

W140_Job_3.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. Number three of the studies we are now pursuing in the Book of Job. It is our custom at these meetings to read a portion of scripture together. And those of you who are listening, if you care to switch off for a while, will you read together with us? Psalm 73. In this. Our third approach to this book of job. I'm still looking at it from a distance, approaching it from another angle so that when after the little interval that must take place. Through my visit to Manchester and the Midlands, We can then come to the Book of Job with a some element of preparation for its peculiar point of view and then commence an exposition of it a bit more in detail. When I was roughly between 20 and 21. I was given a bill upon which were printed in large letters, skeptics and the Bible. And I wait to hear it because I was more interested in the word skeptics than I was in the Bible. Now, since I've studied the Word of God, I realized that we could print another bill and we could have a series of studies on skeptics in the Bible. For it's extraordinary how many there are scattered through the book that God has given by inspiration that raise questions baffled, perplexed, and sometimes call God hard names. And they're all left to tell their story.

[00:01:43] Now you if you've only got the faintest acquaintance with a book of job, you know that that is characteristic of a tremendous amount that's written, recorded of what Job said. He horrified his three friends, in fact, that the finish they said, what's the good of talking to him? Nothing seems to make any difference to him. Now it starts off by telling us that he was a perfect man. He was upright. He feared God. He asked, Do you? That he had a fair amount of possessions and he was the greatest of all the men of the East. He was prosperous. He was happy. He was godly. He was blessed. And then out of the blue comes calamity after calamity. First of all, he takes it with a wonderful resignation. He bows his head and says, the Lord gave and the Lord hath taken away. Blessed be the name of the Lord. The next time it says he did not speak unadvisedly with his lips. It adds the words with his lips. And you wonder whether it was going on in his heart. And then the storm breaks and chapter three opens with cursing the day that he was born. Now, this has been written and preserved by God. He doesn't blot out those passages. We mustn't let anybody read that. It's there. And I have a feeling. Oh, when you get to the end of the Book of Job, you remember the last chapter.

[00:03:21] Perhaps you'd like to see it for yourself. Chapter 40. I think it is in spite of all that's been said. Chapter 41. 42. The three friends have been seeking to preserve the good name of God. They've been telling Jobe all you're trying to make yourself more righteous than. God. You mustn't say things about the most high like that. And you would have thought that God would have said at the end. Now, Jobe, Jobe, Jobe. You see, your three friends were telling you that I was righteous and that I was God and so on. But what it does say at the end is verse seven. And it was so that after the Lord had spoken these words unto Jobe, the Lord said to Elias as the Timanide, my wrath is kindled against thee and against thy two friends, for ye have not spoken of me. The thing that is right as my servant jobe hath not. It's extraordinary, isn't it? These men had been standing for God, justifying God. And they said practically, You see, Jobe. God is righteous. He doesn't afflict the innocent. Therefore, you must be a secret sinner. And the more they said that, the more Joe went off the deep end. And, you know, friends, I'm coming to see that God would rather a man take the line of job than just have a lot of pious platitudes smoothing everybody down and not facing realities. These men weren't facing realities.

[00:04:55] One was trading on what the wisdom of the past. Another one was dealing with tradition. And they were bringing these all forward and friends we've got still people like it today. You know, I don't know whether I'm strangely made, but when some terrific thing happens or some small thing, nevertheless very disconcerting to stand perhaps one bank holiday with a crowd of people under a pier with hundreds of mothers and screaming children. They've all gone down there for one day's outing and it's coming down. Heaven's hard and everybody's getting worked up until at last you think murder was in the air. And then somebody very piously says, Oh, but it's all for a good purpose like that. Well, I don't think that's the way to put it. That's how these three men were. It's all for a good purpose. Supposing somebody said, friends, that cannot be an exhibition of the mind and will of God for men. It shows you something's gone adrift. It shows you there's something wrong in this world for these things to happen. And that's what perplex job. The more they try to beat that man down and make him confess to some hidden sin, the more he said, though, I stood in the presence of the living God, I would hold my integrity. And I believe God said quite right. Job. Don't you confess anything, any sort of sin, because somebody is probing you and making you.

[00:06:23] I don't want a mock piety. And although one day is coming when every knee shall bow. I'm perfectly certain God doesn't want a lot of yes men all around him merely fawning on him and saying, Oh, yes, if you say so. That's all right. He says no, even though God says so. I cannot agree to it because it isn't right. Of course, you've got to learn he's going to get it rectified presently. But honesty of heart friends is far more important than me. A glib, pious utterances. So what I want to do this evening is to say, let's have a look at some of the other skeptics in the Bible. That's not only skeptics, but men who dare to turn round to God and say, But you can't tell me that. That's right. Is it Lord? Or I believe in secret. God says that's the man for me. Of course, we must not take it to the other extreme and forget that reverence is due to his holy name and acknowledge with all these things that we're only half way along the truth. But all sincerity, how much that is valued in spite of piety, which is merely superficial. So let's take a few lift out of the Scriptures. I'll go straight away now because our time will not permit us to dwell too long on any point. Genesis 15. Now, Abraham, you remember, has this distinction in the scriptures that he's called, both in the Old Testament and in the new The friend of God.

[00:07:51] The friend of God. And as a friend of God, this is what he said in 15th chapter. After these things, the Word of the Lord came unto Abraham in a vision saying, Fear not Abraham. I am thy shield and exceeding great reward. He'd just come back from rescuing Lot, and he had willingly forfeited any share in the loot for the Lord's sake. Now the Lord appears to have said. It's all right, Abraham. You won't lose anything. I am thy shield and exceeding great reward. Thou doesn't say. Oh, yes, Lord. Thank you very much, Lord. But he says, in effect. Yes, That's all very well, Lord. But what's the good of an exceeding great reward to me? I'm an old man. My wife's an old woman, and as far as I know, the only heir I shall ever have is this Eliezer, who is my steward. You see, that was turning round to the Lord and saying, It's all very well to tell me I'm going to have an exceeding great reward, but a good of it. Now, instead of the Lord saying, Oh, Abraham, you've said wicked things in my presence. Abraham said, Come out here, Abraham. Look at those stars. So shall thy seed be. And the man's heart melted. And Abraham believed God and it was counted to him for righteousness. And not a single word about the what's the good of it all to me? Don't you see that there was an honest man? Or shall we turn the page to chapter 18? When Lot is involved in Sodom and now the Angel of the Lord has appeared and told Abraham that that city is doomed.

[00:09:31] Now look at this man. Verse 23. Abraham drew near and said, Wilt thou also destroy the righteous with the wicked? Now, what's he after? What's Abraham after? Abraham is after one thing. He's trying to rescue Lot, that's all. But he doesn't say Will you deliver lot? He approaches it this way. And the Lord said No, peradventure there be 50. He said, within the city wilt thou destroy it? No, he said, I'll save it. I'll deliver it. Then you know how it goes on. Step by step. He says, Oh, well, supposing there shouldn't be 50. Supposing there's 45 or 40 or 35 or 30 or whatever it is you see. And he gets right down to ten and then he feels, well, I can't go any lower. But I think Abraham had thought, well, there's lot and his wife and his sons and their two wives and 1 or 2 servants. Ten. All right. He left off. But, you know, I think God was pleased with that man pegging away at it, you know, daring to say in the presence of almighty all. But supposing there weren't quite 50 supposing don't you see this is what Abraham was? He was a friend of God.

[00:10:52] He was the Lord God, omnipotent. He was a friend of God. And so he spoke to God and God tolerated it and God listened and God hearkened. Should we move now to another character in the Scriptures? Moses? And of course, we could find several occasions there, but one in particular, Chapter 32 of Exodus Chapter 32. This. People of Israel have been so stiff, stiff necked, so rebellious that at last the Lord says verse ten, Now, therefore, let me alone, that my wrath may wax hot against them and that I may consume them. And I will make of thee a great nation. And if you see what Moses does. But he says, But Lord, he says, you see what's going to happen if you do that. These outside nations who know that you led these people through the Red Sea and brought them into the wilderness, now say that. The mischief for mischief. Did he bring them out to slay them in the mountains or to consume them from the face of the earth that he wasn't able to sustain them and keep them going? And your name, he said, will be, as it were, besmirched in the eyes and in the ears of these nations. And it says the Lord repented of the evil which he thought to do unto this people. Isn't it extraordinary that a man could go into the presence of God and say, But if you do that, don't you see your name will be, in some measure besmirched Lord? And he says, Oh, thank you, Moses, for that hint.

[00:12:33] Yes, of course. It was for Moses benefit that it was done. But isn't it a wonderful thought that there is another man? You see, Abraham's a friend of God. What does he say about Moses? That God spoke to Moses face to face as a man talks to his

friend. Well, he doesn't mean to say that God did all the talking and Moses was mute. When a man speaks to his friend, the friend joins him and he has something to say. And God has put it in his book. He says, That's entering into my purposes or you're doing it Blunderingly. I know. And one of these days you'll wish you said it differently, but I'm glad you've taken the stand. Moses, Because of these facts, shall we now come to the psalm that we read just now, Psalm 73? Here's another man, and he's written a psalm and it's in the Scriptures. And he's he's telling you that he became envious of the wicked. He said, I don't know. He said, I seem to have cleansed my heart in vain and wash my hands in Innocency. I'm plagued all day long, but they seem to be getting away with it. Their eyes stand out in fatness.

[00:13:42] They are more than heart and wish. And I suppose that's repeated today. There's many an occasion where there's extreme inequalities and apparently great injustice all around you. It doesn't mean to say that if you honestly seek to do a good day's work, your governor is going to say, Ah, you're the man for me and promote you, you know, Well, you'll get promoted, don't you? Clean outside if necessary. And then you won't shy, I suppose, in that mock party. Oh, that was a lovely thing to do. You see, you'll say something like Jove did for a moment, and rightly so, because it's. Something's wrong. And so we have here Psalm 73. Now, I've said this before, but as it's been recorded, I'd like everyone to get this little hint. You notice in verse one, we have the word truly. And in verse 13, we have the word verily. And in verse 17, we have the word. Verse 18. We have the word, surely. Well, of course. In English. Truly, verily and surely are all much the same. Well, they're the same in the original, but their bearing is I don't say this is a translation of the word, but this is the same thought in our modern idiom that ISAF, when he wrote this psalm when he started, he said, After all. After all, God is good to Israel. And you say, Asaph, After all, didn't you believe it once? He said, No, I didn't.

[00:15:12] My feet had well, I slipped because I was envious at these who were getting on and I was being left behind, you see. And then he says, verse 13, when we began to look at that, I said, After all. I cleanse my heart in vain and wash my hands in Innocency. After all, what made the change in you? He said. Our went into the sanctuary of God. I then understood. I varied on my end and the whole end. And what's happened when you came out, I said, After all, thou did set them in slippery places. Oh, I wouldn't be in their shoes now, although I was envying them. And you notice he said,

As for me, my feet were almost gone. My steps had well nigh slipped. And would you notice in verse 23, Nevertheless, I am continually with thee. Thou hast holding me by my right hand. That's why he was only almost. And well, no, not completely. He didn't know that at first, but he saw it afterwards when he came out. Instead of envying the ones who get away with it in this life. He said, Whom have I'd hidden but thee that is not on earth I desire like unto thee. Thou shalt lead me by thy counsel and afterwards receive me to glory. He is the man. So he's learned the lesson. But it's put there in that book. Plenty of words to put in our mouths if we wish them.

[00:16:35] When we also are moved by envy at the prosperity of the wicked and seeing some person who is unscrupulous getting away with it. And we are trying to walk in harmony with the will of God and getting pushed to the wall. It's happened again and again. Should we turn the page to another one who is a little bit skeptical? Ecclesiastes. Ecclesiastes was the king in Israel, had more wisdom than any before him. Solomon. And we are told in connection with Solomon that he knew and had written about the hyssop that grows out of the wall to the cedar that grew on Lebanon. That is to say, this man was acquainted very, very closely with the work of God's hands and the wonder of creation. But when he wrote Ecclesiast, he didn't start in the first chapter. Oh, the magnificence of creation. All the wonder of that which keeps the sun, the moon and the stars in their places. All the wonder of the animal world and the botanical world. No, this man's got another view, in spite of all that, he says. You know, I look out on this creation of which I form a part, and he says, I cannot make head nor tail of it. He said, it's all going round and round in a never ending circle. The person that says that somebody is running around in circles is only saying the same thing that Ecclesiastes said many, many centuries ago.

[00:18:14] He looks out onto the creation. He says one generation passeth, another cometh. The sun rises, the sun sets. All the rivers run into the sea. Back they go. All things are going round and round and round in their circuits. And he says it's all vanity and vexation of spirit. See, not a word about the wonder of creation. Now, Ecclesiastes was right. It would be wrong for him to say, Oh, I've been examining this tiny daisy and I've been marveling at the majesty of God and the mercy of God. And we could go on yarning like that forever. And there's a whole set of things gone wrong there. As he said, violence is being in the province and nobody's bothering about it. People are suffering here with sickness and nobody's worrying. The poor are being afflicted. And now he

said, I can't merely dwell upon the wonder of the little daisy and see the work of God's hands and say, I have a blind eye to that. I must see that as well. But then you see, going back on this story for a moment, if you examine the arguments of the three friends, all they are going away all the time at their particular thing, but never once, never once throughout the whole of their argument do they ever bring in the work of redemption. And Job, who was carrying on alarming and saying things you ought never to have said is the one that says, I know that my redeemer liveth.

[00:19:45] Is he? And then when we get to Isaac. It was when he went into the sanctuary of God. That has to do with redemption. He came out a different man. And Ecclesiastes. He said, I gave myself to study and I became wise. But he said, What's the good of it to me? He says, How does a wise man die? He says, Just like a fool. Well, says, What's the difference? He says, Though a man lived 10,000 years, twice told one event waiting for him. Oh, he says, this is vanity and vexation of spirit with a vengeance. He's fighting it. Then he begins to say, But wait. It doesn't take place here. There is the day of rectification. The cookie cannot be made straight here. The rough places cannot be made plain here, but they will be always against the scene. That the only hope is in a future life which God has promised. So these legacy. They weren't satisfied by mere quibbles, by mere platitudes. Buy me a nice, smooth religious statements. They said some things that were very uncouth. They said some things out of the bitterness of their heart. That God knew why. I mean, even David, you remember he said. I said, in my haste, all men are liars. But he said it in it is and it's put in the book that he did.

[00:21:14] Showing you that God knows we do these things. Although it doesn't make make excuse them, it faces the realities that sometimes prompt them. So we have Ecclesiastes. Then shall we turn to another character? And he is a character, too. That's Jonah. Now, of course, we usually think of Jonah in connection with the marvelous experience he had when he portrayed by his experience the resurrection of Christ three days and three nights in the heart of the Earth. But there's another point about Jonah, isn't there? If you read there's one passage in the Kings where it says that Jonah was responsible for a certain fortification that was made right across the north part of Palestine to sort of protect Palestine from the northern invader at Nineveh. Now, after he's done all that, God says to that very prophet, go to Nineveh and say, Yet 40 days and you never shall be overthrown. And you might have said to yourself, Oh, that's suit

him, then that's the enemy. But why did he run away? Why did he disobey what he tells you in the last chapter? In the last chapter. We are told that never at the end of chapter three, we are told that the people of Nineveh repented of their evil. Although it may have only been a temporary one, it was a repentance and it displeased Jonah and he prayed unto the Lord and said, I pray Thee, Oh Lord, was not this my saying when I was yet in my country.

[00:23:05] He is reminding God what He told him. He said, I told you so before I left my country. I told you so, Lord, that as sure as any never made the slightest sign of repenting, you go and forgive them. Now, if you look at me, I'm a prophet and I've got and said, Yet 40 days and Nineveh shall be overthrown. And now I've got to stand back and I've got to see them pardoned. And they're our potential foe and we are pardoning them. I played all I said for I knew that thou art a gracious God and merciful, slow to anger and of great kindness. You know, you could almost imagine God smiling, couldn't you? Quietly, he say, he's looking at Jonah, fuming away down there because God was a merciful God and of great kindness. Oh, Jonah. Jonah, what are you saying? And yet he knew the man's heart. He knew that man was all out for his own people. He was a Sinn Feiner. He was Palestine for Israel and keep the enemy out. That was his trouble. He wasn't thinking of himself. And then you remember he sat brooding, watching this city to see what would happen. And he made him a booth and sat under its shadow because of the intensity of the heat of the sun. And then the good that he trained over it, which which rapidly grew withered.

[00:24:41] And Jobe. And Jonah was angry and wished himself to die. He said it is better for me to die than to live. Fancy saying that in the presence of the God of life and death. And God said to Jonah, doest thou well, to be angry for the good. And he said, I do well to be angry even unto death. Let's record it. Don't you go copy it. But it's there. Then, said the Lord. Thou hast had pity on the good for the which thou hast not labored. Neither made it grow, which came up in a night and perished in a night. And should not I spare deliver that great city wherein are more than 6000 persons that cannot discern between their right hand and their left hand, and also much cattle. If ever you meet one of those clever people who tell you that the Jehovah of the Old Testament is a bloodthirsty tribal god, just turn to the last verses of Jonah. Here is God saying he is going to spare Nineveh because he is merciful, for he remembers that in Nineveh there were more than 6000 persons that cannot discern between their right hand and their left

and much cattle. That was a rebuke to Jonah. But don't you see all these men are fitting a place in this book? They are telling you that God would rather you stand up to it.

[00:26:12] Then just pretend that you are in perfect harmony with whatever he sends. You never question it. It never worries you. That's how we should be if we were absolutely perfect. But it may be just nonsense or worse, it may be false because we don't read in our hearts mean it. And God is teaching us in these devious ways. Well, let's come to the New Testament, shall we? There's one man that stands out in the New Testament as an unbeliever. You know who I'm going to turn to? But he had his place. John The 20th chapter. Verse 24. But Thomas, one of the 12, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, except I shall see in his hands the print of the nails and put my finger into the print of the nails and thrust my hand into his side. I will not believe. That's a very definite positive statement. I mean, you and I, we believe the testimony of these men. Thomas didn't. We believe without having seen Thomas wouldn't. Well, now, instead of being shut out and forbidden and chided and rebuked now, after eight days, again, his disciples were within and Thomas with them. Then came Jesus, the doors being shut and stood in the midst and said, Peace be unto you. Then saith he to Thomas. Reach hither thy finger.

[00:27:56] This is almost balancing the first chapter. Nathaniel is under a tree in seclusion, praying. You can't see him. And then he comes out and he said. The Lord said, Oh, I saw you when you were praying under the tree. You did. Thou art the Son of God, Thou art the king of Israel. Here. Nobody had told her. Lord, as far as we know what Thomas had said, he hadn't seen them. He hadn't met them. But he said, Thomas, reach hither thy finger. And behold my hands and reach hither thy hand and thrust it into my side and be not faithless, but believing. And then we're glad, aren't we? Thomas collapsed, and he said more than all the lot put together. He puts the crown on the witness that John was working, too. He went down in the presence of that risen Christ and said, My Lord and my God. And that man was honored, you see. Whereas if we had been dealing with him, most of us, we wouldn't have let him taken that place. Should I come back to a passage in the Old Testament? Which I sometimes have to remember myself because I know in my own heart and my own self, I'm one of those that cannot suffer fools gladly. There comes a moment when I know that I've reached

almost the limit. Now, I ought not to, of course, because the Lord has suffered me a long time.

[00:29:26] But there it is. And then I remind myself of these words in the prophet Isaiah. A smoking flax. Will he not quench? Now, of course, if you have a little slipper lamp made of clay and some rag oil in it and a wick and it begins to go out and make a big volume of smoke or it's an awful smell and the best thing is to douse it quickly. That's what we do. But not the Lord. As most of us have been doused long ago, wouldn't we? The smoking flax. He will not quench. The bruised reed. Will he not break? There are differences of opinion as to whether the reed is something you lean on. Or whether the reed was standing with the shepherd boy cut, made a few holes in it and played a little too. But you can take your choice. It can lean upon a bruised reed instead of breaking it, and it can get a tune out of a bruised reed instead of throwing it away. So I think we want to sometimes remember how the Lord has dealt with us when we deal with some of these obstreperous people that are very much of the same kin after all. And then I come to the third chapter of Romans. And here you have a statement in the epistle to the Romans that, well, for us to ponder the first three verses, the first four verses, what advantage then have to do or what profit is there of circumcision? Much every way.

[00:31:01] Chiefly because that unto them were committed the oracles of God. For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid. Yay! Let God be true. But every man a liar. As it is written, that thou mightest be justified in thy sayings and mightest overcome when thou art judged. That's God. God doesn't say, Oh, I'll never be brought into judgment by anybody. He is the testimony that he's going to so act and so work the purpose of the ages that he'll overcome. He will overcome when he's judged. Now, buried in the word glory. Is that thought? It is rather the wrong end of a study, but I'll give you a few words. You know the word glory is the word Doxa Doxa. It comes in our word doxology. Well, the word doxa comes from the verb doceo. And Doceo is translated a number of times to seem it seemed good to us. And the Holy Ghost, it seemed. The basis of the word glory, strangely, as it sounds to us, is the word seem. Well, you say, How can that have any meaning? Well, let's take it a stage further. Dokie Maizo is the trial of your faith, which is much more precious than gold. Dokimasia. Maizo means to test a metal and see if it is what it seems to be.

[00:32:42] Have you got it? That's glory. You have that. As I've said before, you have that little set of earrings that belong to Aunt Mary Ann, you know, and they've been in that box kicking about. And then suddenly you hear about the fabulous price that people are getting for old gold jewelry. So off you go and you take them in and you've already spent that money 2 or 3 times over what you're going to get. And then the jeweler just shows you by the acid test. They're not worth bothering about. They are not what they seem. God says, Put me to the test. Try me now herewith, and you'll discover that what I seem to be I am. Now that's the word glory. There's more involved in glory, of course. There's all the magnificence that associated with it. But essentially it means that God will triumphantly come out of it all. So sin come short of the glory. We don't reach the standard, but God always will. And so he scattered through his book these queries and problems and questions and perplexities and doubts. And he's shown you different men approaching them. And sometimes they take a long while to be convinced that it's all a part of his lesson for us. And it's a lesson that we do well to ponder. And as we go through the Book of Job, of course, we shall take chapter by chapter. We can't do that.

[00:34:13] But as we go through, we shall discover that this man has had to say these things. And then at long last, he's had to put his hand on his mouth. He said, I've heard of thee with the hearing of the ear, but now mine eyes see a thing. I repent. The last passage I want to turn to is to consider the attitude of somebody else. In the gospel. According to Matthew, there was one who had come to the end of a period of his ministry. He had come and presented himself as Heaven's King. He had been attested from heaven as the son of God. He had worked miracles that no man had ever seen. And the consequence was, instead of being accepted, he was rejected. Matthew, 11. Says in verse 20. Then began he to upgrade the cities, wherein most of his mighty works were done because they repented, not. Woe unto thee Chorazin. Woe unto thee. Bethsaida. For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. And he speaks again about Capernaum and Sidon. Then verse 25. And this is the point at that time, at that time, when he had to say those things, when they had so rejected him like that. At that time, Jesus answered and said, I thank thee. Now, here's the real thing. This is not modesty.

[00:35:52] This is not mock piety. This is real. This is where we've all got to get some time, but we may have to go along that other thorny road. That job went before we

learned the lesson. But here it is. I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and has revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my father. And no man knoweth the son. But the father neither know if any man, the father save the son, and he to whomsoever the son will reveal him. And because he is of that capacity, because he is of that character, he now says to his disciples, and I suppose he says it to you and me still. Come unto me. All ye that labor and are heavy laden. Don't only read the Book of Job. Don't only read the book of Ecclesiastes. Don't only let Jonah have a talk with you, but come unto me. I'll show you another aspect and I will give you rest. Take my yoke upon you and learn of me To take the yoke means to walk together. For I am meek and lowly in heart. And you shall find rest unto your souls. For my yoke is easy And my burden is light. Well, I thought that it would be worthwhile this evening.

[00:37:19] Just spending the time we have looking at this rather strange aspect. Now, I do hope that you won't go away and think that I've been justifying using hard words of the Lord. You won't do that. You'll say, No, that's my folly. That's my frailty. But isn't it good to know that God has allowed it to be written and ultimately to lead those very men who said those things by another pathway instead of rebuking them and casting them off? He honored the fact that they were honest, that they didn't call things white when they knew full well they were black or they thought they were black. He honored he honored their honesty. And I think he looks to us to. That we too shall realize that it is something more than lip service than it needed. That its heart service. Well, now, after that, well, we beat together. Next time I think it'll be time to begin to look at the Book of Job itself. You'll be very long suffering. But I had a feeling that the Book of Job is no easy book to understand. And the more we get an atmosphere, as it were, first, the better we shall be able to enter into some of its problems. So shall we accept that again as another attempt to let the book speak? And I pray that what we have heard may have been of service and something that will help us in the days to come.