

**THE SERMONS, LECTURES, AND SONGS OF  
SIDNEY EDWARD COX**

Job – Sermon 2 of 4: *Scenes In Heaven and Earth*  
Sidney and Violet Sing *I Will Sing of the Mercies of the Lord*

**Editorial Note: What follows is one of a series of four sermons delivered by Sidney Cox on the Book of Job.**

**I do not know the church at which this series of sermons was delivered. Based upon the presence of his wife, Violet (who died in 1967), and his reference to their upcoming 50<sup>th</sup> wedding anniversary, I would date this sermon circa 1965, at which time they were living in Detroit, Michigan. Sidney Cox would have been 78 years of age in 1965.**

**In this series of sermons, we see Sidney Cox, the Bible scholar and teacher as opposed to Sidney Cox, the preacher and evangelist. Also of note, this series is perhaps the only teachings of Sidney Cox from the Old Testament of which I have knowledge. During his life, his message to others primarily focused on New Testament themes: the living Christ and the love of God found in His son, Christ Jesus.**

**John Douglas Cox, grandson of Sidney Cox. August, 2009.**

A particular welcome to anybody who feels you're a visitor here. I'd like to tell you a secret about this church - you're only a visitor once. So, if you're enjoying the feel of being a visitor, you better make the most of it because you'll never get it again. From here on, you belong. Now, that's one of the wonderful things about this church. You just make the most of this feeling of being a visitor, because you'll never have it anymore. From here on, you will not enjoy that sensation again. But if you are enjoying it, or experiencing it, make the most of it, please. This is the kind of place you come once, and from then on, you just belong and you've put a stake in this place then. From then on.

It's nice to see you. I'm just hoping that you will come as often as you can, remember the thing that we're trying to do here is not preach sermons or not to give a careful analysis of every word and thought in this book. We're just surveying it, that's all. That's all you can do in four nights. We're taking a look at it, so that someone may be able to say, "Well, I've got the foundation, I can begin to build on it now." And if just one person says that, it'll be worth while. This book of Job is a fascinating thing. The more you know, the more wonderful it becomes.

Now, before we go on with our lesson, we're going to do as we said we would do last night and sing the little chorus that we, I don't know whether we introduced it or not, but we sang it last night. The setting of the first verse of the eighty-ninth Psalm - "I will sing of the mercies of the Lord forever. With my mouth will I make known Thy faithfulness to all generations." And a very nice setting has been made of this particular verse, and we just loved it when we heard it in a bible conference this last summer. We just delighted in it. And when we found we could get some copies, however rough they are, and they are, and carry them with us, we decided we'd do that and introduce it any place and every place that we

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went, and we have been doing just that. How many of you do not know this setting of the first verse of the eighty-ninth Psalm, "I will sing of the mercies of the Lord forever?" Will you lift your hand? Put it up. Do you all know it? Just one? Is that all? Now, I'm going to watch you now, because if you all know it, then you'll all sing, don't you? Alright, just to remind you of it, I'm going to ask Mrs. Cox to come sing it with me, and then we'll do it all together.

This will give you the chance to meet the nicest lady I know. Alright you listen and get ready to sing, will you?

*I will sing of the mercies of the Lord forever, I will sing, I will sing.  
I will sing of the mercies of the Lord forever, I will sing of the mercies of the Lord.  
With my mouth will I make known, Thy faithfulness, Thy faithfulness.  
With my mouth will I make known, Thy faithfulness through all generations.  
I will sing of the mercies of the Lord forever, I will sing of the mercies of the Lord.*

All together now. Sing.

*I will sing of the mercies of the Lord forever, I will sing, I will sing.  
I will sing of the mercies of the Lord forever, I will sing of the mercies of the Lord.  
With my mouth will I make known, Thy faithfulness, Thy faithfulness.  
With my mouth will I make known, Thy faithfulness through all generations.  
I will sing of the mercies of the Lord forever, I will sing of the mercies of the Lord.*

Now, let's emphasize the rhythm of it, if you please. Don't forget there. Just put those notes in there that emphasize the rhythm, *I will sing of the mercies of the Lord forever*.

Let's just go right along there and everybody sing it together. Now, alright?

*I will sing of the mercies of the Lord forever, I will sing, I will sing.  
I will sing of the mercies of the Lord forever, I will sing of the mercies of the Lord.  
With my mouth will I make known, Thy faithfulness, Thy faithfulness.  
With my mouth will I make known, Thy faithfulness through all generations.  
I will sing of the mercies of the Lord forever, I will sing of the mercies of the Lord.*

I want you to do it once more, please. [Audio skips].

And we'll be doing it each night, instead of trying to bring one that's new or different or anything of the kind. We could do that if we wanted to. But we would much rather just leave it to this one, and so you can sing the introduction to each class period in this way, by singing this setting of the first verse of the eighty-ninth Psalm. Anybody wants to know what you're going to be singing in heaven, there are a number of answers to that question, of course. Any number of answers, but one of them is given right there. You will be singing of the mercies of the Lord forever. And that'll keep you busy for time and for eternity. It surely will. I will sing of the mercies of the Lord forever.

Let's stop and have a word of prayer, then you turn to the book of Job. And if you've got a notebook there, you won't disturb me one little bit if I see you looking down there writing something on a slip of paper. You won't disturb me one little bit. I've been use to that for years. I like it. I like it. So that if you want to make notes, you just go ahead and do it then. Let's have a word of prayer and then we'll go on with our service.

*Our Father we give Thee thanks again for Thy gracious kindness to us. How marvelous Thou art. How wonderful is Thy goodness, and Thy greatness, and Thy grace. How wonderful it is that Thou hast gathered us into the quietness of this room tonight. Here we are in the midst of a community, rushing helter-skelter, here and there. There are sheep without a shepherd, without any apparent objective in life. The brief sensation of a moment seems to be all they think about. And yet in Thy goodness Thou hast gathered us into this room and put the Word of God in our midst. We pray that the Holy Spirit himself may be our teacher. That that which God requires us to know shall be made real to us tonight, understandable. That our minds may be quickened. That the strings of our understanding may be touched this night. And so our Father we would commit these precious moments to Thee. May this be a time of rich blessing. In the precious name of our wonderful Lord, we pray, Amen.*

Now, there's been three r's of learning are repetition, reiteration, and review. We'll do a little bit of all three of them, because all three words mean practically the same thing. But about nine-tenths of teaching and nine-tenths of learning is gathered around those three words: reiteration, repetition, review.

Now, let's review a little bit of what we were doing last night. And we began with a brief review around this thought: the man and the book. We're studying the book of Job. It is named for a man who lived in the land of Uz. And we started by saying that the land is not important, but the man is. And first of all, we wanted to take a look at this man, Job. We found four things regarding him that makes him of interest, both to earth and to heaven. He was perfect. Upright. He feared God. He eschewed evil. That's the old-fashioned way that means, he took one good look at it, discovered it for what it is, and deliberately turned in the opposite direction. He turned from it all together. He eschewed evil.

Now, this man is of interest to God. You'll remember that God stated that in no uncertain term there. "There is none like him in the earth." Now that's the opinion of heaven, not earth. Earth had a good opinion of him, too. But that's heaven's opinion of this man, Job. There's no wonder that a man like that was of interest to Satan. And that God answering the challenge of Satan says, "Hast thou not considered my servant, Job?" Have you taken a good look at him? Have you measured him? Have you considered my servant, Job? It isn't any wonder that Job was of interest to Satan? And we remarked there that anybody that is worth while becomes of interest both to God and to Satan. If your life isn't of interest to Satan, then there's something wrong with it. If you're four-square with God, you can be quite sure that Satan will be majorly interested in you. He surely will.

Now, as the book itself, with that preliminary word, we went on to look at the book, this book that is spoken of as the book of Job. We noticed its size, it's a large book. We noticed its position in the canon of the Old Testament. We noticed its antiquity. Here is a book that is quite old. It is a book that is...clothed with antiquity. There's something about it as you touch it that makes it quite different from the ordinary book. It has the appearance, it has everything about it that marks its age.

We brought four unusual people into this room last night. Some of them you haven't met before. I don't know when you'll see them again. Some of them you may see again. But we brought Tennyson and Luther and Victor Hugo and Carlisle; and we brought them all into this room last night, and asked them to testify about the book of Job, which they did.

Now, Job is the one prominent character in this book. He is a real character. Job is not a fictional character. And we suggested that there are several reasons for making that statement. One is the fact that he's named at all. Fictional characters are not named as a rule in the scripture. When our Lord used a fictional character, he did not name them. When he used a real character in a real incident, then he gave the name of the people involved. \_\_\_\_\_ and Lazarus. But when he was talking about the sower that went forth to sow, then there was no difficulty whatever about that, because the man was not named. We know just what kind of a person he was.

There's this matter of the time in which Job lived. Now there's a good deal of difference in opinion about that. And we mentioned the fact that this book has nothing to do with God's chosen people, Israel. Not mentioned at all in the book of Job. Not even a hint of it in the book of Job. Now every other book in the scripture has to do with God's chosen people, Israel, but this one. This one doesn't have any touch at all with Israel, which gives the thought that this book is describing a man who lived in the period in which he lived in the place in which he lived that came before Israel all together. There was the length of Job's life, he was two-hundred years. You bracket him with the other men of two-hundred years, and you'll find yourself in the eleventh chapter of Genesis. Now, when you get beyond that, you will find you're getting smaller and smaller as far as the life span of man, as man are concerned.

Now, from that point on we want to talk about one or two other things before we get into the particular thing that we have in mind tonight – "Scenes in earth and heaven." Now that's our subject tonight. But before we do, I want to mention two things that I expected that I would have mentioned last night, but didn't have the opportunity to do so. I want to mention just two things. One, what about the authorship of this book? Now we mentioned the fact that there are and will be many questions remain unanswered. This is one of them. What about the authorship of the book of Job? Now when we've said all we can say, the question will still be there, because the scripture does not give us a definite word that so and so wrote the book of Job. There are various opinions about it. Some say that Job himself wrote it, while others say it was written by that remarkable young man we see later on in this book, the first of that quartet that we speak of as, "Job's comforters." There are some who say that Elijah wrote this book, but when you turn outside of the Bible to the writings of the rabbis, you will find almost without exception that they attribute the writings of the book of Job to Moses, as being the writer of this book.

Now there are various reasons why he does that, and why they do that. Why would Moses be a probable writer of this book? In the first place, Moses was the educated man of that era who could have written a book like this. Remember this is a book that's filled with scientific facts, with marvelous things, that only a highly educated man could have known about. Now, Moses for forty years had been educated in Egypt, as the possible successor to the throne of that great nation. He had been educated as the son of Pharaoh's daughter, and everything that Egypt could have offered him was offered to him and given to him during that forty years. That is one part that is there. Then, Moses had time to write it. You will remember that the essential period of Moses' life was forty years in which he was keeping his father-in-law's sheep there in the backside of the desert; and while there, would have had opportunity to write a

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book like this. Now that's another thought that is there. Now, whoever the writer may be, and as we suggested the question still remains. There is no way that we can put our finger definitely on one spot and say, "This man or this one wrote this book." All we can do is to gather certain information together and then take a look at it and see if it appeals to us, if there is any satisfaction about it.

One of the things that we are quite sure about is this: that it is one of the books written by holy men of old, who wrote as they were moved by the Holy Spirit. Now, no lesser in our priority than our Lord himself puts his stamp of approval upon that. In the twenty-fourth chapter of Luke, you will find, "\_\_\_\_\_ is all part of the scripture that testifies of Christ." And you will find again that the New Testament writer, James definitely states this man as being a real character and mentions him thus.

Now, let's look again at the object and purpose of this book. Why was it written? Now we shall be dealing with this more particularly tomorrow night when we study together, *The Mystery of Suffering*. Now that comes out of the heart of this book. It is one of the books that brings us face to face with this thing: *The Mystery of Suffering*. Now don't forget that when we talk about the mystery of suffering, there are two sides to that question. One, why do the wicked suffer, and the other, why do the righteous suffer? Now remember, if you please, that there is no mystery at all about why the wicked suffer. Why shouldn't they suffer? Is there any reason why they shouldn't suffer? Does not sin carry within itself suffering? Is it not wrapped up as a vital, integral part of the thing itself, that sin inevitably brings its toll, suffering. Always. There's no mystery about that. And you look around and you see the wicked, is there any mystery about why they suffer? Not at all. There isn't any mystery there. But when you look at a righteous man, then the mystery appears. Why should a righteous man suffer? Now this is one of the questions that is not answered at all in the book of Job. It is stated, but it is not answered in this book of Job at all. You've got to turn elsewhere to find the scriptural answer to the question, "Why the righteous suffer?" And we shall be endeavoring to look at that very question tomorrow night.

But, there is one thing that we do discover from the book of Job itself. And that is that while there is a constant reiteration of the thought that sin always causes suffering and loss, and because Job had suffered loss - difficulty had come there, but because of this, he must be a sinner. That hidden in his heart was the cause for the suffering that came upon him. Now that's the opinion of the three men who first speak to Job, these men who are spoken of as, "Job's comforters." But the young man, whose name I mentioned a few moments ago, Elihu, he goes one step further than that. Although, he is not too clear about it. He can see not only the fact that suffering is the result of sin; he does think that. But he can see in the thing itself, in the suffering, some educational value. That it may be that in suffering, God is teaching something that perhaps he couldn't teach any other way. Now, Elihu glimpses that truth, but that's as far as the mystery goes here in this book. It remains a mystery - why should the righteous suffer?

Now, let's go on with the thought that's before us tonight - the scenes in heaven and on earth. What we want to do tonight is just to take a look at the pattern of the book. Remember that there are three things that we ought to do with the book of Job. One, we ought to look at the pattern of it. We ought to look at the purpose of it. We ought to look at the people in it. Did you catch those three words? Would you like to make a note of them, either mentally or any other way? If you make a note of them mentally, you will have forgotten them before you get out of the building. If you make a note of them on a scrap of paper there, you will remember them long after this meeting is over. Three things that we ought to keep in mind: the pattern of the book, the purpose of the book, and the people that we meet.

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Let's look at the pattern of it. Let's see how this tremendous drama, one of the greatest, if not THE greatest that was ever written, how this thing unfolds before us. Let's look at it just step by step, and then we'll come back and examine some of them. Let's look at that opening scene, for instance. Is there anything greater that has ever been portrayed than that scene in heaven where God calls together the sons of God, which is only another name for the angelic hosts. And he brings them together, this group that is there and Satan, angelic but fallen is amongst them. Now here is this great scene at the beginning. We can look at it a little further as we go along. We see in the midst of it, the beginning of a storm. A storm is brewing. Very soon, the storm will break, and it will break about the person and property of this man, Job.

When you study this book, you will discover that there are seven voices that are heard. There may be others, but if there, and there are, but there are seven main voices that are heard. The rest of them are incidental. Some of them are not worth listening to, and at least one of them, we wish she hadn't spoken at all. There is God's voice. You hear Satan's voice. You hear Job's voice. And we hear the voices of the four men who are spoken of as Job's friends, or Job's comforters; any way you care to designate them, there they are. Seven major voices that are heard. We hear the voice of Job's wife; we wish we didn't. There are other fragmentary sounds that come. But all of them are unimportant. They are secondary. These four voices are the primary thing.

Now, notice again if you please, that after the storm breaks, that the next day's scene is the visit of the four friends to Job. Now here is one of the most striking things that you can find anywhere. There is a whole week of silence. Here is Job in the midst of all of this physical difficulty, and with the heartbreak that must have come because of the loss of his vast possessions; and for a whole week, three men sit and look at him without saying a word. The fourth one is seated at a distance there; he's the young man. And in those days, young men knew how to behave themselves in the presence of their elders. They took the place that was appropriate. This young man was on the edge of things, and he does not say one word until his older brothers have finished with what they had to say. Then, he is at liberty to express himself, which he does.

Now, here is a whole week in which this strange company are in each other's presence in that unexplainable silence that was there. A whole week. Now we find silence in the scripture many a time. We find silence in heaven, for instance, for the space of half an hour, but a week. A week of silence. Have you ever tried to visualize it? Have you ever tried to feel what it would be like if you shut yourself in a room and didn't hear a sound, not one word coming to you for a whole week? And what is more to the point, not one word coming out of you either? Can you imagine yourself silent for a whole week? Well now here is one of the central themes in this beautiful and strange book that we are studying. Then, you'll hear the speeches of Eliphaz, Bildad, Zophar, Elihu, and finally, the thing that we shall be talking about Wednesday night, God speaks. Well our subject on Wednesday night will be, "When God speaks." Now, there's the outline of this thing that we are talking about here - the outline of this great drama that we speak of as the book of Job.

Now let's turn back again and just take a great look at that opening scene once more. There are two worlds involved here, the natural and the spiritual. The sons of God present before God. Amongst them, Satan. Did you notice God's question to Satan, "Whence comest thou?" And have you noticed the tragedy in Satan's answer? Listen to it, "From going to and fro in the earth, and from walking up

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and down in it.” Now that’s one of the most tragic sentences that you can find anywhere in God’s Book because it is one word that gives to us the picture of the endless restlessness of evil. Going to and fro, walking up and down; the endless restlessness of evil. And so this drama begins in heaven. You’ll notice Satan’s challenge and God’s acceptance of it. You notice the method by which this particular problem comes to Job. It comes in two ways, and this is important, we shall come back to this in just a moment. It comes upon his person, and upon his property. Now we shall be speaking of the significance of those two things in just a moment.

But let us keep in mind, all the way through that this thing, strange as it is, is doing something in the life of Job. We mentioned last night that the Job at the beginning of the book and the Job at the end are quite different. There is a vast difference between the Job who stands apparently perfect and upright and he fears God, and eschews evil; but when you come to the end of the book you find Job, who abhors himself. It’s quite a different there. Now the thing we’re looking at is the process by which God wrought that particular change in the life of Job. And remember, that we are not studying together in this book, this book has nothing to do with the conversion of the sinner; this is the development of a saint that we are looking at here.

Now, let’s look and see why this particular visitation, however valuable it may be in the long run, which Job could not see at the beginning, of course. But let’s look and see why it would be so terrible. In the first place, Job was a rich man. Now, the weight of loss depends upon what you lose. If you’ve got plenty, then loss becomes a terrible thing. If our interests and our holdings are small and insignificant, then loss is not so serious. We meet the hobo on the highway there, with his whole belongings wrapped up in a bandana handkerchief with a stick over his shoulder, and all of his worldly belongings are right there. Well it doesn’t matter much if they get swept away in the first stream he tries to cross. What’s the difference? Loss doesn’t mean much there, does it? Not much at all. But when you find a man like Job, with his vast holdings, almost beyond belief, did you find there that a man is not only deprived of part of it, but all of it. Job was a rich man, who had so much to lose.

Now, let’s look at it again. Job was a respected man, as well. Let us not forget that all rich men are not respected men, and sometimes it’s just as well that respect, have to remember that respect has two aspects of it; it’s the inner, personal thing; and the outer, opinion of others. The first point in respect is not what others think about us, it’s what we think about ourselves. We speak of that sometimes as self-respect. There is something that’s intimately more important than that, and that is what God thinks about us. But respect, just look at it just as a word there. It has two sides - what we think about ourselves, what others think about us. And what others think about us is not as important as what we think about ourselves. There are any number of rich men who do not hold in the beats of their hearts any high opinion of themselves. There are lots of men who have lined their pockets with dirty money, who may put on a front on the outside; but deep in their hearts, they are not one bit proud of themselves. Respect. But Job was a man who had earned respect. A rich man, respected. That’s unusual.

Now, let’s look again. Job was a righteous man. Now, here are three things that make loss very terrible indeed - his riches, the respect, and his righteousness. Now when righteousness controls riches, then they can be a great blessing. But riches without righteousness can be the greatest curse on the face of the earth. Now in Job’s life, riches and righteousness and respect, all together. Here’s a man who suffered a great and terrible loss.

Now, let's look at it again. This loss came without any warning. There are three verses, and you will find them if you care to turn with me, please, you will find them in this first chapter, let me give them to you. Verse sixteen, seventeen, and eighteen. Now if you've got your Bibles open at that point, you tell me in what way are each of these three verses alike? There is one point where they're all alike. Chapter one, verses sixteen, seventeen, eighteen. In what way are they all alike? Or, at what one point are they all alike? (waiting for response- hear faint answer in congregation). They all have the same phrase at the beginning, "And while he was yet speaking." Now here is a great tragedy and testing that came in the life of Job without any warning at all. Now when you get ready for a test, when you get ready for a tragedy, prepare for it, then the tragedy itself is not quite so serious as it is when it comes all of the sudden. No warning whatever. Job did not have the slightest idea of what was going on. And suddenly this thing comes. Not with a preliminary warning, but "while they were yet speaking," and the thing comes like a clap of thunder, without any warning whatever. This makes these trials, the loss, all the greater.

Now, let's look at it again. We mentioned a moment ago, that this trial affected Job in person and in property. What he possessed had been taken from him, and the worst of it was, this infliction upon his person. Now, let's look at that for a moment. You know when these two things happen, it is tragedy with a capital "T." But when either one happens, if the other one doesn't, then there is some degree of comfort in it all. For instance, if one loses property, but we still have our health and strength, then the loss of property is not quite so terrible. Many and many a man has looked at the loss of everything he possessed. There have been natural tragedies that have happened, that have robbed a man of everything he had, but the man has stood and looked at the ruin of everything he had, and has said in the midst of it all, "Well, thank God, I still have my health and strength; I can start all over again." Many a man has said that. When tragedy comes upon property, but health and strength remain, that's one thing.

Now let's look at the other side of it. When tragedy comes to the person, to one's health, if property remains, then the problem of health is not quite the same. One of the problems connected with health, and the loss of it in particular, is where is the money coming from to pay the doctor's bills and all the rest of it? Now, the loss of health, with this other anxiety added, that is tragedy with a capital "T." But if health fails, but property remains, so that the man who has lost his health can at least comfort himself with the thought, "I do have money enough to pay the doctor's bills," then the loss is not quite so terrible. It's bad enough in either case. But here is this that they have, that we see, Job lost both. The attack was upon his person and his property. A body, so wrought upon by disease, that Job would gladly have put it on one side or the other. And property gone entirely. In the midst of this, where could Job look for any ray of light in the middle of this?

Now, let's look at Job's friends for a minute, because here they come to sympathize with him, and they stayed to criticize. Now there isn't any greater trial that can come than that which comes from friends who ought to sympathize, but who criticize. That is the sting of a scorpion, and Job knew exactly that. Friends who came presumably to sympathize, but stayed to criticize. The first three of them, in fact all four of them, they all had the same point of view, that Job must be a sinner. He must be one in whose life there is hidden sin, or this thing could never have come upon him. Now that's their point of view. Now they do not all express it in the same way. It's very interesting to notice the difference between the way in which these people express themselves. There are three different points of view here.

Now, the first one, Eliphaz, he expresses himself as the man of science. He looks at it from the standpoint of the man whose equipment is the test tube. And he puts Job in the scientific test tube, and comes out with this conclusion: he must be a sinner in the sight of God because he must have done something that deserves this; and there is something seriously lacking in his life, and that his good works that could have commend him to God. And he put Job to this scientific test. You'll notice all the way through, the speeches of Eliphaz, you will notice all the way through that this is the point of view.

Now, when you come to Bildad, the second one, he's the traditionalist. He's the man who sums up his arguments by tradition. And he appeals to the opinions and conclusions of others, and bases his finding on what is seen and heard in the opinions and conclusions of those around about him.

Now, Zophar, the last of these three, he is the moralist, and he immediately puts his finger in an effort to find the cause of Job's suffering upon something that has a moral relationship. There is something morally wrong in the life of Job, otherwise he wouldn't be suffering in this particular way. Now, that's his point of view.

And when these men have spoken all that they have to say, and their speeches are marvelous. And while it be true that each of these men is approaching this problem from the wrong point of view, that does not mean to say at all that everything they say is wrong. For you will find sparkling gems of truth in the speeches of all these men. Some of these things that glitter and glow with a heavenly luster, these fragmented truths that are there. You can see it all the way through. But the conclusion is wrong.

Now, this last young man, young as he is, can see just a little further than the three elders. He can see that perhaps suffering does have some educational value. It can be that suffering will teach certain things that can only be learned in the school of suffering. Now that's his conclusion.

And so when we get through, there remains the mystery of suffering. Now tomorrow night, we shall be looking one step further at that particular point of view. What is the explanation for the mystery of suffering? What is the answer to the question that still remains, "Why do the righteous suffer?" And I'm looking forward to discussing that with you tomorrow night, and I want to tell you a secret now. I've been talking forty minutes, it is now nearly twenty minutes of nine, and we have in mind, keeping this service within the hour or within a few minutes of it. And so right now, beloved, our secret is this: we're going to conclude right now and pronounce the benediction, and we'll see you all tomorrow night. And we'll pick up the study just where we leave it right now, talking about the mystery of why the righteous suffer...Brother John.