*, for an earthly blessing, to be under the ceremonial law until He comes in Glory to fulfill Psalm 22:22-28.

*I will declare Thy name unto my brethren, in the midst of the congregation [church, see Hebrews 2:12] will I praise Thee. Ye that fear the Lord, praise Him, all ye the **seed of Jacob**, glorify Him, and fear Him, all ye the **seed of Israel** ... All the ends of the world shall remember and turn unto the Lord and all the kindreds of the nations shall worship before Thee. **For the kingdom is the Lord’s, and He is the Governor among the nations.***

Through Paul God has revealed His *heavenly church*. The kingdom has been postponed, with no meats, drinks, diverse baptisms, Sabbath days or blood sacrifices now.

Water baptisms of the Jewish Church are now replaced by the *one baptism of the Spirit of God* (I Corinthians 12:13).

*For by **one Spirit** are we all baptized into **one Body**, whether we be Jews or Gentiles (Romans 10:9).*

*Endeavoring to keep the unity of the Spirit in the bond of peace. There is **one Body**, and **one Spirit**, even as ye are called in **one hope** of your calling. **One Lord, one faith, one baptism, one God and Father** of all, Who is above all and through all and in you all (Ephesians 4:3-6).*

In Christ, in His Body,

We are His workmanship [masterpiece]. created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (Ephesians 2:10).



Ways (continued from front page)

Let us continue to question our Christian friend and we shall see that the above are not by any means all of the absurdities involved in the “orthodox” view.

We have found according to the above that “orthodoxy” certainly has *two* ways of salvation; let us see if it does not appear, according to the same reasoning, that He has a *third* method.

We ask our Christian friend then, “Do you think that all the heathen who have never heard of Christ will be eternally lost?”

He replies, “No; I think that those who live up to the light they have will be saved.”

Ah, here is another method of salvation, a *third* way to be saved. There is no Scripture for this view; it is only a makeshift to escape the awful conclusion that all of the heathen are “eternally” lost; it is really a third unrevealed method whereby a portion of the race is to be brought to heaven.

Hence, according to the “orthodox” view, there are *three* ways of salvation. One way, clearly revealed in the Bible and declared to be the only way whereby man is to be saved through faith in the Savior. By this method only a very small portion of the race have thus far been saved; for this way has never been made known to the vast majority of the race, and of the comparative few to whom it has been made known, only a very small minority, a very few of the few, accept it.

Yet, “orthodoxy has two additional ways: a second, whereby half of the human race, dying in infancy, are saved unconditionally, and still a third way where a portion (according to some, the majority) of the heathen are to be saved by living up to the light they have.

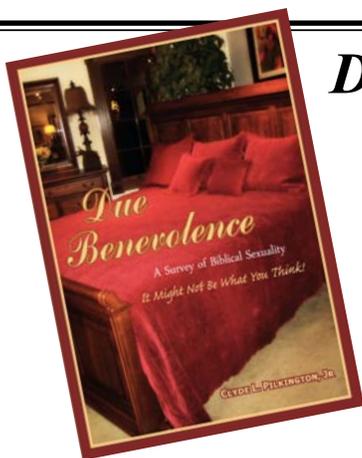
Thus “orthodoxy” has three distinct ways of salvation. One revealed, by which a very few comparatively will be saved. Two unrevealed, by which the vast majority of the race will be saved.

You cannot escape this conclusion if you reason from the “orthodox” standpoint. Is the conclusion true? Are God’s ways thus unequal?

Certainly not, but man’s ways are unequal.

God’s Word is made void by human tradition. Infants and heathen and “*all men*” are to be saved indeed: not according to the above absurdities of human tradition but according to the one only way of salvation, “*by grace through faith*,” to be made known to the great majority of the race “*in the ages to come*” (Ephesians 2:7), for,

God our Savior will have all men to be saved, and to come unto the knowledge of the truth; for there is one God and one mediator between God and men, the man Christ Jesus, Who gave Himself a ransom for all, to be testified [to all] in due time (I Timothy 2:3-6).



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