



Bible Student's Notebook™

The Herald of His Grace

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Volume 25
Issue 605

The Book of Job

Part 1: The Book as a Whole

by — Vladimir Gelesnoff (1877-1921)

CORRECT PRINCIPLES OF EXEGESIS

In the exegesis of a book it is a matter of immense importance to grasp such structural division as may be inferred from the particular work itself. To attain this desirable object two things are necessary:

1. One is that the division into chapters and verses (useful and convenient only for the purposes of reference) should be totally disregarded;
2. The other is that the reader should exercise himself in what is admittedly the most important of all literary exercises – the reading of the whole book at a single sitting.



imperfect grasp and painful consciousness of much that is overlooked and insufficiently observed and dwelt upon, yet with each repetition finding more and more resolve into the common unity, while from first to last he has remained true to that foundational element of true thoroughness which we call perspective.

Undoubtedly while endeavoring to maintain the right point of vision the student will not neglect the exegesis of detail; but in the present state of affairs, when Bible study is in a stage of infancy and the study of words and topics has almost obscured the purpose of the books as such, it is the rapid survey of whole books that needs to be emphasized and insisted upon.

As soon as the trend of a book is caught, the student is confronted by another task of equal magnitude and no less importance – the dividing of the book into its constituent parts. Nothing, save familiarity with its content, can help us here. The divisions will protrude with more or less pronounced perspicuity in proportion as we become conversant with the subject matter of the book.

If we were to take a potato or an apple we would have to use considerable force to break it, but if we take an orange we need not resort to force; it can easily
(see JOB, page 5259)

Two different modes of study invite the student:

1. One studies the detail of a book with a view to understand it as a whole;
2. The other studies the book as a whole with a view to understand its details.

The first is the method generally adopted by students of holy Writ: they seize each successive clause, submit it to a minute investigation, and throw upon it the light of other passages, thinking that to master the details is to know the whole.

The student who adopts the other method takes his stand, like a general reviewing a parade, at such a distance as affords a view of the whole field at once; he sweeps repeatedly over the whole ground; at first with

The Book of Job - Part 1: The Book as a Whole ...	5257
Satanic Deception	5258
Boasting in Our Weaknesses	5261
Our Mailbox.....	5262



Satanic Deception

by — A.E. Knoch (1874-1965)

Satan himself is being transfigured into a messenger of light. It is no great thing, then, if his servants also are being transfigured as dispensers of righteousness – whose consummation shall be according to their acts (II Corinthians 11:14-15).

Satan seeks to attain his ends by diverse means. He suits his character to the occasion. The subtle serpent of Eden is the dreadful dragon of the Unveiling. At one time he is an angel of light (II Corinthians 11:14); at another he is a roaring lion (I Peter 5:8).



The fatal tendency of the “church” to pass from spiritual to moral issues, from evangelical effort to social sanitation, are but symptoms that the god of this eon is blinding the minds of the unbelievers in it.

There may be room for a difference of opinion as to which is his more dangerous disguise. Of one thing we may be sure: if he were a red dragon or a roaring lion today, few would be deceived; but how many are utterly deluded by his peaceful arts in this era!

These things are good and right, hence, they reason, they must be of God. They cannot see that these are but bait used to secure their allegiance, a blind employed to assure their worship!

Many cannot conceive of Satan as an angel of light. To them angels are always good, and light is always associated with right. The good and the right are the lures he uses in this day to attract worship for himself; and his servants are dispensers of righteousness.

Satan, today, is most utterly unlike the great red dragon of the Unveiling. Indeed, if the nominal church were to choose a St. George to slay this dragon, they would probably choose the luminous angel who has displaced Christ in their worship. Thus they would list Satan against himself, so thoroughly has he deceived them!

— *The Unveiling* 12:7-17

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Universal Reconciliation Questions & Answers

When approaching this subject from the Scriptures, many honest and sincere questions arise. This site is designed to be an interactive forum bringing members of the Body of Christ together in fellowship and study around the subject of Universal Reconciliation. We start with an initial list of 322 questions. These questions are taken from the New Testament, beginning in Matthew and working through Revelation.

<p><i>For Those Who Have Questions</i> Look through the list of Answered Questions to find answers to your inquiries, or e-mail us for posting to the list.</p>	<p><i>For Those Who Have Answers</i> E-mail us for the list of unanswered questions and send us your answers for posting to the list.</p>
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JOB (continued from front page)

be peeled and its segments detached from each other without difficulty. No effort is necessary; all that is required is that we follow the dividing lines which nature itself has distinctly marked.

The books of the Bible, in this respect, resemble the orange. Repetition of a word or a phrase, introduction of new personages, changes of scenery, enactment of fresh events, etc., are frequently employed as landmarks between the component parts of a book.

The application of this principle to the present case seems to follow naturally from what has already been said. The book of Job is a drama; accordingly, like all dramas, it will be made up of the experiences of the different actors engaged in it.

The reading exercise has familiarized us with the exterior of this superb edifice of truth and has afforded a many-sided view of its stately structure. The exterior grandeur presages the surpassing magnificence of the interior and thrills us with longing for admission. The task now devolving on us is the finding of the key. We have heard that usually it hangs somewhere near the entrance. Our search for it near the front portal is vain.

What about the back entrance? Let us try. As we come near we find it suspended in a prominent place near the door.

*Jehovah turned the **captivity of Job** ... So Jehovah blessed the latter end of Job more than his **beginning** (42:10, 12).*

The door is flung open. We stand in the vestibule and a suite of magnificent chambers opens to our vista:

1. “The beginning of Job” (1:1-5).

His character, manner of life, family and possessions *before* the events related in the book occurred.

2. “The captivity of Job” (1:6-42:11).

“*Captivity*,” as evident from :11, is a designation for “*all the evil that Jehovah had brought*

upon him.”

3. “The latter end of Job” (42:12-17).

His character, manner of life, family, possessions and longevity *after* the events related in the book had become a vision of the past.

We can now exhibit the *plan* of the book in the following manner:

- 1:1-5. Prelude – Before the Storm.
- :6-42:11 – The Storm.
- :12-17. Postlude – After the Storm.

We notice that Job’s “*beginning*” and “*latter end*” are mentioned together (42:12); the “*captivity*” is spoken of separately (42:10). This simplifies our task very much. We need but to study the book in this light. There is no need of any arrangement of our own, only to follow the divine Author.

The “*beginning*” and the “*end*” are thus brought together and contrasted so as to point out the *difference* which constitutes that the book of Job is designed to teach.

THE GREAT LESSON

Now we turn on the light of the New Testament.

Ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity and merciful (James 5:11).

We “*have heard of the patience of Job*” – we have heard how it gave way under the strain of adversity, and the tale has filled us with despondency and gloom, but have we seen “*the end of the Lord*”?

Have we seen that the Lord is full of pity and merciful? We have heard of it, but have we seen it? To know the Lord’s pity and the repose it gives is the height of human blessedness.

Our attention is fastened on the “*end*”; the “*captivity*” is but a parenthesis whose deepening shadows add to the luster and radiance of the happy issue. The long central portion describes the *process* and the various *agents* ►

employed in bringing about “the end of the Lord.”

Heaven is opened, Sheol disclosed, and we are overladed by the ineffable magnitude of the vision unfolded and the numerous actors engaged in it. Satan, angels and demons; the Chaldeans, the Sabeans and forayers of the wilderness; the forces of nature; Job’s wife and children, his friends and servants; *each have a role to perform* and a part to play which is instrumental in bringing about the great end – “the end of the Lord.”

We must now glance at this great parenthesis and note its salient points. The wonderful symmetry of its component parts, and the beautiful manner in which they dovetail each other, is too evident to need comment.

- 1:6-2:10. The evil that came upon Job.
- 2:11-13. Arrival of Eliphaz, Bildad, Zophar.
- 3-31. The Debate.
- 32-37. The Speech of Elihu.
- 38-42:6. The Theophany.
- :7-9. Departure of Eliphaz, Bildad, Zophar.
- :10-11. The evil removed from Job.

Satan appears as *God’s minister* for the perfecting of God’s saints. His malignity and mysterious power are *for a time* whetted against Job, but are ultimately turned to blessing (1:6-2:10; 42:10-11).

Job’s three friends come to condole with his afflictions and, after a heated controversy with him which brought to light their folly, are finally dismissed with God’s blessing and return to their homes (2:11-13; 42:7-9)

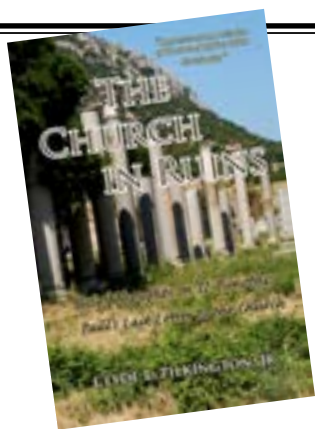
In chapters 3-31 we listen to the protracted and profitless debate between Job and his three friends. It excited the disputants, failed to settle the trouble, and only made matters worse than before.

At length Jehovah humbles Job to the dust, and upon confession of folly and complete submission to God’s inscrutable ways makes use of him to restore harmony and peace (38-42:6).

The isolated position of Elihu’s discourse (32-37) indicates the part it plays in the intricate drama of the book. The words of the Buzite young man flame with a light, which flashes back, and explains to us the human side of the process, pointing out the false position of Job and his interlocutors; and forward, revealing the divine side of the process, and showing how, in God’s own time and way, Satan was balked of his prey and Job blessed, together with his family and friends.

(edited)

(to be continued)



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Priceless. – OH
Awesome. – TX
A real eye opener. – MI
Groundbreaking stuff. – OH

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One powerful message. – HI
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An outstanding little book, one that needs to be read by every member of His Body, and I do not exaggerate. – KS

www.ChurchinRuins.com

Boasting in Our Weaknesses

by — Watchman Nee (1903-1972)

He said unto me, "My grace is sufficient for thee: 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 (II Corinthians 12:9).

Weakness is not something that one should lament over or weep about. Weakness is something that one should boast in. You may have said, "Thank and praise the Lord because He has made me overcome," but have you ever said, "Thank and praise the Lord because He has made me fail miserably"?



thanked and praised Him for your uncleanness within and for your sin? If you have these problems, you should thank and praise the Lord for them.

Why did Paul say, "I will rather boast in my weaknesses"? The word "boast" is "glory" in the original language. Paul said that he considered his weaknesses to be his glory. Only those with weaknesses can experience the tabernacled of Christ's power.

— *The Overcoming Life*, pages 66-67

You thank and praise the Lord for giving you patience, but have you thanked and praised Him for your impossible temper? Have you thanked and praised Him for your pride? Have you thanked and praised Him for your jealousy? Have you

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I really dug into all of my bound copies of the [BSN](#) editions over my week off during the holidays. Wow, I got some truths totally straightened out by reading them. Love it and you. – GA

I became a believer in the true gospel about 6 years ago. I have really enjoyed reading your work, and I respect you as one of the few men that know the heart of our Father. – NC

I have been a great admirer of your writings for several years. I admire the simplicity with which you set forth the Word. I am an ex-follower of *The Way International* where I was a 3 year veteran of their W.O.W. program, a graduate of their *Way Corps* and a 20 year twig and branch leader. Like you, it has taken me years to shake off false doctrines and re-learn God's Word. My desire is to be faithful, and to be able to, and to be allowed to teach others again. I have purchased many books from your web sites in

the past and I think that they have been and are tools which God has used and is using to open the eyes of my understanding again and again. Thank you. – WI

The installments by Tom Ballinger have been nothing short of incredible. Thanks for sharing this on *BSN*. – PA

I am touched by your dedication and compassion! – AL



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- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- 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:

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- union in His death, burial and resurrection (Romans 6);
- adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. 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."

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PO Box 265, Windber, PA 15963

Office: (800) 784-6010

Local: (814) 701-0063

bsn@studyshef.com

Clyde L. Pilkington, Jr. – Editor
André Sneider – Managing Editor

Managers and Assistants

Clyde L. Pilkington, III, Keith Martin, Nathan H. Pilkington, Janet L. Maher, Stephen Hill, Aaron Locker, Mark Peters, Cindy Pilkington, Nadine Sneider

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