

W139_Job_2.mp3

[00:00:01] This is a recording being made in the chapel of the opened book, the subject being a consideration of the teaching of the Book of Job. And this is number two of this series. It is our custom at these meetings to read a portion of scripture together and those who are listening to this recording, if they would like to join us, will they switch off for a little while and read together with us? Chapter 38 of the Book of Job. This is the second study in this book of job. And I would like to feel that those of you who are listening. Have got some idea of the conclusions that we arrived at in our first study. Although I cannot put forward all the arguments and all the proofs, we know that Moses went down to Midian and spent 40 years there in the house of a man who was a priest of God and whose priesthood was recognized apparently by God. And in that place Midian. The Book of Job was translated and as far as we know, was written. When we come to look at the Book of Job itself, we discover that Chapter three to Almost the End is in poetry, but it has a prose introduction. And it has a prose conclusion. Uh, it tells you how old Jobe was when he died. And unless we're going to invent an extraordinary miracle that Jobe put it down himself, it's more reasonable to believe that somebody put the preface and the conclusion to the book and made it complete.

[00:01:56] Will you listen to the three friends and their arguments? Not one of them has the slightest knowledge of what we read in chapters one and two about the Sons of God and the transaction with regard to Jobe, Satan and the Lord. They never refer to it, so it looks as though it was not an original part. One other suggestion that I made was that Moses was the one who has brought this book over and embedded it into the Scriptures, and that, strictly speaking, it forms a preface to the whole Bible. And as I've said, and possibly you have been guilty in the same way, we sometimes pick up a book and we look at the word preface and we pass by on the other side and read the book. And when it's all over, we wish we'd read the preface first because there's bits in it that would have put us wise over something. Well, if we start the Book of Genesis as the first book in the Bible, there are many things that are left unexplained. Not a single word is given you in Genesis as to where the serpent came from or who he was. The Book of Job does, and there are many other things that would make you feel that this was a wonderful introduction provided by God for the man Moses to commence his life's work and for us to follow suit.

[00:03:23] Well, then it also disabuses takes away from that rather superior idea that folks have that right. Back in those days, they were a primitive lot of people that their God was a very sort of clannish God and that we mustn't give too much credence to these words. I challenge anybody to read the Book of Job and not come out of it conscious that he feels very small sometimes after reading the words of a there they're written. And then when you come to discover. But in this Book of Job, we have the first great testimony to a Kinsman redeemer. We have the wonderful teaching concerning the ransom, the interpreter and the resurrection. All these are written in the book. Apparently, before Moses put pen to I was going to say paper. Papyrus, parchment, or whatever it was he used. Then one more thought before we come to the second study. At the end of a Septuagint version and a Syriac one. A pedigree of job is added. It doesn't form a part of the scriptures. And there his name is said to be Jobab and he is in line through Esau with Abraham. Now, the moment you read that a man's name is changed in scripture, you know that it's going to have a symbolic meaning. Abram was the name of the man who came out of out of the Chaldees. Abraham is what God called him when he became the father of nations.

[00:05:03] So immediately I said, Well, what's the meaning of the name Jobe? Why should he be given that particular contraction? And then. The wonder of the word. I found the first occurrence of the word jobe in Genesis 315. I will put enmity. That's the word enmity between thy seed and her seed. And that's an epitome of the book of job. The enmity between the two seeds. Jobe The perfect one. Satan plastering him with a book of Egypt. God bringing him at length through and giving him double for all his losses. What a preface. It's an epitome of the purpose of the ages. The puzzle and wonder and problem of the struggle, the battle, the many things that go to make up this life. Perplexities that cannot be answered by human reasoning. And yet, when once you see all that there is to be said, you've got the answer complete and full. Well, I can only leave that with you. And now pass on to our second study. The first thing I would like to do was to run through in your mind without giving you, without turning to the scriptures to read them. Because alas, our time is so limited that I think we can pick out from the Scriptures that are seven ways in which God has made himself known to men. The first one is indicated in Romans, the first chapter when it says that the very heathen were inexcusable because they could have known something of God by the works of his hands.

[00:06:43] The appeal to creation. And the same appeal is made in Acts 14, when the apostle said he hath not left himself without witness, but he's given us fruitful seasons and whatnot. So there was never a time since man was on the earth. But what there was a standing witness that God was the maker. And when I say that perhaps you know the Book of Job enough to know that that's one of the outstanding titles of God My Maker. My maker, My maker, My maker. Think of Moses coming out of Egypt with its multitudes of gods. And then coming across my maker, my maker, my maker, a not merely one of many gods. But God over all the earth. Challenging. Look at that. Challenging 38 and go on. 39 and 40. Were you there when I laid the foundations of the earth? Wouldn't be a bad thing if that was a slogan put over some scientific gathering sometimes, would it? I mean, it wouldn't do any harm, would it? You'd think it might do a little bit of good. Well, then the next step is that God speaks to man by conscience. And you get that emphasized in Romans. The second chapter that those who've never had the law might mind nevertheless keep the law that their conscience can speak in harmony with the mind and will of God, although there's no word written.

[00:08:07] And then we come to one, which is a very vexed question now, and I want to touch upon it gently, and that is the witness of the stars. The genesis is the first chapter said they were for signs. Sorry. And we have evidence that the stars held a story. But old friends. Just as the easier one is tampered with. The scriptures. He tampered with that picture book of the heavens until at last God had a sweeping aside as soothsayers, astrologers and necromancers, and have nothing to do with it because it was distorted. Instead of looking forward to the coming of the Messiah, it focused attention upon all that heathendom and mythology that has clustered around it. And yet to this day, I'm sad to say that any newspaper that I take, I won't say what it is, but it's supposed to be a respectable one. Sure enough, if you're born under this particular star, you look at this particular day and you find yourself, you're up to your neck in this here. Or there was one bit that was a scream, but I won't tell you what it was. And if it would, people in their senses believe that because two stars, millions of miles away, happened to be in a certain spot when you were born, one could hardly find the earth on which you were born when they were up there looking.

[00:09:25] It's going to make you a certain type. And I think one of the proofs that it must be perfectly true. I read that if I was a Taurus, I'm a Taurus. That's a bull. Somebody might agree with that. I know. But if I'm a Taurus, I'd make an ideal bank manager. Any

any office. I think just that explodes it as far as I'm concerned. And then I think of the wisdom of Shakespeare in the day when they were burning witches. He said, It is not in our stars, but in ourselves that we are underlings. That's a good bit to go on with too. But still we leave that and come back to it presently. Then we have He speaks in a vision or a dream, and that's recorded in Scripture. And then a covenant was made with Israel and it was written in stone. Can you hear Jobe when he says, I've got something too I'd like written in stone? All that. It was engraved in a rock with a pen, an iron, an iron pen and lead, Almost make it everlasting. And what did you want to engrave? Jobe? A covenant? No, I want to put down these words. I know that my redeemer liveth. And, you know, that's the central section of the. That's part of Jobe with all of you in the point like that. And it all builds up, and at last the man comes clean out of it all with all that they've said against him and for him and backwards and forwards.

[00:10:51] I know that my redeemer living. And that's a testimony that. Is ancient, but I would tell God that many could say it today in the same sense and meaning that Joe did. And then we have the written scriptures given by inspiration of God, Moses, the prophets, the Psalms, the New Testament. And then He hath in these last days, spoken unto us by his son. So there are many ways in which God has made himself known. And here we are on the very brink. The Book of Joel, The link between the early witness of creation. Can you hear God emphasizing creation in the Book of Job? Chapter after chapter. See left without not left himself without a witness. The testimony of the stars that were being polluted and then coming over to the scriptures, which are now in our possession, quoted by Christ and given by inspiration of God. Well, now what I want to do is to try to bring to your notice. Some of the suggested packages that make you realize that Jobe or those who were concerned with the writing of the Book of Jobe, they knew quite a number of features which are found in the early books of the Bible, quite independently of Genesis itself. Take, for instance, the word that I've just mentioned. A job for 17. The reason he is a Christian.

[00:12:31] Shall mortal man be more just than God? Shall a man be more pure than his maker is maker? That's where he comes. And you know, one of the reasons why the Bible starts with the word creation. There's a reason for it, because if you're ever speaking to anybody, you can keep on fighting. Now take another step back, another step back, another step back. And avoiding the power of the gospel or the pressure of the law upon them until at long last, if once you have to admit that you have a maker.

Say you have a responsibility to him. And if you have a responsibility to him and disobedience means sin and disobedience. Meaning sin means, oh, you've got the whole story all arising out of the fact that you have a maker and you see a godless. Science has no room for a maker. It cannot otherwise it involves us in responsibility. And again, if you notice some Chapter ten of job, chapter ten. Verse eight. Thy hands have made me and fashioned me together round about Yet thou dost destroy me. Presently he's going to alter that. But that's another story. But look. Thy hands have made me and fashioned thee. Of course, you could take a high brow view and say, Oh, well, that's a that's a childish way of speaking. But I read the same thing. In other words, in Genesis two and the Lord God made man of the dust of the ground.

[00:14:13] See, thy hands have made me and fashioned me. And so we get this stress upon the maker. One of the many things that come out of that heading. But I've got too many. I'll have to leave you to pursue that. You'll find many passages. The control over the movements of sun and moon and stars of the rain of the wild beasts, the provision for them all coming under the control of this one who made heaven and earth. Let's come a little bit nearer. I'm leaving some of that part of the top for the moment. And you'll notice I've got here just a part way down. Jobe anticipates the revelation of Genesis one, verse two, and onwards in that first chapter. You see the word firmament. Well, now I'll quote from memory Genesis one, the second day. The second vision that Moses had of creation and God called the firmament heaven. And if you have a margin in your Bible, you're told that the word firmament doesn't mean something firm. It really means something thin, stretched out or expanding. The reason why it's become firmament is that our early English translations were influenced by the Latin and they put firmament. The Latin borrowed from the Septuagint, which had the word stereo-a, which still sounds a little bit hard, but the word stereo-a was the best they could do to translate the Hebrew raqia, which really means something exceedingly thin and stretched out and expanding.

[00:15:56] So that Isaiah says when he's referring to the present heavens, he stretched them out like a curtain to dwell in. Well, now, what does Joab know about this? Does he know anything about this stretched out firmament? Shall we look at chapter 37, verse 18? Oh. It is still a question being asked. Hast thou with him spread out the sky, which is strong and as a molten looking glass. We may have to wonder about the strong and molten looking glass until we examine it more closely. But the first question, it's not

merely stated that God did stretch out the heavens, but it's asking you the question, did you do it? I mean, that's assuming that, you know that it was so. And in the ninth chapter of Job and the eighth verse, I think we've got another reference. Yes. Says in verse seven, He commanded the sun and it trillionises if not, and seal up the stars, which alone spread it out the heavens. And treadeth upon the waves of the sea, which alone spread out the heavens. Spread it out. So in those two references alone, there is a suggestion that Job knew before Genesis was written that that took place in connection with creation and by the way, and treadeth upon the waves of the sea. That's a little sidelight on the peculiar sign that's given in John's gospel. You know, what are the signs in John's gospel that has no explanation? They saw him walking on the sea and it leaves it to speak for itself, assuming that one day or the other we shall read the Book of Job and discover that that's a claim of deity to walk on the sea.

[00:17:56] He treadeth upon the waves of the sea. Well, then, let's take another line of teaching. In Genesis two, verse seven. We have a. God breathed into his nostrils. The breath of life and then became a living soul. Now, this particular word, their breath of life, the neshama. If you were to take a concordance and examine its usage throughout the Old Testament, I think you'd discover that it does not refer to the animal creation, but belongs peculiarly to man. Belonged peculiarly to man. And here we have the use of this special word in job. So would you look at job 27, verse three. Remembering that this expression is found for the first time in our Bibles in Genesis two. 27, verse three, He says, All the while my breath is in me and the spirit of God is in my nostrils. Of course, if that was written after Jenny, is it easy? So there's every evidence it was written before. So he knows the story of creation. And why not? But the time you go back between 2 or 3 men's lives. You know. Just one more, Enoch. And you're in touch with Adam. And they got good memories, apparently in those days, and they could easily pass on these messages and they surely would.

[00:19:50] Or again, with this one word in mind, chapter 33 for. The spirit of God has made me and the breath than the Shama. The breath of the Almighty hath given me life. So there we have another and then the next reference. Is a very important one. Chapter 32, verse eight. There is a spirit in man, and the inspiration of the Almighty giveth them understanding. That's the word neshama, the breath of life. So Job says that that which was breathed into man's nostrils and not merely oxygen and nitrogen and a few other things that make up the atmosphere, it was something deeper. It was the

inspiration of the Almighty that not only gives life, but gives understanding. Now, think of that. That's in this book written by this man in that very early age. Well, then come to Genesis three. Don't turn to Genesis three. Keep it in mind, Job 31, verse 33. Listen to this. If I covered my transgressions as Adam by hiding my iniquity in my bosom, then verse 40, Let thistles grow instead of wheat and cockle instead of barley. The words of job are ended. There's Genesis three. If I cover my transgression of Adam. And then he immediately finishes up by speaking about thistles growing instead of wheat. That's what it says in Genesis three. Where did he get it from? It looks as though there's far greater knowledge of the things of God was in the earth long before we give credit that these things are beginning to speak.

[00:21:42] Then tell us in their own language. And then chapter 16, verse 18, Job 16, verse 18. Or a cover. Not now, my blood and let my cry have no place. There's a reference there to the words used at the slaying of Abel. The blood crying from the ground, and he uses that expression more than once. Without other feature which we find in Genesis three is God's own definition of death that was pronounced on Adam. And the definition is this. Dust thou, art and unto dust shalt thou return. I think Moses had a terrific golf. When he began to read those words of what he was told, that by God, for he'd come from a land where they mummified people, preserved them so that they would enter into the realms of bliss. You know, the Book of the Dead and all that goes to make up the ancient Egyptian. They seem to spend all their time and all their money and all their thought in building a magnificent sepulchre, loading it all up with things that would carry them across the bridge into the other world. That. This man says he's going to the dust. Get the opposite. Well, it's a hopeless thing. Ah, yes. Unless you're dealing with a God of resurrection and we find Joe does.

[00:23:26] Because I've already quoted the 19th chapter. I know that my redeemer lives, but that's not all. And in the latter days, he shall stand upon the earth whom I myself shall see, and not another. Good on you, Joe. That's two things, then. A kinsman redeemer and a resurrection. Moses. Are you learning Moses, or. He says I am or I'm thankful. And he may echo the words that you and I have had to say. I'm thankful I didn't take up the job when I started 40 years of age. I went down. I slew a man. I thought they would immediately say, Here's the man who is our deliverer. But they hounded me out. But it was God leading me out. And I had another 40 years and I've had 40 years to learn this precious truth. And when I come back to Pharaoh next time, I'll be a different

man with a different attitude and a different message. Some of us who we were burning with desire to do certain things years ago and now we almost turn cold. I think if we'd have been allowed to do it, what would have happened? So God has his way and here we have examples of it. So we're dealing with this word, Captain. I'll have to watch myself. Because if I start carrying on like that, we shan't get through our field job. Ten verse nine. Remember, I beseech thee that thou hast made me as the clay.

[00:24:56] And wilt thou bring me into dust again. You see, he is a man who is not apparently been inoculated with the doctrine of the immortality of the soul, as Moses would have been in Egypt. He says, you're going to bring me into the dust again. Or will you look at chapter 17, verse 16? They shall go down to the bars of the pit when our rest together is in the dust. And one more reference, although you'll find others. Chapter 20, verse 11. His bones are full of the sin of his youth, which shall lie down with him in the dust over and over again in job. He knows that is the primitive description of death. Dust thou art the dust. Thou shalt return. By the time you reach the Greek New Testament, it's a bit more refined in its language. And Paul doesn't say the time of me returning to the dust has come, he said. The time of my analysis has come. My analysis. Well, what is that? But the body is returning to its elements as it was before her only scientifically saying the same thing. So that is the testimony of Jobe. Well, now there's evidently a store of learning that they could have dipped into. Let me quote you, first of all, Deuteronomy 32, verse seven and eight. This is, of course, Moses referring to some store of learning.

[00:26:30] And he may have been I grant you, he may have been referring to what he had written himself. But usually when you refer to your own writings, you would say, as I have written before or in the book that I published or something. He says. Deuteronomy 32, verse seven. Remember the days of old? Consider the years of many generations. Ask thy father and he will show thee thy elders and they will tell thee. And so he goes on. It looks as though there was something that they could appeal to, doesn't it? They could refer to. Well, now look at Job for the same thing in mind. Job, the eighth chapter and the eighth verse. Go to the eighth chapter in the eighth verse. For inquiry. I pray thee of the former age and prepare thyself to the search of their fathers. That's going back a bit, isn't it? This is Bildad, the Shuhite telling Gobe that he ought to inquire about an earlier age and prepare himself to search what the fathers had said. So before whatever job came into existence said, evidently there was a body of truth that they

could appeal to. In the 30th chapter of job verse 34. I'm sorry. 34th chapter. And the 15th verse. Some see a slight reference to the flood. All flesh shall perish. Together a man shall turn again unto the dust. There's the same again. But those words all flesh shall perish, are practically word for word in the record of the flood in Genesis.

[00:28:37] Now, of course, it doesn't mean to say that there was a copy or that two people couldn't say the same thing. But we've had Adam covering his sin. We've had a side reference to the blood crying from the ground. We've got another sort of use of the same words for the perishing of men in the day of the deluge. And then you remember that Genesis six associates the deluge with the Sons of God. Well, what does Jobe got to say about the Sons of God? Jobe, 38. There are seven. This is where God challenges job and says, Were you there when I laid the foundations? When the morning stars sang together and all the sons of God shouted for joy. When the Sons of God can't be men, there were no sons of Adam when God laid the foundations of the earth. And by the way, this foundation, this earth that's mentioned here, is not the Genesis one, verse one. So there were no angels before God created heaven and earth. So this was the reconstruction of the earth. And all the sons of God shouted for joy to realize what God was doing. Oh, don't we want to know a lot before we can enter into that shout of joy? You know that the word foundations in verse six is the word sockets that Moses used afterwards to build a tabernacle on.

[00:30:09] God says, Look, I'm going to build a tabernacle. Ye sons of God, ye angels. And he put the curtain over the top to dwell in and he put sockets underneath. And when Moses built his tabernacle, he did a little one, a picture of what God intended, a six days creation to be a period of place and opportunity to work out redemption. And when it was done, fold it up and put it away. And there's the new heaven and the new earth, which was untouched. What a lot crammed into that thought, isn't it? Some might say you're cramming a lot in. Not to be there, but still. Now, then, you've got the same emphasis. I won't even turn to the chapter one and two, where the Sons of God came into the presence of God and Satan among them. Well, now, if I'm any saying, if if Moses had read Joab first, he wouldn't have had any bother in putting down the Sons of God in Genesis six. But you know who they were. But of course, if we come to Genesis six first, then we argue the point and we say there must be the Sons of Seth or something. But that's another story. I think I must now switch over to another feature.

And that is. This question of the. Earlier revelation that was given by God to the earth, to man, by the witness of the stars. I've just got a little bit down the bottom there.

[00:31:40] You might not make much of it, but I've lifted out. You do know, don't you, that the Zodiac goes back so far into the distance that there's no time can be fixed as to when it first came into being. It goes right back. And wherever you read about the Zodiac in ancient history, they're always talking about it as being something very ancient themselves. Right back as far as you go. And although I'm no astronomer, the easiest way to think about the signs of the Zodiac and the way in which they come into their place is to paint the whole of the heavens on the inside of an umbrella and stand there and slowly revolve it around yourself like that. And that's apparently only, apparently what the heavens seem to do. The heavens seem to gradually go round like that so that as the months go by, that group of stars that was right down there comes up here and so on, you see. Well, then as the sun comes up in the morning and goes across and down, it comes up through different ones of these stars as they go round, doesn't it? Is that very scientifically explained to you? Well, that's as far as I can get. Well, now the thought is that these peculiar clusters of stars were given symbolic meaning. And there's a. Um. A table at the Indira in Egypt, which has one of these signs of the zodiac as a part of its construction.

[00:33:15] And between two signs there is a sphinx put bridging the two. Now it's an obvious thing in a circle. You don't. You haven't. You don't know where to begin, do you? I mean, if you had a strong objection to something that I was saying, you wrote a round robin, you'd put it all the way round so that I wouldn't know who was the one who started it, you see? Well, now the this Sphinx. The word sink. Is single. I join. See, I join. It's saying to those who want to know that's where you start. And it starts with a virgin. With a sheaf of corn. The branch. It starts with a virgin. So does Genesis three. And he goes right around the whole story of redemption and ends with a lion. The book of the Revelation. They join. Oh, these wonderful teachings that it lent itself and was taken over and became so mixed and muddled up with Chaldean and Babylonian astrology that God set it aside and we ought to do the same. So I'm very diffident about even speaking about its good points, lest I should seem to be urging you to buy these lucky stones and do all these odds and ends because of your horoscope. I don't know how you spell horoscope. I put two R's in it, and I. Well, now one of these signs is called Scorpio.

[00:34:44] Scorpio, and it's divided into three. They all divide into three constellations. And one of these constellations is a serpent. And one of the ancient names of the star right in the very heart of that, that scorpion is the word that means to wound. And you find that there's a figure of a man's foot coming down there, pressing down on that scorpion, you see? That's what it says in Genesis three. He shall crush thy head, but he's reaching up. And the struggle was going on in the next picture where the serpent and the Hercules is struggling. And so we've got all these Greek myths now coming in and we've lost the story. The Garden of Hesperides is where Hercules dealt with the serpent. And if the word Hesperides is a Greek word, nobody can tell you what it means. It's one of those words that's got no father or mother or relatives. But if you really say it's pherides and say it many times a person who knows Hebrew may say, Do you know what you're saying? It's a tree. D's is a fruit. He said. It is a Greek way of saying the Hebrew word of fruit God. How it is I can is vulnerable in the heel. He never the story. Oh, you see, this is how you can you can illustrate it. You go along the seafront and you see a broken boat, a piece of a spar, something else you say as a shipwreck here.

[00:36:35] Well, you go through ancient mythology. You don't swallow all it teaches, but you say there's truth wrecked here. Some of this was true and they've lost its meaning and they're misapplying it. So we have the scorpion and the. The serpent. As I say, this scorpion has three constellations and. The Dragon is mentioned quite a number of times in the Book of Job. One passage I think we might look at is chapter 41. That's getting near the end. 41, verse 1 to 10. Canst thou draw out Leviathan with a hook? Speaks about Leviathan. That's one of the signs in the Constellation. Only its name is Cetus or Cetus. See Us, which you see is associated with the word whale. And then we have in chapter. Nine. We have references to the constellations. To references. I must give you those, however quickly. Chapter nine, verse nine. After speaking about spreading out the hens, which make it up to us. Orion and Pleiades and the Chambers of the South. So here are references to the ancient names that we still use when we are speaking of the groups of the stars. And there's another reference which I think we ought to turn to is in 38. We read it this evening. 38. Where it says verse 31, Canst thou bind the sweet influences of Pleiades? Or loose the bands of Orion. Now the Pleiades is that little bunch of stars that you can see better when you're not looking at them.

[00:38:57] When you look up straight at them, they go. But if you look at it from one side, you see there's a lot of cluster of diamonds hanging there. The Pleiades and most of us know Orion, the so-called belt and the Sword and so on. Orion and the word Mazzaroth, which comes in verse 32, is just the word that means the 12 constellations of the Zodiac. He's challenging him. Can you do this? But it's rather interesting to know this. Canst thou bind the sweet influences the the Pleiades? Now, just before that, he's been talking about the waters being frozen like a stone and nobody being able to get on to the land or do anything about it. It's one of the ways in which God is saying to Job, You see, you're dependent, tremendously dependent. You can't alter these things. You can't stop the sweet influence of the Pleiades when the Pleiades is in the ascendant. The waters begin to flow and the spring begins to move and the things begin to grow. And could you loose the bands of Orion when Orion is in the ascendant, its frost bound and hard. You can neither make the spring come nor get rid of the winter. You see all these challenging things, emphasizing the majesty and greatness of God and putting Man in his place, but nevertheless lessons all the way through, peeping through.

[00:40:24] Well, I think I've done more or less what I hope to do. Although never fully satisfied. Of course it would be wrong with a book like this. We never shall be. But what I try to do is to help you to see, even though it's been a scattered sort of inconsequential collection of passages to show you that there were embedded in this book of job a tremendous lot more than you would at first think with regard to things that we think are only to be found, say, in the books of Genesis, Adam and Cain reference to the flood. He speaks about the deep. I didn't refer to that tehom and these references to the primitive doctrine of the stars. Well, this number two is, after all, again, an introductory subject. We haven't got to the heart of the matter yet. When we meet together, God willing, next time we shall have to put these introductory matters aside and get down to the book itself a little bit more in detail. But I do hope that by the time we finished it, we shall realise that here is been been provided for us, if we will only use it. A key to the enigma of the ages. And even though we shan't answer all questions and we shan't know all the answers till that day, it at least will turn our faces to the east and to the sunrising and know that we are not left here without hope.