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The Herald of His Grace

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Volume 41
Issue 1017

Assembling of Ourselves Together

by — De L. Trefethen

And we may be considering one another to incite to love and ideal acts, not forsaking the assembling of ourselves, according as the custom of some is, but entreating, **and so much rather as you are observing the DAY drawing near** (Hebrews 10:24-25, CV, , throughout).

Overview:

1. The article critiques the use of Hebrews 10:24-25 for promoting regular "church attendance," suggesting a deeper, eschatological interpretation instead.
2. "Assembling" refers to a special gathering of believers in anticipation of the "Day of the Lord," marking Christ's Second Coming, rather than regular worship services.
3. Paul's messages to the Thessalonians aimed to provide con-

solation about the "Day of the Lord," emphasizing salvation and unity with Christ rather than fear.

4. The discussions on assembly and the Second Coming are specifically relevant to Kingdom saints awaiting the end times, distinct from the broader ecclesia or One Body of the Sercret Administration.

Many a preacher has thumped many churchgoers over the head with this passage to manipulate them into coming back to assemble themselves together in a "church" meeting. However, when we rightly divide, or correctly partition God's Word of Truth, we can completely understand what the spirit of God wants us to learn from this passage. Let us break this down.



The two passages which contain the term "assembling" speak of the same "Day" – i.e., "the Day of the Lord," when Christ physically returns to the Earth, thus fulfilling prophecy.¹ Note other passages that will round this out rather nicely.

Now we do not want you to be ignorant, brethren ... For this we are saying to you by the word of the Lord, that we, the living, who are surviving to the presence of the Lord, should by no means outstrip those who are put to repose, for the Lord Himself will be descend-

What "DAY" might this be?

The term "assembling" is found here and in only one other place. Guess where that might be. If you answered II Thessalonians 2:1, you'd be correct:

*Now we are asking you, brethren, for the sake of **the presence of our Lord Jesus Christ and our ASSEMBLING to Him**, that you be not quickly shaken from your mind, nor yet be alarmed, either through spirit, or through word, or through an epistle as through us, as that **the DAY of the Lord is present**.*

1. For more information on this theme, see, – [Rightly Dividing Israel's Prophetic Kingdom – With Special Emphasis on The Overlooked Pre-Millennial "Kingdom of the Heavens" \(A Comprehensive Compilation\)](#), editors: Clyde L. Pilkington, Jr., André Sneidar, Bible Student's Press (on the [order form](#) under "Compilation."

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Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

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Scripture education in a weekly format!

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 unpropheesied, 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).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God's storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. 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 “church,” “denomination,” “movement,” “organization,” “mission,” “creed,” “meeting,” “school,” “conference” or “fellowship.”

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

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ing from Heaven with a shout of command, with the voice of the Chief Messenger, and with the trumpet of God, and the dead in Christ shall be rising first. Thereupon we, the living who are surviving, shall at the same time be snatched away together with them in clouds, to meet the Lord in the air. And thus shall we always be together with the Lord. So that, console one another with these words (I Thessalonians 4:13, 15-18).

Now let's add the beginning of chapter 5 for context so that we completely understand which "Day" the Scripture is revealing to us in this passage.

*Now concerning the times and the eras, brethren, you have no need to be written to, for you yourselves are accurately aware that the **Day of the Lord** is as a thief in the night – thus is it coming (:1-2)!*

I know that our mid-Acts brethren use the I Thessalonians 4 passage to prop up the "rapture" theory for the church which is Christ's Body. I believed this same theory for a myriad of years – most of my life really. Yet NOW, with the eyes of my heart enlightened, I SEE clearly that the snatching away is for the

time brought out in the passages above ("the Day of the Lord"), having NOTHING to do with the One Body. Rather, ALL of these passages speak of the same event and for the same people who are to be gathered together for this meeting in the air.

Remember, when Paul wrote the two letters to the Thessalonians, he was acting as a priest to the nations, in accord with prophecy (Romans 15:16). One purpose for the message that Paul wrote to the Thessalonians was to console them. That is, to console them that "the Day of the Lord" was NOT upon them and that, when it was to come, they need NOT be concerned about those who don't survive the great tribulation.

Again, we see Paul encouraging these Kingdom saints to console one another regarding his expounding upon "the Day of the Lord":

*Now you, brethren, are not in darkness, **that THE DAY may be overtaking you as a thief ... for God did not appoint us to indignation, but to the procuring of salvation through our Lord Jesus Christ, Who died for our sakes, that, whether we may be watching or drowsing, we should be living at the same time together***



Rightly Dividing Israel's Prophetic Kingdom – With Special Emphasis on The Overlooked Pre-Millennial "Kingdom of the Heavens" (A Comprehensive Compilation)

Editors: Clyde L. Pilkington, Jr., André Sneidar

342 pages
1st Ed., A4 (8.3" x 11.7"),
87 chapters, with charts
and appendices, from 22
authors.

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There are enormous amounts of prophecy that were given to Israel in the Hebrew Scriptures that are yet to be fulfilled. Most believers simply follow some version of Christendom's eschatology, futilely attempting to force the enormity of Israel's prophetic scene into a few extremely abridged time periods. From this shallow vantage point, it is believed that more time has passed in God's ages than remains. This couldn't be further from the truth. Multiplied millennia remain, more than have yet transpired, for the fulfillment of all of the glorious plans that God has revealed in His Word. Far from being near the "end" of something prophetic, the span of God's eonian plan is immense, and our placement is early in its timeline. Much more of God's prophetic program remains than man's feeble eschatologies allow.

The intention herein is to present an alternative view to the confusing message of the traditional Evangelical concept of prophecy, thus opening the door to a consideration of the idea of a Pre-millennial Kingdom as the fulfillment of many of God's promises to Israel to have their kingdom in the Earth.

All of the material in this book, taken together, is a wonderful resolution to the confusion of the conventional religious theology that has muddled the minds of sincere Bible students for centuries. While we may live in the Secret Administration, that doesn't necessarily mean that God's Word regarding His plans for Israel must be a mystery to us.

with Him ... Wherefore, console one another and edify one the other, according as you are doing also (:4, 9, 11).

cities² of Israel till the Son of Mankind may be coming.” And you shall be hated by all because of My name (Matthew 10:21-23).

I submit that each of these passages are speaking of the same Day – i.e., “the Day of the Lord,” the Second Advent of Christ – having NOTHING to do with today’s ecclesia which is Christ’s Body. For indeed, the One Body will have been manifested together with Christ many hundreds of years prior to the Lord’s return (*Parousia*) to the Earth (that is, when He descends, and is physically present on the Earth to fulfill that which He is assigned and prepared for in fulfillment of prophecy).

Oftentimes in Scripture clouds speak of people. Hebrews gives us a good illustration of people being spoken of as clouds. Having just written about men of faith in Chapter 11, the writer of Hebrews continues:

Surely, in consequence, then, we also, having so vast a cloud of witnesses encompassing us ... (12:1).

Yet, before Christ touches down on the Mount of Olives, He will snatch up *together* both the dead and the surviving Kingdom saints of that day to meet Him in the air as He descends from the celestials. Of *that* Day Matthew writes,

Further, to identify a vast number of people as clouds of people, compare the following passages:

Now brother shall be giving up brother to death, and father, child and children shall be rising up against parents, and shall be putting them to death. And you shall be hated by all because of My name. Yet he who endures to the consummation [to the end of the great tribulation], he shall be saved. Now, whenever they may be persecuting you in this city, flee into a different one, for, verily, I am saying to you, “Under no circumstances should you be finishing the

For, if we are believing that Jesus died and rose, thus also, those who are put to repose, will God, through Jesus, lead forth together with Him [in the same manner]. ... Thereupon we, the living who are surviving, shall at the same time be snatched away together with them in clouds (I Thessalonians 4:14, 17).

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints (Jude 1:14).

(see *ASSEMBLING*, next page)

2. [Editor:] i.e., “covered the towns” (HCSB); “gone through the cities” (ASV); “traveled through [all] the towns” (AUV); “complete the circuit of (or: finish [visiting]) the cities” (JMNT); “finished [going through] the cities” (LSV); “come to the end of the towns” (TCNT); “gone the round of all the towns” (WNT); etc.



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Tidbits of Truth #66

“Tidbits” is a column dedicated to short comments, thoughts, studies and excerpts.

The Six Phases of the Kingdom of God

To assist us in seeing the continual flow of the theme of the Kingdom of God in Scripture, this Kingdom can be broken down as follows:¹

The Prophetic Phase

Prophetically proclaimed by the prophets of the Hebrew Scriptures (the Patriarchal Promises).

The Impending Phase

Proclaimed as “*at hand*” by Christ and His disciples (Matthew, Mark, Luke, John).

The Pentecostal Phase

Foretasted under the Twelve, and Paul during his early priestly ministry (Acts Period).

The Inaugural Phase

Prepared by Elijah and administered by David (Pre-Millennial).

- For more on the future aspects of these stages, see, – The Three Phases of the Coming Prophetic Kingdom, Clyde L. Pilkington, Jr. [Bible Student's Notebook 951](#).

ASSEMBLING (continued from previous page)

Selah – think about it.³ **BSN**

TOPICS:

Major: Church Attendance; Day of the Lord; Hebrews 10:25; Second Coming
Minor: Great Tribulation; Prophecy; Rightly Dividing

- [Editor:] For more on this theme, see, – “Not Forsaking the Assembling of Ourselves Together,” Charles H. Welch, [Bible Student's Notebook 220](#);
 – “Not Forsaking the Assembling of Ourselves Together” (Reader's Question Box #67), Clyde L. Pilkington, Jr., [Bible Student's Notebook 898](#).

The Parousia Phase

Ordered and established by the physical return and personal presence of Christ on Earth (Millennial).

The Consummation Phase

The New Heaven, the New Earth and the New Jerusalem (Post-Millennial).

— Clyde L. Pilkington, Jr.

The Epiphaneia and Parousia of Christ

Epiphaneia (ἐπιφάνεια)² is used by Paul to refer to Christ's physical return to Earth – His *Second Advent* (Epiphany). Thus, accordingly it is translated consistently in the CV as “*advent*.”³

It is important to note that, while Paul⁴ uses *epiphaneia* six⁵ times in his earlier Acts period epistles, it is

- G2015 (SEC).
- The CV uses “*advent*.” As a reference point, other translations render it: “*appearing*” (KJV), “*revelation*” (BBE), “*manifestation*” (Young), “*forthshining*” (Rotherham).
- While Paul is the only author of Scripture to use *epiphaneia*, the sister words *epiphanēs* (used once: Acts 2:20) and *epiphainō* (used four times: Luke 1:79; Acts 27:20; Titus 2:11; 3:4) are used elsewhere in Scripture. The root of these words are: *epi* (meaning “over/upon”) and *phainō* (meaning “shine”). Thus, Rotherham translates *epiphaneia* as “*forthshining*.”
- Paul's six uses of *Epiphaneia*:

“Then will be unveiled the lawless one (whom the Lord Jesus will dispatch with the spirit of His mouth and will discard by **the advent** [epiphaneia] **of His presence** [parousia])” (II Thessalonians 2:8, CV). [This verse sets the timing of the *epiphaneia* as coming AFTER the “lawless one.”]

“That you keep this precept unspotted, irreprehensible, unto **the advent** [epiphaneia] **of our Lord, Christ Jesus**” (I Timothy 6:14).

“Yet now is being manifested through **the advent** [epiphaneia] **of our Savior, Christ Jesus, Who, indeed, abolishes death, yet illuminates life and incorruption through the evangel**” (II Timothy 1:10). [This is a reference by Paul to Christ's first Advent.]

“I am conjuring you in the sight of God and Christ Jesus, Who is about to be judging the living and the dead, in accord with **His advent** [epiphaneia] **and His kingdom**” (II Timothy 4:1). [This is Christ's advent and Millennial Kingdom.]

remarkably missing from Ephesians and Colossians.⁶

Epiphaneia's absence from the epistles of the Secret Administration demonstrates that it is not a part of our unique expectation of Christ's Celestial manifestation in Colossians 3:4,

... whenever Christ, our Life, should be **manifested** (CV).⁷

The *Epiphaneia* – Christ's Second Advent – brings about His *Parousia* (παρουσία).⁸ *Parousia* means "presence,"⁹ and is used for the official presence of Christ physically on Earth as will be manifested during the Millennial Kingdom. The *Parousia* is initiated by Christ's Second Advent (*Epiphaneia*). Thus, *Parousia* is accurately translated "presence" in the *Concordant, Derived, Diaglott, Rotherham, and Young* translations. Thus, we have Paul's important phrase in II Thessalonians 2:8, "the *epiphaneia* of His *parousia*,"

the advent of His presence (CV).¹⁰

"Furthermore, there is reserved for me the wreath of righteousness, which the Lord, the just Judge, will be paying to me in that day; yet not to me only, but also to all who **love His advent** [*epiphaneia*]" (II Timothy 4:8). [All believers love the advent of Christ, including the saints of the Secret Administration. However, the One Body has a prior expectation, as those "who are pre-expectant in the Christ" (Ephesians 1:12).]

"Anticipating that happy expectation, even **the advent** [*epiphaneia*] **of the glory of the great God and our Savior Jesus Christ**" (Titus 2:13). [This "happy expectation" was the hope of the Acts period – the Second Advent of Christ bringing about "the glory of God in the face of Jesus Christ" (cf. II Corinthian 4:6).]

6. See, [Ephesians & Colossians: Scripture for the Present Administration](#), on the [order form](#) under "Pilkington."
7. Confusingly translated "appear" in the KJV.
8. G3952 (SEC).
9. Cf. Bullinger's Critical Lexicon, Thayer's Lexicon, Young's Analytical Concordance, Seller's Glossary of Words, Liddell-Scott-Jones. "BESIDE-BEING" (*Concordant Keyword Concordance*).
10. "Manifested" is confusingly translated "appear" in the KJV.

The *Parousia* is central to Messianic prophecies and Israel's ultimate hope.¹¹ However, the *Epiphaneia* and *Parousia* of Christ are not the hope of the One Body. Therefore, the word *parousia*, just like that of *epiphaneia*, is not found in Ephesians or Colossians, the epistles of the Secret Administration. Rather, our hope is our joint-appearing with Christ in Glory, "far above all Heavens" (i.e., among the Celestials in the Super-Heavens – Colossians 3:1-4; cf. Ephesians 4:10).

— Clyde L. Pilkington, Jr.

Prayer and God's Love

[To J.B.:] When George MacDonald wrote "Love which will yield to prayer is imperfect and poor," he referred to the way people pray to God, thinking that they can get Him to "do things" for them, or change situations, etc., not realizing that it is God's love that provides all things. God's love always acts in the best interest of His creatures. This is why suffering is a gift (Philippians 1:29).

I've often thought about II Corinthians 12:9, i.e., how exactly is Dad's grace sufficient for me in the midst of all of the thorns?

And He said unto me, "My grace is sufficient for you: for My strength is made perfect in weakness." Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

11. For more information on the *Parousia*, see:

- *What Does Parousia Mean?*, Otis Q. Sellers, [Bible Student's Notebook 699](#);
- *The Parousia of the Lord Jesus Christ*, Otis Q. Sellers, [Bible Student's Notebook 785](#).



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I'm finally beginning to realize that all that we suffer is a gift of grace provided by Dad for our benefit, for it is through suffering that His strength is perfected in our frail, weak vessels.

Thayer's primary definition of "sufficient" is, "to be possessed of unfailing strength." I love that! It is the wonder of His operation in us which will redound to His glory – and ours as well, seeing that the worst that can ever happen to us pales in comparison to that "glory that shall be revealed in us."

*For I reckon that the sufferings of this present time are **not worthy to be compared** with the glory which shall be revealed in us (Romans 8:18).*

Thus, as we endure our "thorns," we patiently grow into a realization of God's love within us, and His plans for us.

And not only so, but we glory in tribulations also: knowing that tribulation works patience; and patience, experience; and experience, hope: and hope makes not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given to us (Romans 5:3-5).

— André Sneidar

Pornos

[To D.R.:] The Greek word translated "paramours" in the *Concordant Literal Version* is πόρνος (*pornos*),

"from πέρνημι, *pernēmi* (to sell ...); a (male) prostitute" (SEC G4205);

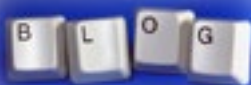
"a male prostitute" (TGL);

"PROSTITUTER ... a male prostitute" (CKC).

The word is found 10 times in the Greek Scriptures.

The *King James Version* translates *pornos* 5 times as "fornicators" and 5 times as "whoremongers," whereas the *Concordant Literal Version* translates it as "paramours."

I respect the CLV for two valiant actions: first, for translating *pornos* consistently with the same English word every time, and; second, in using something other than the religiously charged word "fornicators." Yet, a simple look at various English dictionaries, in comparison to Greek lexicons, one has to wonder how, in the long run, the replacement of "fornicators" with "paramours" ultimately solves the difficulty of English-speaking people actually understanding *pornos*. However, we do give credit to the



OUR BLOGS

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— Webster's Dictionary

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by – Vladimir Gelesnoff (1877-1921)

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A survey of the Lamentations of Jeremiah.

Concordant Keyword Concordance for getting it accurate: PROSTITUTER ... a male prostitute (CKC).

To see the array of vague translations of *pornos* in English translations is a moral travesty upon the Scriptures, as well as upon sexuality itself. Such erroneous translations, whether deliberate or not, are designed to uphold self-righteous Victorian mores, and amass guilt upon human sexuality. Here are some English translations of *pornos* :

immoral people (CEB, GNT, TCNT)

sexual sinners (ALV)

people who sin sexually (ERV)

the sexually promiscuous (MSG)

sexually immoral people (ESV, HCSB, NIV, LEB, NET, UT, WNT)

All of these translations are in serious error. I have only one Bible in my library that I found to have the

correct rendering of *pornos* :

male prostitutes (JMNT).

What Paul was dealing with here, as we have noted in previous discussions, is *cultic* prostitution, the then prevalent use of sex in heathen worship, which was strongly condemned throughout the entirety of Scripture. *Pornos* is specifically the *male* version of this pagan practice, and one that Paul faced throughout his journeys among the gentile nations.

— Clyde L. Pilkington, Jr.

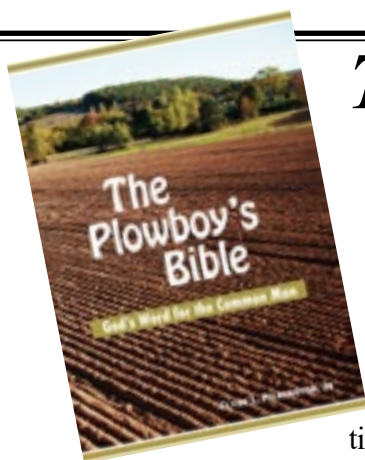
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TOPICS:

Major: [The Six Phases of the Kingdom of God:] Kingdom; Kingdom of God; Israel, Future Restoration of [The Epiphaneia and Parousia of Christ:] Epiphaneia; Parousia; G2015; G3952 [Prayer and God's Love:] Prayer [Pornos:] Pornos; Fornication; Paramours; G4205

YOU SHALL
CALL, AND I SHALL
ANSWER YOU; YOU
SHALL LONG FOR THE
WORK OF YOUR HANDS.

Job (Job 14:15, CV)



254 pages

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