



# Bible Student's Notebook™

## The Herald of His Grace

Volume XIII  
Issue 310

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

# Paul's Perfection Epistles

by — A.E. Knoch (1874-1965)

Paul's perfection epistles emphatically are the truth for the present. The Ephesian letter, being addressed to all believers in Christ Jesus, in contrast with the Circumcision who hardly knew Him by this title, is the ranking revelation for the members of the joint body of Christ. Here first are revealed those secrets which distinguish this administration from all others. Never before has the celestial destiny of the present ecclesia been declared. All of the other Scriptures deal with the elementary and immature, but here we find perfection. God's purpose had been made known before only partially, and seemed confined to earth; but in this final transcendent revelation His ultimate universal goal is first revealed. These three letters are closely related to each other and should be studied together. As was shown in the outline of Paul's epistles, this may be graphically presented thus:



the counterpart of this, dealing with the same doctrines but presenting them in their relation to the *Head* of the Body.

Both begin with God and His primordial purpose. The members of the body were chosen before the disruption, and now become the beneficiaries in His celestial allotment. Christ is His Image, being the Firstborn of all creation, and now becomes the Head of all creation in heaven as well as on earth.

Ephesians, then, unfolds the truth of the joint body in which all of the *members* are of equal rank. Colossians makes Him the Head over the body and the members subordinate to Him. Two secrets or "*mysteries*" are disclosed in these epistles. The secret of Christ (Ephesians 1:9; 3:4; Colossians 2:2; 4:3) was previously revealed, but not as it is now revealed. His headship over the earth had been made known to the prophets of old. His headship in the heavens was made known to the apostles, especially Peter (I Peter 3:22); but the secret economy, the present administration of grace, was never disclosed to anyone except through Paul (Ephesians 3:9). It is not partially hidden, like the mystery of Christ, but was an absolute secret, hidden in God. It is the function of the *(see PERFECTION, page 2831)*

### EPHESIANS 1-3

Doctrine – The Body: its Members

### EPHESIANS 4-6

Department

### PHILIPPIANS

Department

### COLOSSIANS

Doctrine – The Body: Its Head

Ephesians begins by presenting a careful and comprehensive statement of the truth for the present secret economy, laying stress on those aspects which concern the members of Christ's Body. Colossians is

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## **Bible Student's Notebook™**

*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).

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).

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PERFECTION (continued from front page)

first three chapters of Ephesians to explain its three aspects for the believer, and of Colossians to reveal the position which it accords to Christ.

These letters should be read in this light. It is only when we apprehend their radical difference and vast advance over the epistles written by others than the apostle of the nations (Ephesians 3:1) that we can appreciate their marvelous message. It is only as we allow them to dominate and modify Paul's previous epistles, of which they are the ripened fruit, that we are able to entertain the transcendent nature of their contents.

The title "*Christ Jesus*," calling attention to His present place of power, is the key to the marvelous grace which came to them after the nation of Israel had been rejected, as recorded at the close of the book of Acts. As associated with "*Jesus Christ*" they would be still subordinate to the favored nation, which will rule the earth; but the title which recognizes His present glory in the heavens makes it possible for the far off "*Gentiles*" to be blessed in celestial realms equally with a favored few of the nation of His choice.

Paul's Perfection epistles are based upon his preparatory epistles to the Thessalonians, the Romans, the Corinthians and the Galatians. They are addressed to those who had received the truth taught in his earlier ministries, who were in a state of prior expectancy (Ephesians 1:12; I Thessalonians 1:10), who had been sealed with the holy Spirit (Ephesians 1:13; II Corinthians 1:22), which was an earnest of more to come (Ephesians 1:14; II Corinthians 5:5). They had been enjoyers of an allotment (Romans 8:17; Galatians 4:7), and now become joint allottees (Ephesians 3:6). Once they were members of bodies in which the members were of the circumcision and uncircumcision. Now that Israel is set aside and the celestial destiny revealed, it is changed to a *joint* Body, in which all of the members are equally exalted (Ephesians 3:6). The nations become *joint* partakers of the promise in Christ Jesus (Ephesians 3:6) which once they held as guests of Israel's covenant.

All saints, during the eonian times, are under God's *government*, belong to His *family* and become the nucleus of His *worship*. On earth the nations are subordinate, for Israel must be the head. Such was the

place of those who received Paul's message, before the perfection epistles were penned. The new revelation not only changed their destiny to heaven, but made them the peers of the favored nation. We are *fellow* citizens. We are not merely guests, but members of God's family. We are an integral part of the temple which God is building for His worship (Ephesians 2:19-22).

The Perfection epistles should be studied as a group. The truth is set forth didactically and logically in the opening chapters of Ephesians. Philippians goes over the ground experimentally, showing the truth operating in Christ and Paul and other examples. It applies the teaching of Ephesians to daily conduct. The "*calling above*" (Philippians 3:14) is the celestial calling of Ephesians 1:3. Colossians corrects departure from Ephesian teaching, with special stress upon the glories of Christ in creation and reconciliation. Some of the chief figures in these epistles often have been misunderstood, especially that of Christ's Headship of the ecclesia. It is usually taken that all of the Body except the Head figures the ecclesia. This is not true. The Head is reckoned as a member. The Headship of Christ is *not* figured by the head of the Body. Its [the head's] parts, such as the eyes and nose, are members. Christ is not a member of the Body, but Head over the ecclesia, *as a husband is head over his wife* (Ephesians 5:23). The wife has a head apart from the headship of her husband.

The new humanity (Ephesians 2:15) is an entirely distinct figure from that of the Body. It refers to the race, giving Christ the place lost by Adam. It can be "*put on*" (Ephesians 5:24), or taken off. This cannot refer to our union with Christ under the figure of the Body.

It should be remembered also that the "*mystery*," or secret, is not the Body of Christ, for that had been known before. It is threefold, and includes our relationship to God as allottees, and to saints as partakers, as well as to Christ as His Body. It consists in the fact that, in each of these relationships, grace has raised those among the nations who believe to equal rank, so that all are *joint* allottees and *joint* partakers, and members of a *joint* Body.

*Concordant Commentary*  
pages 286, 287

## Dear family,

I rejoice that Father has made us members of the household of faith. What a joy to have such a rich, spiritual union with Him and each other.

### CONFERENCE IN CA

Last month it was my privilege to gather in Sacramento with a handful of saints from across the country. It was a very special time – in fact, one of the more precious times of fellowship that I have had. My heart was moved to have a renewed time with those whom I already knew, and of course a joy to meet some whom I had never seen before. Spirits were truly refreshed.

Again this year I was able to stay in the gracious home of Gerhard and Jenny Rutsch; there is not a sweeter and more hospitable place. They kindly took care of Dan Sheridan, James Flanders and me.

For those of you who were not able to attend, you can listen to the teaching times online. 26 videos are available at: [vimeo.com/user8091983](https://vimeo.com/user8091983)

Many thanks to Darron Haworth, Charles Rutsch and the family, and the saints who made such a wonderful time possible.

### DAN SHERIDAN

In this issue of the *BSN* we are running a letter from our dear friend and fellow laborer in Paul's Gospel, Dan Sheridan. He shares a little of his journey and the significant new chapter in his life and work.

I share this letter with our readers because it brings great joy and encouragement to my heart, as I am sure it will to many of you. I am honored to know such a faithful servant of our Lord as dear brother Dan. We are in this work and battle together, a part of a small *band of brothers* who need each other greatly.



Clyde

## Sufficient unto the Day Are Your Evils

by — Martin Zender

*You should not, then, be worrying about the morrow, for the morrow will be worrying of itself. Sufficient for the day is its own evil (Matthew 6:34).*

God gives each of us what we need for the day's trials, *our* day's trials. Not someone else's. ...

Do you carry a giant wrench around in your pocket all day? No. You only use such a tool when you're wrestling with some major plumbing job. Carrying a heavy wrench every minute of every day is too hard. We are not supposed to prepare ourselves for every contingency. The people who do so are called pack rats – or maybe “neurotic.” They have to keep everything; they might need it someday. Their lives are cluttered, weighed down and complicated.

That is exactly what worry is; it clutters our lives and weighs us down. It makes things unnecessarily complicated. When we worry – especially about the future – we are mentally preparing ourselves for something that may never (and probably will never) happen. If it does happen, then God will provide the wrench; but not until then does God provide for our present – *our* present. It is senseless, then, to worry about our future or about someone else's present. We can be empathetic, yes; but empathy is not worry. Empathy is not forcing yourself to imagine “what you would do.”

If you want to worry about the future, or fret about the past, or project yourself into another's trials, you go it alone. This is why worry feels so terrible: it's a solo enterprise. When you live in the now and carry only those tools needed to survive your own trials – this minute – you find relative comfort.

God is a *present* help.  
Drop the wrench.  
Travel light.

*Clanging Gong News*, Volume 3, Issue 7

# No Need of Fear

by — Kenneth L. Wilson (1916-)  
(Previously Editor of *The Christian Herald*)

*For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind (II Timothy 1:7).*

There are many scared Christians today – Christians with no need to be scared. The Christian faith and fear simply don't go together, contrary to what has been drilled into us by the cheerless believers who go through life as if they were walking on eggs – rotten eggs at that.

One will indeed encounter eggs here and there, perhaps even some over-aged ones, but there comes a point at which anxiety ceases to be productive and becomes counterproductive. No matter how cautious one is, either the eggs are going to break or they aren't. Besides, faith has something to do with coping with broken eggs.

As a veteran egg-walker, I know what it's like. I know how it feels to be boxed in by one's "faith," restricted, constricted. I know the agony of liberation and then the wonderment when liberation is accomplished, and one discovers and recovers the faith that God's wide, great, wonderful world is out there waiting and that one doesn't have to be afraid of it. For me, the discovery wasn't a matter of going from no faith to faith, but from a fear-dominated faith to one liberated from fear.

The Bible is a liberating book. The tragedy is that it has been made a part of the apparatus of fear. Some still think that the proper treatment of a sinner is to "throw the Book at him."

Theology, which ought to be the way to describe the joy of opening wide one's arms to a boundless sky, has become a well-ordered wall of small apothecary drawers, each carefully labeled and cross indexed, holding precisely defined and inviolable concepts. Nothing throws an apothecary-drawer Christian into more confusion than being handed a new idea that won't quite fit into one of the drawers. Either he has to discard the old idea to make room for the new one, a process that is strenuously resisted; or the new idea is discarded, which is the easiest solution; or the new idea is reluctantly accommodated.

My "theology," if that is the word for it, is not systematic. I'm more interested in the *theo* (God) part than in the *logy* (system) part. Some of the thoughts that impress me, and perhaps you, may be contradictory. Or, an idea that strikes me today may be different from one that struck me last week, or that will confront me next week. Some ideas may offer a clue in one setting and not in another; but none of this bothers me anymore. The "whole truth" is an unreasonable expectation and an impossible demand. I've decided that truth comes in bits and pieces, and that if one piece seems not to fit against another, it may be simply because there are missing pieces that belong in between.

There is another thought that can either dismay or comfort us, and I choose to be comforted by it: the impossibility inherent in our seeking. We're forever hunting what we can never really find. For what we finite types are trying to do is to define the infinite, to say the unsayable. When you reconcile yourself to that, you immediately become more tolerant of the other person's definitions or statements of belief ...

The road between biblical advocacy of fear to the bold and equally biblical statement that "*perfect love casts out fear*" is a long, difficult trail littered with the bones of saints. Our love is not perfect, but love and fear cannot occupy the same ground. There may be some of one and some of the other, but the more there is of one, the less there is of the other.

If "*the fear of the Lord is the beginning of wisdom*," then the perfect love of the Lord is surely the *end* of wisdom. Can we assume that, though we may not yet be at the end, we are, most of us, a step or two beyond beginnings?

*Have Faith Without Fear* (1970), pages 4-6

# Uncommon Words of the Concordant Version

compiled by — Mark Peters

**CLT word – KJV word(s), times used; DE: definition GR: Greek**

- abash** – regard,<sup>2</sup> reverence,<sup>4</sup> shame<sup>3</sup>  
**abjure** – see: renounce (*Keyword Concordance*)  
**absinth** – wormwood<sup>1</sup>  
**abstinent** – fasting;<sup>1</sup> GR: un-grain  
**abstruse** – DE: difficult to translate  
**accost** – call<sup>1</sup>  
**adjust[ing meet]** – fit,<sup>1</sup> frame,<sup>1</sup> mend,<sup>2</sup> perfect,<sup>5</sup> prepare,<sup>1</sup> restore<sup>1</sup>  
**ahead** – afar off<sup>2</sup>  
**allot to** – consort with<sup>1</sup>  
**amulet** – phylactery<sup>1</sup>  
**artless** – harmless,<sup>2</sup> simple<sup>1</sup>  
**ascent approach** – burnt offering<sup>3</sup>  
**assiduous** – “that you may attend”<sup>1</sup>  
**assumption** – confidence,<sup>1</sup> confident,<sup>1</sup> person,<sup>1</sup> substance<sup>1</sup>  
**attar** – ointment<sup>14</sup>  
**attune** – see: adjust (*Keyword Concordance*)  
**aver** – affirm,<sup>1</sup> say<sup>57</sup>  
**avow** – confess,<sup>17</sup> profess<sup>3</sup>  
**ballot** – see: pebble (*Keyword Concordance*)  
**bandy** – have;<sup>1</sup> DE: give word for word  
**bank** – DE: a table used by brokers  
**benignity** – holiness<sup>2</sup>  
**blackmail** – accuse falsely<sup>1</sup>  
**blast** – breath,<sup>1</sup> spirit;<sup>1</sup> see: spirit (*Keyword Concordance*)  
**bodkin** – needle<sup>1</sup>  
**bulwark** – stronghold<sup>1</sup>  
**caluminate calumny** – see: blaspheme (*Keyword Concordance*)  
**cambril** – fine linen  
**caprice** – sleight<sup>1</sup>  
**caravansary** – inn<sup>1</sup>  
**carnelian** – sardius<sup>1</sup>  
**carob pod** – husk<sup>1</sup>  
**clay** – see: superabound (*Keyword Concordance*)  
**cogitation** – thought<sup>1</sup>  
**commingle** – company with<sup>2</sup>  
**confute** – convince<sup>1</sup>  
**conjure** – see: certify (*Keyword Concordance*)  
**cram** – fill,<sup>7</sup> full<sup>2</sup>  
**crapulence** – surfeiting;<sup>1</sup> DE: hang-over  
**cuirass** – breast plate<sup>5</sup>  
**cull** – gather,<sup>5</sup> together<sup>1</sup>  
**cumber** – distracted,<sup>1</sup> nullify<sup>1</sup>  
**cuticle** – body<sup>1</sup>  
**darnel** – tares<sup>8</sup>  
**debility** – disease<sup>3</sup>  
**declaim** – say,<sup>1</sup> speak forth<sup>1</sup>  
**denominate** – call<sup>1</sup>  
**depose** – put out of,<sup>1</sup> remove,<sup>1</sup> turn away<sup>1</sup>  
**discomfit** – be inferior,<sup>1</sup> be overcome<sup>2</sup>  
**discomfiture** – see: diminish (*Keyword Concordance*)  
**discount** – shorten<sup>4</sup>  
**disfigure** – disappear<sup>1</sup>  
**divers** – various<sup>8</sup>  
**diverse** – excelling<sup>1</sup>  
**dole** – daily<sup>2</sup>  
**double-souled** – double-minded<sup>2</sup>  
**drudge** – poor<sup>1</sup>  
**elucidate** – declare unto,<sup>1</sup> tell<sup>1</sup>  
**emit** – utter<sup>1</sup>  
**engross** – think on<sup>1</sup>  
**enjoin** – command,<sup>3</sup> charge<sup>1</sup>  
**enshroud** – short,<sup>1</sup> wind up<sup>1</sup>  
**entrust** – see: believe (*Keyword Concordance*)  
**eschew** – avoid<sup>1</sup>  
**ewer** – pot<sup>2</sup>  
**exaction** – question<sup>1</sup>  
**exchequer** – treasure<sup>1</sup>  
**extricate** – deliver,<sup>5</sup> pluck out,<sup>2</sup> rescue<sup>1</sup>  
**fain** – desire<sup>1</sup>  
**frisk** – see: jump (*Keyword Concordance*)  
**gainsaid** – DE: not to be spoken against  
**gainsay** – contradict<sup>2</sup>  
**gay** – splendid<sup>1</sup>  
**gibbet** – crucify<sup>1</sup>  
**ignoble** – base things<sup>1</sup>  
**imposition** – laying on<sup>3</sup>  
**imprecation** – cursing  
**imprudence** – fool,<sup>8</sup> foolish<sup>2</sup>  
**incentive** – occasion<sup>7</sup>  
**inclose** – lock up together<sup>1</sup>  
**ineffable** – unspeakable<sup>1</sup>  
**inherently [inhering]** – after,<sup>1</sup> being,<sup>11</sup> goods,<sup>7</sup> have,<sup>7</sup> that one hath<sup>4</sup>  
**inordinate** – exceeding<sup>2</sup>  
**insipid** – see: stupid (*Keyword Concordance*)  
**intestines** – see: compassion (*Keyword Concordance*)  
**inviolable** – unchangeable<sup>1</sup>  
**irksome** – see: slothful (*Keyword Concordance*)  
**irradiate** – shine<sup>1</sup>  
**irreprehensible** – blameless,<sup>2</sup> unrebukeable<sup>1</sup>  
**islet** – island<sup>1</sup>  
**lapis lazuli** – sapphire<sup>1</sup>  
**libation** – be offered<sup>1</sup>

<b>libertines</b> – freedmen <sup>1</sup>	<b>renascence</b> – regeneration <sup>2</sup>
<b>loquacity</b> – much speaking <sup>1</sup>	<b>sate</b> – eat enough <sup>1</sup> ( <i>Keyword Concordance</i> )
<b>luff</b> – bear up <sup>1</sup>	<b>sexton of temple</b> – worshipper <sup>1</sup>
<b>lump</b> – kneading <sup>5</sup>	<b>shamefacedness</b> – modesty <sup>1</sup>
<b>maimcision</b> – concision <sup>1</sup>	<b>soilish</b> – earthy <sup>4</sup>
<b>masticate</b> – eat <sup>6</sup>	<b>sordid</b> – see: shame ( <i>Keyword Concordance</i> )
<b>matrix</b> – womb <sup>2</sup>	<b>squab</b> – young <sup>1</sup>
<b>mendicant</b> – beg <sup>1</sup>	<b>squeamishly</b> – hardly <sup>3</sup>
<b>meridan</b> – past the flower of age <sup>1</sup>	<b>stadia</b> – furlongs <sup>5</sup>
<b>mesh</b> – trap <sup>1</sup>	<b>stater</b> – DE: a coin
<b>morbid</b> – doting <sup>1</sup>	<b>staunch</b> – be strong, <sup>1</sup> was strong <sup>2</sup>
<b>onset</b> – assault <sup>1</sup>	<b>stouten</b> – DE: make fat & dull
<b>ostentation</b> – boasting, <sup>1</sup> pride <sup>1</sup>	<b>superfluity</b> – see: superabound ( <i>Keyword Concordance</i> )
<b>outlawry</b> – iniquity <sup>1</sup>	<b>superflous</b> – excessive <sup>1</sup>
<b>overweening</b> – think highly <sup>1</sup>	<b>superinduction</b> – bringing in <sup>1</sup>
<b>parturient</b> – child <sup>1</sup>	<b>surfeit</b> – satisfying <sup>1</sup>
<b>perfidious</b> – covenant breaker <sup>1</sup>	<b>surreptitiously</b> – privily <sup>3</sup> secretly <sup>1</sup>
<b>peridot</b> – topaz <sup>1</sup>	<b>suzerain</b> – see: chief ( <i>Keyword Concordance</i> )
<b>pilotage</b> – government <sup>1</sup>	<b>systematizing</b> – DE: a method of procedure
<b>plaintiff</b> – adversary <sup>5</sup>	<b>tack about</b> – see: wander ( <i>Keyword Concordance</i> )
<b>portico</b> – porch <sup>4</sup>	<b>tardy</b> – slow <sup>3</sup>
<b>prattling</b> – vain <sup>2</sup>	<b>teem forth</b> – bring forth <sup>1</sup>
<b>preceptor</b> – master <sup>3</sup>	<b>tenure</b> – possession <sup>2</sup>
<b>pre-expectant</b> – first trusted <sup>1</sup>	<b>thrasher</b> – murderer <sup>2</sup>
<b>prefecture</b> – province <sup>2</sup>	<b>thurible</b> – censer <sup>2</sup>
<b>prefer</b> – choose <sup>3</sup>	<b>tinkle</b> – scream <sup>1</sup>
<b>premonition</b> – earnest expectation <sup>2</sup>	<b>tippler</b> – wine bibber <sup>2</sup>
<b>profligacy</b> – excess <sup>1</sup> riot <sup>1</sup>	<b>toper</b> – given to wine <sup>2</sup>
<b>prolix</b> – long <sup>2</sup> [in praying]	<b>torpid</b> – heavy <sup>2</sup>
<b>proportions</b> – great <sup>3</sup> mighty <sup>1</sup>	<b>traduce</b> – accuse falsely <sup>1</sup>
<b>provender</b> – sustenance <sup>1</sup>	<b>traffic</b> – DE: engage in business
<b>puddle</b> – excess <sup>1</sup>	<b>trance</b> – amazement <sup>3</sup>
<b>python</b> – of divination <sup>1</sup>	<b>transference</b> – change, <sup>1</sup> removing, <sup>1</sup> translation <sup>1</sup>
<b>quadreped</b> – fourfooted beasts <sup>3</sup>	<b>unfold</b> – declare, <sup>5</sup> tell <sup>1</sup>
<b>rampart</b> – trench <sup>1</sup>	<b>unregretted</b> – not to be repented of <sup>1</sup>
<b>rapacious</b> – see: extortioner ( <i>Keyword Concordance</i> )	<b>untoward</b> – crooked <sup>1</sup>
<b>rapacity</b> – see: pillage ( <i>Keyword Concordance</i> )	<b>usage</b> – conscience, <sup>1</sup> custom <sup>1</sup>
<b>pillage raze</b> – see: loose ( <i>Keyword Concordance</i> )	<b>vain prater</b> – vain jangling <sup>1</sup>
<b>recount</b> – show forth <sup>1</sup>	<b>vinyardist</b> – dresser of vinyard <sup>1</sup>
<b>rectitude</b> – righteousness <sup>1</sup>	<b>wax</b> – become <sup>2</sup>
<b>reef</b> – spot <sup>1</sup>	

SHERIDAN (continued from back page)

In conclusion: It's a liberating time for me. I feel that I am finally cut off from the past associations and bad teaching about God. I am glad that we had the opportunity to sell a building that was used to misrepresent God for so many years and use the money to correct the misrepresentations.

I began this letter with the phrase, "A new era has begun." In September, 2007, when Martin and I went to Ludington, Michigan, for the first time, I noticed a sign on route 31, just south of Ludington. The overpass sign read, "New Era." I remember saying to myself: "Finally, a concordantly translated sign! I am in a new era of life with this great message."

I have a full heart. I love you all so dearly! God is so good! I am glad to be floating down the sea of life with you all proclaiming the greatest message in the history of mankind. As Clyde Pilkington taught us in Sacramento this year, "It's our turn now." If you don't know what that means, listen to his message, then you will understand. Don't sweat the small stuff, and don't sweat the big stuff either! God is alive and well! Nothing will separate us from the love of God in Christ Jesus our Lord! Nothing in our future will harm us! Rejoice! If only that had been in my heart my whole life. May it be in my heart all the rest of my days until I am snatched away!

Pray for us. Becky and I are thankful for you all.

# No More “*Cross and Throne*”

## A New Era Begins

(A Note from Our Dear Friend Dan Sheridan)

A new era has begun!

It has been about 12 years since I was taught the truth about *hell*, and 7 since I saw that God will *save all mankind*. From 1999-2006 I was a “pastor” of a small Church in Northern Illinois called *Cross and Throne Bible Church*. When I started teaching these truths, most of the congregation left because they preferred the god of eternal torment. So, those of us who were left sold the building for \$360,000. We put the money in an account and decided to spend every dime for the evangel of grace.

In 2006 we embarked on this great task. I was on the radio in Chicago. In 2007 I was introduced to Martin Zender and we became fast friends. A friend of mine originally found his web site and sent me a link saying, “This guy is as crazy as you!” I gave Martin a call and we spoke for a long time. My friend was right! He was crazy! Martin invited me to his Willard, OH, conference in June, 2007, where we met in person for the first time. I invited him to Chicago and, as Paul Harvey used to say, “Now you know the rest of the story.” (I am grateful to God for bringing us together; Martin has taught me a lot about the true and living God. If you read this, I love you dearly brother! The worst moments of our travels together were when we would say goodbye at the airport and go our separate ways.)

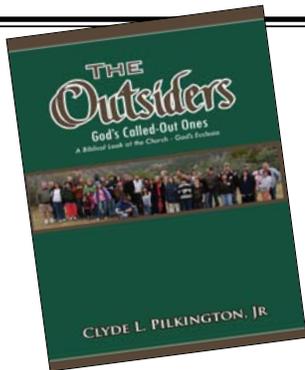
In three years we spent over \$300,000 on radio time (over

15 stations throughout the country), as well as equipment and other essential things to produce shows. We printed books, gave away free books (Concordant Versions, Companion Bibles, Zender Books, Concordant Commentaries, etc.), traveled, and did whatever else we could do to get out the message.

Now it’s August, 2011. We accomplished our task which we set out to do in 2006. We spent every dime. So, what now? I am dissolving *Cross and Throne Ministries*. It’s interesting to think that this actually will sever all ties from my past religious days of the god of eternal torment; but I am not done – I’m just getting started! I have a new website, [www.SheridanVoice.com](http://www.SheridanVoice.com). With the money from *Cross and Throne* now gone, so is any income I had. I have been supporting my family mostly through the ministry for the last 10 years. Now that the money is gone, I am going to find a “tent-making” job to help pay for our needs, while I continue to write and record shows, and talk with people about the true and living God.

I will be posting all of my material at [SheridanVoice.com](http://SheridanVoice.com) from now on. I am no longer associated with a 501c3 organization. It’s just me. So, if you’re interested in donating, you will have to do it as a personal gift and trust that I will use it properly. I will use the funds for groceries, rent and whatever tools I need to get the message out. This is my life and how I “make a living.” You can donate through PayPal at my email address, [dan@sheridanvoice.com](mailto:dan@sheridanvoice.com), or you can mail a check to me at 2141 N. Sioux Dr., Round Lake Heights, IL, 60073. My wife and I are living at that address for now. I will let you know if there are any changes.

(see *SHERIDAN*, page 2835)



### ***The Outsiders: God’s Called-Out Ones – A Biblical Look at the Church – God’s Ecclesia***

by – Clyde L. Pilkington, Jr.

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