



# Bible Student's Notebook™

## *The Herald of His Grace*

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Volume 43  
Issue 1058

## Romans 10:9-13 – The Context of “Confessional Salvation”

by — Clyde L. Pilkington, Jr.

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### Key Points:

Romans chapters 9-11 are a parenthetical discourse, interrupting the continuous flow of thought in the book of Romans to focus specifically on Israel.....8885  
This passage should be understood in its specific context: dealing with the national salvation of Israel, not universal salvation by grace.....8889  
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Paul cites Joel 2:32 to emphasize that salvation will come to those

of Israel who call on the name of Yahweh in Mount Zion and Jerusalem.....8889  
Taking Romans 10:9 as a formula for salvation is a legalistic mis-interpretation.....8890  
Paul's gospel emphasizes that justification by Christ is a universal, divine accomplishment, not contingent on human action, much like the condemnation resulting from Adam's offense.....8892

*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. 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 (Romans 10:9-13, KJV).*

*That, if ever you should be avowing with your mouth the declaration that Jesus is Lord, and should be believing in your heart that God rouses Him from among the dead, you shall be saved. For with the heart it is believed for righteousness, yet with the mouth it is avowed for salvation. For the Scripture is saying: “Everyone who is believing on Him shall not be disgraced.” For there is no distinction between Jew and Greek, for the same One is Lord of all, being rich for all who are invoking Him. For everyone, whoever should be invoking the name of the Lord, shall be saved (CV).*



**I**t is crucial that one understands the context of these verses. As with any passage of Scripture, there is a context. Romans 10 is no exception.

### THE PARENTHETICAL SECTION OF THE BOOK OF ROMANS

Romans chapters 9-11 are a parenthetical discourse. What comes before these three chapters, and what

follows after them make a continual flow of thought. Chapters 9-11 are a parenthesis of thought to the rest of the book. They are the *Dispensational Section of Romans*, dealing specifically with Israel – her history, calling and future destiny. These chapters were not written concerning the Nations (Gentiles), but

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## Bible Student's Notebook™

*Paul Our Guide – Christ Our Goal*

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This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3-4; 4:10; Titus 2:11);
- the universality of death and resurrection (I Corinthians 15:21);
- the unique gospel of Paul – which he calls "my gospel" (Romans 2:16; 16:25; II Timothy 2:8; I Corinthians 15:1-4; Acts 13-28; Acts 20:24);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- the epistles of the present Secret Administration being Ephesians & Colossians (Ephesians 3:2, 9; Colossians 1:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the One Body (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the One Body (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- 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);
  - union in His death, burial and resurrection and ascended seated position among the celestials (Ephesians 2:6);
  - adult sonship position (Ephesians 1:5).

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*We are always open for discussion, but never for disputation. – André Sneider*

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PO Box 265, Windber, PA 15963

Office: (800) 784-6010 – Local: (814) 701-0063

[bsn@studysshelf.com](mailto:bsn@studysshelf.com)

Clyde L. Pilkington, Jr. – Editor-in-Chief

André Sneider – Executive Editor

Associate Editors: J. Blake Botner, Chris Carnahan, James Fine, Joe Marcello, Steve Martin, De Trefethen, Mark Vogt, Dean Wilkinson

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rather regarding the nation Israel.

This is a key dispensational understanding. To demonstrate this, below are a few examples of dispensational authors who wrote concerning the context of these three chapters.

### **E.W. Bullinger (1837-1913)**

In his work *The Church Epistles* (1905), Bullinger wrote concerning “the great Dispensational portion contained in [Romans] chapters 9, 10 and 11.”

### **Charles H. Welch (1880-1967)**

In his commentary on Romans, *Just, and the Justifier* (1948), Welch wrote that, “with the closing of Romans 8 the inner section of this epistle ends,” and thus, that “the Dispensational Section opens,” which deals with “Israel’s Dispensational privileges.”

### **W. Leon Tucker (1872-1934)**

In his book, *Studies in Romans* (1915), Tucker wrote concerning,

... This remarkable portion of the Romans Epistle known as the “parenthetical portion,” including chapters 9, 10 and 11. ... The subject of chapters 9, 10 and 11 is not a continuation or a complement of anything set forth in the preceding chapters 1 to 8, nor is the subject of 9 to 11 continued in the remaining chapters of the Epistle, *viz.*: chapters 12 to 16. ... For this cause this portion is called the “Parenthetical Portion,” because it is a parenthesis in the Roman Epistle. ... Chapters 9 to 11 ... have to do with Israel, the past unconditional election,

the present temporary rejection, and the future reception... This portion stands explanatory to the unchanging purpose of God toward Israel, concerning whom many think God’s dealing with them as a nation is closed forever ... but their national future awaits another dispensation ... for the prophetic word remains sure!

The word “*Israel*” does not occur anywhere in the first eight chapters, nor does it occur anywhere in chapters 12 to 16. [Yet] in chapters 9 to 11 the name “*Israel*” occurs twelve times – the number of the Tribes! Standing there as a pledge for the future restoration for the Twelve Tribes. ... Here is the security of the “*promise to which the Twelve Tribes hope to come*” (Acts 26:7). This is the “*Hope of Israel*.”

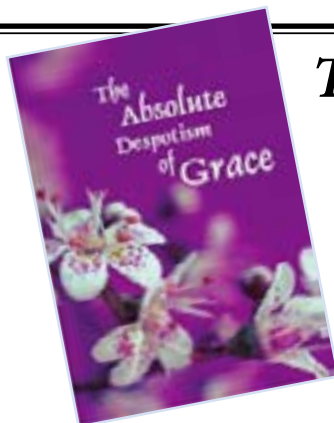
### **C.R. Stam (1909-2003)**

“The Opening of the Dispensational Section of Romans” is the title of chapter 9 of Stam’s *Commentary on the Epistle of Paul to the Romans* (1984). He wrote,

Why this sudden change in subject? The Apostle has taken eight chapters to lead us step by logical step to the great truths of 8:33-39. One would think he would now be ready for the application of these truths to our practical lives, as found in Chapters 12 to the end. How appropriate this would seem to be at this point!

Instead, there is a sudden interruption, while for three chapters Paul deals with the fall of Israel and her present position before God.

There is scarcely a mention of this in the first



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eight chapters. There he proclaims grace and complete justification through faith in Christ alone to Jew and Gentile alike, placing them on a common level. Had he forgotten the promises of God that Israel should be His “peculiar,” His “special” people? Once he had been a zealot for His nation. Had he now become a traitor, indifferent to their fate? He must now reconcile .... grace and justification by faith alone with the special blessings promised to Israel. This he does in the dispensational parenthesis of Chapters 9-11.

### J. Sidlow Baxter (1903-1999)

In *Explore the Book*, Volume VI (1951), Baxter wrote,

Paul’s purpose is to show that (a) the present bypassing of Israel nationally is not inconsistent with the Divine promises (see 9:6-13); (b) because Israel’s present sin and blindness nationally is overruled in blessing to both Jews and Gentiles as individual (9:23-11:25); (c) and because “*all Israel shall yet be saved*” at a postponed climax, inasmuch as “*the gifts and calling of God are irreversible*” (see 11:26-36).

As to the scope of the passage, it will by now have become obvious that it is all about God’s dealings with men and nations historically and dispensationally, **and is NOT about individual salvation and destiny beyond the grave.**

### Charles F. Baker (1905-1994)

In Baker’s book, *A Dispensational Synopsis of the New Testament* (1989), he wrote,

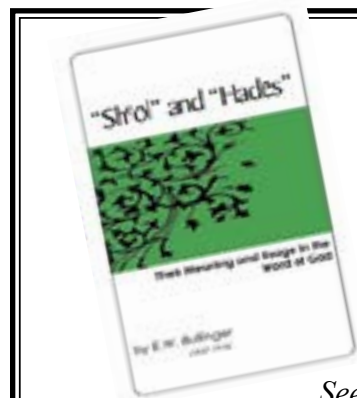
The next three chapters are usually considered to be the dispensational section of the epistle, even as the first eight chapters are doctrinal and the last five are practical. Basically, the question which Paul now tackles is this: How does it happen that the people of Israel have failed to get what God promised them, and instead, the Gentiles to whom God had made no promises, were now being blessed? Has the Word of God failed? Has there been unrighteousness with God? Of course, the answer is an emphatic NO! ... Right here a very important dispensational principle is evident. ... God’s covenant will finally be fulfilled to Israel.

### THE PROPHETIC CONTEXT OF ROMANS 10:9-13

Now let us consider the specific context of Romans 10:9-13 often used as a key part of the Evangelical “Romans Road of Salvation.” This passage is not dealing with the universal salvation by grace, previously dealt with by Paul in Romans, where he plainly states that,

*Therefore, as by the offence of one judgment came upon **all men** to condemnation; even so, by the righteousness of One the free gift came upon **all men** unto justification of life* (Romans 5:18).

There are various salvations in Scripture. For example when Moses said “*fear ye not, stand still, and see the salvation of the LORD, which He will show to you today*” (Exodus 14:13), he was not speaking of universal salvation. Instead, he was speaking of the salvation of Israel from the Egyptians, for in the rest



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of the verse Moses declares, “for the Egyptians whom ye have seen today, ye shall see them again no more ...”

So, the questions must arise concerning the phrase “thou shalt be saved” (:9, 13) –

- (1) who shall be saved, and
- (2) from what shall they be saved?

Simply put, the “who” of those who shall be saved is Israel, for this passage contextually looks toward the day yet to come when “**all Israel shall be saved**” (Romans 11:26).

Moreover, what is the salvation for which they looked? Again, contextually, and prophetically, it was National Salvation, for again, “**ALL Israel shall be saved**” (Romans 11:26).

James R. Coram (1946-2022) wrote concerning this,

[Romans 10:9] is probably employed more than any other in today’s popular, formularized preaching in which advice is given concerning “how to get saved.” Such an interpretation and application, however, is a gross misuse of the Word of God. This important text must not be taken out of its context, divorced from its setting, and assigned an altogether new purpose of our own devising.

In our consideration of this passage, it should first of all be noted that Paul is *not* speaking here concerning the nations, but Israel. The subject of the context is the salvation of Israel; the pronouns

“you” and “your” are in reference to individuals of that nation [Israel]. Their salvation was the delight of Paul’s heart as well as his petition to God (Romans 9:31-10:1). ...

The teaching of practically the entirety of Romans 10 and 11 is that God does not thrust away His people whom He foreknew (Romans 11:2), and hence that the day will yet come when “**all Israel shall be saved**” (Romans 11:26a). Israel will then be saved not only out of her stubbornness and unbelief, but out of the great affliction which shall befall her in the conclusion of the eon. In that day,

*Arriving out of Zion shall be the Rescuer. He will be turning away irreverence from Jacob. And this is My covenant with them, whenever I [Yahweh] should be eliminating their sins (Romans 11:26b-27; cit. Isaiah 59:20-21; Psalm 14:7; Jeremiah 31:34).*

Thus, it is gloriously true that [when] Israel should be avowing with their mouth the declaration that Jesus is Lord, and should be believing in their heart that God rouses Him from among the dead, **they** shall be saved. **They** will then enter into the particular salvation which God has for them, that of life in the terrestrial Kingdom in the coming eon, according to the writings of the prophets. ...

The full text of Joel 2:32 (from which Paul cites in Romans 10:9 and 10:13) is,

*And it comes that everyone who shall call*



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*on the name of Yahweh shall escape, for in Mount Zion and in Jerusalem deliverance shall come to be, just as Yahweh says; and among the survivors are those whom Yahweh is calling.*

All such ones will then call on the name of Yahweh and escape, for in Mount Zion and in Jerusalem, His deliverance shall come to be. Their invocation of His name will be because of His deliverance, according to His calling. ...

It is especially wrong, then, to wrench these words from their context and employ them as a “formula” today, setting these words before the listener as “how to” advice as to what requirements he must fulfill in order to “get saved” ...

Entrance [of Isarel] into the terrestrial Kingdom under law is one thing; the apostle Paul’s evangel of grace among the nations is quite another. Yet on the basis of Matthew 10:32-33 (and Luke 12:8-9), many today are warned that they must not only believe but also “confess” Christ before men in order to be saved. The scope of these words, however, is confined to the Circumcision. ... Such matters as these do not concern us; it is a corruption of Paul’s evangel to attempt to incorporate them into his message ...

— (Unsearchable Riches, Volume 89, 1998)

A.E. Knoch (1874-1965) wrote,

In the words, “Whoever should be invoking the name of the Lord, shall be saved” (Romans 10:13; cit. Joel 2:32), there is an allusion to the ancient custom, still in vogue in eastern lands, of the right of sanctuary (cf. Numbers 35:6-28). One who is in danger of death by the hand of the blood avenger, if he cannot reach a safe place in time, may invoke the name of some great and powerful person, and thus find salvation through his name. If the avengers of blood refuse to listen to his appeal, and take his life, it devolves upon the person on whose name he has called to take swift and summary vengeance. He gathers together all his friends and allies to assist him in punishing the outrage and in defending the honor of his name.

Thus, “Whoever should be invoking the name of Yahweh, shall be saved.” When vengeance visits the Earth, the only shelter will be the name of Yahweh. Therefore, it will require not only heart belief, but the avowal of the mouth. Thus, it is that Israel will be saved and all others who [“Jew and Greek”<sup>1</sup> :12], in that day, will seek refuge in His name. — (Adapted from the *Concordant Commentary*, p. 240)

Dean Hough also wrote,

*It is ironic that these words of Paul [in Romans 10:9] should have been taken as standardized directions which must be followed if a person wants to be saved. Faith itself is thus given a legalistic twist, contrary to the whole tenor of Paul’s apostleship.* — (Unsearchable Riches, Volume 74, 1973)

Instead of “Confessional Salvation,” the cornerstone of Paul’s Gospel was centered in Christ ALONE – in His work and actions, **not** in that of mankind.

*Therefore, as by the offence of one judgment came upon **all mankind** to condemnation; even so, by the righteousness of One the free gift came upon **all mankind** unto justification of life* (Romans 5:18).

The “free gift” of Roman 5:18 was not “offered to all men,” but rather “came upon all mankind,” just the same as “the offence” “came upon all mankind.” The “all mankind” took no action of their own on either count – the action was plainly taken for them: “the offence” by Adam, and “the righteousness” by Christ.

Thus, “the free gift” that came by Christ’s “righteousness” was unto “justification of life,” just the same as “the offence” of Adam was “to condemnation” of death.

(see [CONFESSIOAL](#), last page)

1. It is “Jew and Greek” which are contrasted. It is a pity that the *Authorized Version* so often translates the latter “Gentile.” The distinction is ... one of religious conviction. ...

The “Greek” was the cultured, the philosophic man, even if he were a Hebrew. But the “Jew” was the religious man who clung fast to the traditions and customs of his ancestors, and was “orthodox” in his attitude toward the Scriptures. He was called a “Jew” because [historically] Judah was the nucleus for all such. — A.E.K., *Unsearchable Riches*, Volume 27 (1936)

The Scriptures contain no such phrase as we find in our Bibles: “Jew and Gentile” (A.V. Romans 3:9; I Corinthians 12:13). It is “Jew and Greek,” the religious and the rational man. — *Unsearchable Riches*, Volume 41 (1950)

# Sin As Much As You Want

## Part 2 of 2

by — Steve Martin

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### Key Points:

True freedom includes the ability to make choices, even wrong ones.....8891

Grace, not rules or fear, transforms our hearts and changes our wants.....8891

[Knowing that you are justified, loved and accepted by God without any strings attached leads to a heart transformation.....8892](#)

[Grace doesn't just give you the freedom to sin but changes your desires so that you don't want to sin.....8892](#)

[True freedom is not about doing whatever you want but wanting something better: life, joy and peace in the fullness of God's grace.....8892](#)

***If you ain't free to sin, then you ain't free.***

That's a bold statement, and one that might make some folks uncomfortable; but it's the truth. ***If grace doesn't set you free to sin, then it hasn't really set you free at all.***

However, there's another side to this coin: freedom doesn't mean you *want* to sin – at least not forever. That's the beautiful paradox of grace.

Let's focus on the word “**want.**”

My mom used to have a saying whenever I grumbled about chores: “Do I have to do the dishes?” I'd ask. Her response was classic: “You don't have to if you want to.”

At the time, it drove me nuts; but as I grew older, I realized that she was on to something. The real issue wasn't about whether I *had* to do the dishes – it was about what I *wanted* to do. If I didn't want to help out, that revealed something about me, not about the dishes.



This applies to sin, too. The question isn't whether you're free to sin. You are. Grace has made sure of that. The question is:

***Why would you want to?***

### WHAT CHANGES OUR WANTS?

***Grace, of course.***

Rules don't change hearts – fear doesn't either – but grace does. When you know that you're already justified, loved and accepted, you're no longer driven by guilt, shame or fear of hell. You're free to live – not because you're afraid of messing up, but because you want to live in the freedom that grace has given you.

Paul wrote in Titus 2:11-12,

*For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives.*

Did you catch that? It's grace – not guilt – that trains us to turn away from sin and toward God.

The Place  
of the  
Ecclesia  
in  
GOD'S PURPOSE

## The Place of the Ecclesia in God's Purpose

by — John H. Essex (1907-1991)

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Grace doesn't just set us free from the law's condemnation – it sets us free to become someone new. It's not a rule book or a guilt trip. Grace is God's unearned, unrelenting favor that changes us from the inside out. And one of the ways grace works is by reshaping what we *want*.

Think about it: *When you truly understand grace – that God has justified you, accepted you, and loves you with no strings attached – it begins to change your heart. It's not about behavior modification; it's about transformation.* You stop asking, "How much can I get away with?" and start asking, "Why would I want to do that in the first place?"

Then, when grace does its work, you'll find that the answer to that question becomes clearer and clearer. *The more you experience God's love, the less you'll want to settle for the empty promises of sin. Grace changes your heart, and as it does, it changes your wants.*

### THE FREEDOM TO WANT SOMETHING BETTER

Freedom isn't about doing whatever you want. It's about being free to want something better. Grace doesn't make you less free to sin; it makes you more free to choose life, joy and peace instead, because *true freedom isn't just about escaping consequences: it's about discovering the fullness of life for which God created you. It's about living with a heart that's free to love, free to grow, and free to flourish in the unshakable security of God's grace.* **BSN**

#### TOPICS:

**Major:** Freedom; Grace; Love

**Minor:** Justification; Sin

#### CONFESSIOAL (*continued from page 8890*)

*This "free gift ... unto justification" that came "upon all mankind" was neither decisional nor confessional, any more than the "the offence ... to condemnation" that came "upon all mankind" was decisional nor confessional. Neither are "offers" dependent on mankind's action. Rather, both are universal declarations. Paul's gospel is not an offer with a potential outcome, but a declaration of a divine accomplishment!*

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#### TOPICS:

**Major:** Confessional Salvation; Justification; Romans 9-11; Romans 10:9-13; Romans, Dispensational Section of

**Minor:** Romans 5:18

**ALL YOUR INWARD  
SEARCHING AFTER FAITH,  
AND YOUR GROANING OVER  
YOUR OWN DEFICIENCIES,  
ARISES FROM YOUR NOT YET  
GRASPING PERFECT GRACE,  
IN ALL ITS EXTENT AND IN ALL  
ITS GLORIOUS FREENESS.  
IN YOURSELF YOU ARE ALTOGETHER  
WITHOUT STRENGTH. GOD EXPECTS  
NOTHING, NOTHING, NOTHING OF  
YOU. DON'T BREAK YOUR HEART  
THAT YOU CANNOT FIND WHAT IS  
NOT THERE, AND CANNOT RENDER  
TO HIM WHAT HE DOES NOT ASK;  
HE GIVES EVERYTHING.**

**J.G. M'VICKER (1826-1900)**



65 pages

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