



Bible Student's Notebook™

The Herald of His Grace

Issue 9

Divorce and Remarriage

by – Clyde L. Pilkinson, Jr.

There is much confusion concerning divorce and remarriage. Some teach that there is no such thing as divorce. According to some you can only be married once in a lifetime. Others say that you may remarry only if your mate dies. There are those who teach that if you were divorced before you were saved that it is alright, while others say that “you are living in adultery.” Some say that you may divorce for “fornication” but that you cannot remarry. There are those who teach that in a divorce there is “no innocent party.” The issue of divorce and remarriage is indeed a controversial one. This issue has split many churches.

DIVORCE IS AN END OF A MARRIAGE

One thing is for sure, divorce is *the end* of a marriage, otherwise it would be a separation, not a divorce. Webster’s original 1828 (or any other edition) defines divorce as “*the ending of a marriage.*”

Many Christians would say, “Why, the Bible condemns divorce from Genesis to Revelation.” Many are sincere, but have never taken the time to “*prove all things ...*” (I Thessalonians 5:21). What does the Bible really have to say about divorce?

There are only two situations mentioned in the Bible in which a man *could not* divorce his wife: 1) If a man slandered his wife concerning her virginity (Deuteronomy 22:13-19) the right of divorce was lost. 2) If a man forced an unengaged virgin to lie with him, he was to marry her and *never* divorce (Deuteronomy 22:28, 29). Are not these indeed strange penalties if they already applied to everyone? These passages are totally meaningless if divorce was forbidden in all cases.

Let us “look through the Bible” to see what it has to say concerning divorce.

Genesis: God instituted the first marriage in the garden of Eden with *one* man and *one* woman. This was the plan of God for marriage. God had joined them together and what else could they do? Could there have been divorce in the garden? Who else was there?

Next we see “faithful” Abraham (Galatians 3:9) divorcing his wife at the command of God (see Genesis 16:3; 21:10-14; Galatians 4:20).

The fact is that there is *nothing* in the book of Genesis against divorce.

Genesis: In the book of Exodus a neglected wife may leave her husband (21:11). One should take special notice how that divorce is regulated by the law while the practice was taken for granted. Would some then suggest to us that God is *regulating evil?* Certainly not. And although this book is filled with “rules and regulations” there is *nothing at all* against divorce.

Exodus: In the book of Leviticus the PRIEST WAS NOT TO MARRY a divorced woman. Much is often made of this passage but it should also be noted that they were also FORBIDDEN TO MARRY WIDOWS (21:7, 14). These rules applied *only* to the priests and *not* to everyone. The very fact that the priests had *special* rules regarding this makes it clear that those *not* in the priesthood didn’t.

Leviticus: Numbers 30:9 lists the divorced women right along with the widows and not with the outcast and abominable of Israel.

Deuteronomy: In Deuteronomy a man who divorces his wife was to “*Let her go ... and be another man’s wife*” (24:2). The reason for the divorce, according to

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Dear Readers:

FALL ACTIVITIES

My family along with Tracy and Bonnie Plessinger had the joy of being with Brother Mefford and the folks of Whitman Hollow Bible Church in Lafollete, Tennessee during the month of September. This was a wonderful time around the Word. The saints there are very special indeed. But of all the places that I have taken my family this is the only place where my wife wanted to take a picture of the rest rooms (well? I guess you could call an "out house" a rest room).

Our dear brother Elvis Williams, his wife (Reba) and daughter were able to attend from Alabama. Brother Elvis, a former Baptist minister, is now enjoying the message of grace. He came to see "right division" through a mailing that we made a couple of years ago to preachers. Thanks be to God (and yes, now there are Elvis sightings at Bible conferences!).

In October we were with Brother Elvin "Whitey" Myers and the saints of Grace Bible Fellowship in Clear Brook, Virginia. It was a great joy to make contact with another grace ministry in our state. This church was established as a grace work back in the 1950's and still stands for the message of Paul. About 25 of the folks from our church were able to go along and we all had a great time of fellowship.

Another very special event for us took place in October. Our faithful co-laborer Andy Sneidar was married. Who is his beautiful bride? Nadine Sorge of Altoona, PA. What joy came to our hearts to see these two very special people together! The wedding was held in Glasgow, PA at Crossroads Bible Church. Tracy Plessinger conducted the blessed occasion. The new family (including Nadine's daughter Julie) now resides here in Hampton Roads.

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Bible Student's Notebook

This biweekly publication (24 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 the law (Galatians 5:1)
- the organic nature of the church, the body of Christ (I Corinthians 12)
- the distinct ministry of Paul, the apostle to the Gentiles (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 forgiveness of sins (Colossians 1:14)
 - identity in His death, burial, and resurrection (Romans 6)
 - adult sonship position (Galatians 4)

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "Movement," "Organization," "Mission," or separate body of believers, but is sent forth to and for all "saints."

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PATRIARCHS

Remember that it is our responsibility as husbands and fathers to take the truths we learn from God's Word, the truths that we hold dear, and impart them to our families.

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the passage, is that there was “no favour” and “some uncleanness.” These could not have been sexual impurities because they were dealt with by death, *not* divorce (adultery 22:22; fornication 22:13-21).

It should be noted that according to 24:1-4 God *recognized* divorce papers.

God so recognizes the divorce and remarriage, that *former* mates *cannot* remarry (Although that is actually what some counsel people to do: divorce their present mate and remarry their former.) The fact is that they are *not*, as some would say “Still married in God’s sight.”

There is nothing in Deuteronomy *against* divorce.

Jeremiah: Although all divorce is a *result* of sin, *not all* divorce is *sinful*. In Jeremiah 3:8 God divorced His wife (the sin here was on Israel’s part). That is indeed a strange thing for God to do if it was *forbidden* for one to put away his wife for *any cause*. Some folks would have a hard time recognizing the fact that God was a divorcee. Where does this leave the “no innocent party” doctrine? (It is also interesting to note, along these lines, that Matthew 1:19 tells us that Joseph was minded to “*put away*” his wife Mary while at the same time being called a “*just man*.”)

Malachi: In Malachi 2:16 Israel *forsook* their wives to marry daughters of strange gods. To quote this verse for *all* divorce, as many do, is just as much private Bible interpretation as quoting Deuteronomy 7:3 and Ezra 10:11 to prove that God is against *all* marriage. In Deuteronomy 7 God is against marriage because of the *kind* of marriage it was. In Malachi, God was against divorce because of the *kind* of divorce it was.

Matthew: Matthew is a Jewish book concerning the kingdom of Heaven. In Matthew 5:32, 22 and 19:3-12 Christ is (don’t forget the rest of the Sermon on the Mount) establishing the “constitution” for the Millennium. These passages (as do their parallels in Mark 10 and Luke 16) are in view of the fact that God has *joined* couples together. Not ALL couples are joined by God. Adam and Eve were. Men and women will be during the Millennium while Christ is here on earth. Today men and women are *joined* together by “preachers,” “priests” and “justices of the peace,” but not by God.

Romans: Of recent, Romans chapter 7 is usually a key passage used by those who promote the ROMAN doctrine of “Once Married, Always Married.” This passage has *nothing* to do with divorce. No divorce is mentioned in the passage. There had been no divorce papers given! The woman *while married*, marries another. If as some teach, the woman was “divorced,” and remarriage is adultery, why do you think that God would have given Moses authority to tell a woman it was alright to become an adulteress?

It should be remembered that this passage is written to THOSE WHO KNOW THE LAW! God giving a woman permission to commit adultery and recognizing her marriage as lawful is absurd. Some accuse us of “explaining away the Bible,” but a text out of context is a pretext.

I Corinthians 7: This is a chapter written by Paul the Apostle to the Gentiles (Romans 11:13), of whose (Paul’s) writings we will be judged (Romans 2:16). This chapter is dealing with marriage, divorce and remarriage. Let us take a very BRIEF view of the verses which pertain to the subject of this article.

- vs. 8, 9 – The widows and unmarried can marry (a divorced person is unmarried – see vs. 11).
- vs. 10 – Saved couples should remain married.
- vs. 11 – If they don’t, then let them remain unmarried or remarry each other.
- vs. 12 – Unsaved that will remain with the saved should be allowed to, they may be won to Christ.
- vs. 15 – If the unsaved partner leaves there is nothing the saved can do but let them go. Therefore the saved partner is *not under bondage!* Bondage is a reference to the marriage (see Romans 7:2; I Corinthians 7:27). God has called us to *peace*. This is the *key* (Amos 3:3).
- vs. 26 – Do not seek a divorce (Note that “*loosed*” in this verse means divorced. There are only two things which can *loose* the *bonds* of marriage: death and divorce. This verse could not mean “death.” Of course you shouldn’t try to kill your mate).
- vs. 28 – It is *not* a sin for a divorced person or a virgin to marry.
- vs. 39 – It is not a sin for a widow to marry.

I Timothy: According to I Timothy 4:1-3 “forbidding to marry” is a doctrine, not of Paul, but of devils.

God said that is was not good that man should be ALONE (Genesis 2:18). Now suppose if you would, just for a moment, that Eve had left Adam for some other man. Could some “evil” that Eve did change that which was “good” for Adam? Does God have a system whereby the divorced must live in “celibacy?” That is a Roman doctrine is it not? Isn’t it a form of *penance* for past sins? God forbid! Must one atone for the sins of their mate? Have some forgotten that it is God, and God alone that forgives sins? *Even if sin had been committed – it can be forgiven!*

NOTES OF INTEREST

Did you know that a woman could be a widow and her husband still be alive? (c.f. II Samuel 14:5; 20:3; Isaiah 54:4-5.) It doesn’t take a *literal* death to end a marriage (I Timothy 5:6).

Did you know that it was possible for a man to have a wife and *not be married*? (See Deuteronomy 24:1; Matthew 1:20; I Corinthians 7:36; Isaiah 54:1.)

David and Bathsheba: David had Bathsheba’s husband killed and married her. God forgave him. Then could God forgive a man for marrying a divorced woman (if it were a sin) if he does not kill her former husband? When God forgives, He forgives fully. There are NO second-class believers. Not of works lest any man should boast! If God could do this for David “under the law” surely He could do no less “under grace.”

Some preachers will take a couple married the second time into their membership but would not marry them. Some will not let them serve within their local church. They are to some degree *unacceptable!* That is except for their *money!*

I Timothy 3: What about the Bishop being the “husband of one wife?” Does this mean that a divorced and remarried man cannot be an elder? No. This qualification is a standard against the common Old Testament practice of polygamy. How can we be sure? There are two clear passages with which we can compare.

Deuteronomy 24:4 teaches us that when a man divorces his wife she becomes his *former* wife. (It is

important to notice that they are not, as some would say, “Still married in God’s sight”.) If he remarries he therefore has only *one living wife!*

In John 4:16-18 Jesus told the woman at the well that she was correct about having *no* husband. She had had *five* husbands. But they were *no longer* her husbands. She had *none*. Now if she were a man and had *no* wives and remarried, how many “living wives” would there be? *ONE!* She would have *fully* qualified for at least “the husband of one wife” clause of the qualities of a Bishop.

Is it not amazing that a man, before he is saved, can commit fornication with countless women (never getting a marriage license with any of them) and then finally get saved and “settle down” with one - he is acceptable to many as an elder. BUT, if a man has been faithful to one “legally wedded” wife and she leaves *him* - he can never become an elder if he legally remarries. The first man acted of his own will in his “sins”. The second was acted upon. I encourage those who so reason to return for a FRESH look at the Scriptures.

CONCLUSION

This article is not intended to promote divorce, but to steer the believer away from the influence of the Roman view regarding marriage as a sacrament. A couple should do *all* within their power to stay together. Let them *not* depart. Divorce is *never* pleasant. Divorce is *PAINFUL*. Paul even warns the Corinthians “*Nevertheless such shall have trouble in the flesh: but I spare you*” (I Corinthians 7:28).

The key to a successful marriage is laid forth in Ephesians 5:22-33. A man is to love his wife “even as” Christ loved the church (II Timothy 2:13), and the wife is to submit to the God given headship of her husband.

May each reader who has the blessing of a godly and supportive spouse give true thanksgiving unto God. May we each work to make our marital relationship bring honor and glory to our wonderful Lord and Savior, Jesus Christ! But may we also show forth God’s GRACE to those who have not been so blessed. ■

The Parable of the Orange Tree

by – John White, New Tribes Missions

I dreamed I drove on a Florida road, still and straight and empty. On either side were groves of orange trees, so that as I turned to look at them from time to time, line after line of trees was heavy with round yellow fruit. This was harvest time. My wonder grew as the miles slipped by. How could the harvest be gathered?

Suddenly I realized that for all the hours I had driven (and this was how I knew I was dreaming) I had seen no other person. The groves were empty of people. No other car had passed me. No houses were to be seen beside the highway. I was alone in a forest of orange trees.

But at last I saw some orange pickers. Far from the highway, almost on the horizon, lost in the vast wilderness of unpicked fruit, I could discern a tiny group of them working steadily. And miles later I saw another group. I could not be sure, but I suspected that the earth beneath me was shaking with silent laughter at the hopelessness of their task. Yet the pickers went on picking.

The sun had long passed its zenith, and the shadows were lengthening when, without any warning, I turned a corner of the road to see a notice "Leaving NEGLECTED COUNTY – Entering HOME COUNTY." The contrast was so startling that I scarcely had time to take in the notice. I had to slow down, for all at once the traffic was heavy. People by the thousands swarmed the road and crowded the sidewalks.

Even more startling was the transformation in the orange groves. Orange groves were still there, and orange trees in abundance, but now, far from being silent and empty they were filled with the laughter and singing of multitudes of people.

I parked the car at the roadside and mingled with the crowd. Smart gowns, neat shoes, showy hats, expensive suits and starched shirts made me a little conscious of my work clothes. Everyone seemed so fresh, and poised, and gay.

"Is it a holiday?" I asked a well-dressed woman with whom I fell in step.

She looked a little startled for a moment, and then her face relaxed with a smile of gracious condescension.

"You're a stranger, aren't you?" she said, and before I could reply, "This is Orange Day."

She must have seen a puzzled look on my face, for she went on, "It is so good to turn aside from one's labors and pick oranges one day a week."

"But don't you pick oranges every day?" I asked her.

"One may pick oranges at any time," she said. "We should always be ready to pick oranges, but Orange Day is the day that we devote especially to orange picking."

I left her and made my way further into the trees. Most of the people were carrying a book. Bound beautifully in leather, and edged and lettered in gold, I was able to discern on the edge of one of them the words, "Orange Pickers's Manual."

By and by I notice around one of the orange trees seats had been arranged, rising upward in tiers from the ground. The seats were almost full, but, as I approached the group, a smiling well-dressed gentleman shook my hand and conducted me to a seat.

There, around the foot of the orange tree, I could see a number of people. One of them was addressing all the people on the seats and, just as I got to my seat, everyone rose to his feet and began to sing. The man next to me shared with me his songbook. It was called "Songs of the Orange Groves."

They sang for some time, and the song leader waved his arms with strange and frenzied motions, exhorting the people in the intervals between the songs to sing more loudly.

I grew steadily more puzzled.

"When do we start to pick oranges?" I asked the man who had loaned me his book.

"It's not long now," he told me. "We like to get everyone warmed up first. Besides, we want to make the oranges feel at home." I thought he was joking – but his face was serious.

After a while a rather fat man took over from the song leader and, after reading two sentences from his

well-thumbed copy of the Orange Picker's Manual, began to make a speech. It wasn't clear whether he was addressing the people or the oranges.

I glanced behind me and saw a number of groups of people similar to our own group gathering around an occasional tree and being addressed by other fat men. Some of the trees had no one around them.

"Which trees do we pick from?" I asked the man beside me. He did not seem to understand, so I pointed to the trees round about.

"This is our tree," he said, pointing to the one we were gathering around.

"But there are too many of us to pick from just one tree," I protested. "Why, there are more people than oranges!"

"But we don't pick oranges," the man explained. "We haven't been called. That's the Pastor Orange Picker's job. We're here to support him. Besides we haven't been to college. You need to know how an orange thinks before you can pick it successfully – orange psychology, you know. Most of these folk here," he went on, pointing to the congregation, "have never been to Manual School."

"Manual School," I whispered. "What's that?"

"It's where they go to study the Orange Picker's Manual," my informant went on. "It's very hard to understand. You need years of study before it makes sense."

"I see," I murmured. "I had no idea that picking oranges was so difficult."

The fat man at the front was still making his speech. His face was red, and he appeared to be indignant about something. So far as I could see there was rivalry with some of the other "orange-picking" groups. Not a moment later a glow came on his face.

"But we are not forsaken," he said. "We have much to be thankful for. Last week we saw THREE ORANGES BROUGHT INTO OUR BASKETS, and we are now completely debt-free from the money we owed on the new cushion covers that grace the seats you now sit on."

"Isn't it wonderful?" the man next to me murmured. I made no reply. I felt that something must be profoundly wrong somewhere. All this seemed to be a very round about way of picking oranges.

The fat man was reaching a climax in his speech. The

atmosphere seemed tense. Then with a very dramatic gesture he reached two of the oranges, plucked them from the branch, and placed them in the basket at his feet. The applause was deafening.

"Do we start on the picking now?" I asked my informant.

"What in the world do you think we're doing?" he hissed. "What do you suppose this tremendous effort has been made for? There's more orange picking talent in this group than in the rest of Home County. Thousands of dollars have been spent on the tree you're looking at."

I apologized quickly. "I wasn't being critical," I said. "And I'm sure the fat man must be a very good orange-picker. But surely the rest of us could try. After all, there are so many oranges that need picking. We've all got a pair of hands, and we could read the Manual."

"When you've been in the business as long as I have, you'll realize that it's not as simple as that," he replied. "There isn't time, for one thing. We have our work to do, our families to care for, and our homes to look after. "We..."

But I wasn't listening. Light was beginning to break on me. Whatever these people were, they were not orange pickers. Some held classes on orange picking. I tried to tell them of the trees I had seen in Neglected County but they seemed to have little interest.

"We haven't picked the oranges here yet," was their usual reply.

The sun was almost setting in my dream, and growing tired of the noise and activity all around me, I got in the car and began to drive back again along the road I had come. Soon all around me again were the vast and empty orange groves.

But there were changes. Some things had happened in my absence. Everywhere the ground was littered with fallen fruit. And as I watched it seemed that before my eyes the trees began to rain oranges. Many of them lay rotting on the ground.

I felt there was something strange about it all, and my bewilderment grew as I thought of all the people in HOME COUNTY.

Then, booming through the trees there came a voice, which said, "The harvest truly is plenteous, but the laborers are few..."

And I awakened – for it was ONLY a dream! ■

The Teachings of Christ

by – Robert C. Brock

The most important book in the world is the Bible. The Bible is centered around the most important person in the world, the Lord Jesus Christ. He is important because He is God manifested in the flesh. Christ came to reveal the purposes of God the Father. These purposes are written down in the Bible, thus revealing the mind of God.

The teachings of Christ are related to three different time periods – past, present, and future. He is God's spokesman to the human race. We must notice the contents of each in order to understand the Bible.

I. THE PAST TEACHING OF CHRIST

The Lord Jesus was born under the law of Moses (Galatians 4:4). When He ministered to Israel, and it was exclusively to them (Matthew 15:24), everything He did and said was according to this Law (Matthew 5:17). The Law of Moses was given to Israel some 1500 years earlier, and it regulated the whole life of the Jew as well as the nation of Israel.

God's good news to Israel was called the Gospel of the Kingdom. Various miracles attended its' preaching, and remission of sins was by water baptism. The feast days, the various commandments, and the many Sabbaths were all part of the Jew's religion which is called Judaism.

II. THE PRESENT TEACHING OF CHRIST

The ministry of Christ did not stop with His ascension in the first chapter of the book of Acts. Christians have failed to realize that when Saul is saved in Acts 9, a new ministry of the Lord Jesus Christ is begun by God. and this new ministry ushers in this present age of grace. Saul's name is changed to Paul, and he is designated as the Apostle of the Gentiles (Romans 11:13). He is given revelations from the risen Christ, and these are the revelations embracing Christianity. Christianity presents:

1. A New Gospel – the Gospel of the grace of God. This gospel is completely separated from water baptism (1 Corinthians 1:17). This gospel presents faith in Christ as the only requirement for salvation (Romans 4:5; Galatians 3:26; Ephesians 2:8, 9).

2. A New Organism – the body of Christ, the Church composed of all believers saved by the grace of God in this present dispensation.

3. A New Body of Divine Truth – known as the

Revelation of the Mystery (Romans 10:25). It was kept secret, hid in God until revealed to Paul. This is how Christ is to be presented today.

4. A New Period of Time – the Dispensation of the grace of God, also known as the Mystery (Ephesians 3:2, 9). This is the Bible name for today's age.

5. A New Apostle – Paul. He is our Apostle; not Peter, nor John, nor any other. The authority of Christ for this age has been committed to Paul.

6. New Blessings – Spiritual blessings in the heavenlies in Christ (Ephesians 1:3). This is according to the Mystery.

All of this truth came from the Lord Jesus Christ Himself (Galatians 1:11, 12), and Paul was chosen by Him to write down His revelations to us in his epistles. This body of truth is complete in itself. There are hundreds of commandments (i.e., instructions to the body of Christ – Ed.) contained in Christianity to guide Christians in their lives. And only in Paul's writings do we find that the entire Law of Moses, the past teaching for Israel, has been abolished by Christ on the cross (Ephesians 2:15, Colossians 2:14).

III. THE FUTURE TEACHING OF CHRIST

The book of Revelation, the last book in the Bible, is the teaching of Christ concerning the future of Israel and the world. The events in this book will begin after this present age is brought to a close at the rapture of the Church, the Body of Christ. The bulk of the book contains the judgments of God upon the human race because of unbelief. All the rebels against God will be purged out beginning with Israel and reaching to all the Gentiles. Christ revealed this to the Apostle John (Revelation 1:1, 2). The book closes with the new heavens and new earth of Isaiah 66:22, and prophecy will have been fulfilled.

POPULAR ERRORS CONCERNING THE TEACHINGS OF CHRIST

Much error has been propagated in respect to the teachings of Christ. This has caused a lack of Bible study and has made the visible church a weak witness for the Lord Jesus Christ. Some of these errors are:

1. The idea of a Judeo-Christian heritage. Christianity is not an outgrowth of Judaism. Christianity is entirely separate from Judaism.

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2. The idea that Christ preached Christianity to Israel. This is utterly false. He preached Judaism to His earthly people.

3. The idea that the writings of Matthew, Mark, Luke and John present Christianity because they deal with the earthly life of Christ.

4. The idea of only one gospel in the Bible. The Bible never states there is only one gospel. The Gospel of the grace of God is far different than the Gospel of the Kingdom. Those that preach the Gospel of the Kingdom are misleading the public, for they are really preaching Judaism rather than Christianity. See Galatians 2:7.

5. The idea of resurrecting the Law of Moses and forcing it on the Gentiles as a way of life.

6. The idea that being Pauline in doctrine and practice is an extreme interpretation. Many times Paul told the early Gentile believers to follow him (1 Corinthians 4:16; 11:1; Philippians 3:17). *Following Paul is following Christ.*

7. The idea that we are to follow Christ in His earthly life. Paul plainly stated that we are not to know Him after the flesh (2 Corinthians 5:16). This would be glorying in the flesh (1 Corinthians 1:29).

8. The idea that law and grace can be mixed together and make believers strong in the Lord.

9. The idea that the Bible only presents the eternal, changeless principles of God. Some of God's principles [of dealing with men] have changed, and this makes all the difference in the world.

10. The idea that Judaism and Christianity are to be harmonized into one religion.

The only way revival can come is to get back to Pauline truth. This happened in the past, Martin Luther being the prime example as he saw the light on Paul's presentation of justification by faith alone in Christ.

If your pastor is not preaching the Lord Jesus Christ according to the Revelation of the Mystery, he is not preaching God's truth for today.

All the world is going to be judged by Paul's gospel (Romans 2:16), and you'd better make sure you have been saved by *CHRIST alone* or you will have no hope of spending eternity with Him.

Christian friend, you'd better believe what God has revealed to the Apostle Paul before you go to be with Him, or you will suffer for it at the judgment seat of Christ. If you have to change your mind about some interpretations as being Bible truths, you will profit immensely by it. Don't let a closed mind and attitude keep you from enjoying the spiritual blessings of Christianity found in Paul's writings. ■

BSN UPDATE

It has been some time now since the last issue of the BSN was published. The main reason for this delay is the fact that we have been waiting for the opportunity to purchase a larger press at a reasonable price. Our search has taken considerably longer than we had considered it would.

One of the most frequent questions asked about the BSN is "How often does it come out? Is it a monthly, quarterly or what?" As most of you know the BSN has never been published with any regularity. Our first issue was mailed in May of 1989 and this is our ninth. The fact is that it has been somewhat of a "round-to-it" publication (and I am sure that you know how hard they are to come by. In fact one of our first press jobs should probably be to print an ample supply of "round-to-Its." That way we should be able to get much more done. Let us know if you could use some.).

It is our plan, beginning with this issue (January, 1992) to publish on a bimonthly schedule (January, March, May, July, September, and November) giving us our goal of six issues per year. On the alternate months we plan to produce a local ministry newsletter.

O'HAIR REPRINT

The long awaited reprinting of J.C. O'Hair's *The Unsearchable Riches of Christ* should be in stock here at Grace Clearinghouse by the time you receive this issue. Cost: \$14.95.

Enjoy your freedom in Christ! Our love to each of you,

Your servant,



Clyde L. Pilkington, Jr.
II Corinthians 4:5