

# IN MEEKNESS THE SPIRITUAL INHERIT THE EARTH PART 2

**Jonathon Wills, Presbytery Word for week commencing Sunday 12 October 2025**  
**Transcription of recording, slightly edited**

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Good morning, everyone. Would you like to turn to Galatians chapter 6? We might read a verse that we touched on last week in understanding that the Lord is committing to us the blessing of sonship and remembering that the blessing of God is sonship. He is then committing to sons of God - those who are blessed with sonship - He is committing to us a mode of ministry and relating in which we are to care for one another and restore one another when there is sin and when there is fault. Paul says here in Galatians chapter 6 verse 1, 'Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of meekness, considering yourself lest you also be tempted.' We said last week in relationship to this that we are considering ourselves as men and women of like passions who are equally tempted and at fault, being drawn, because of the other law that is at work within us, to be self-seeking and not other-serving. We then are caught in trespass ourselves. 'Bear one another's burdens and so fulfill the law of Christ. For if anyone thinks himself to be something when he is nothing, he deceives himself.' Gal 6:2.

This ministry mode that is being committed toward us is the equipping for the weapons of our warfare. We can look within our arsenal of how it is that we overcome sin and Satan, the flesh and the world. We are armed with the blessing of sonship. We are armed with the blessedness of poor in spirit; with the blessedness of mourning and godly sorrow; and with the blessedness of a spirit of meekness. This describes who Christ is. 'Come to Me and learn from Me for I am meek and lowly, and you will find rest for your soul. Take this blessed yoke upon yourself and learn from Me.' With these weapons of warfare that are spiritual and not carnal, we are able to restore one another whenever there is fault; whenever there is complaint; whenever there is opposition; trespass; temptation; foolishness and disobedience. The command is to those who are spiritual.

Our question today is: Are we speaking to men and women, young and old, to children who are spiritual, who are born of God, born of the Spirit and the Spirit of God dwells within you? I believe

the answer to that is 'yes'. We are affirming that which is spiritual, that which has received the blessing of God, which is sonship. The call is to live in relationship as those who are spiritual. 'You who are spiritual restore such a one [not through your own carnality - through your own press and pressure, but] in a spirit of meekness; not because you are someone, because you are above the fault of the other person, but as someone who is no one. I am understanding that even as I see my wife or my children or my brethren in fault, I take heed to myself, and I am before the Lord as one whose own mouth is in the dust. I am waiting upon God for His mercy in relationship to my own sin and the other law that brings me into bondage to that sin. I am not above the fault and the sin and the trespass of anyone else. Rather I am taking heed necessarily to myself because there is a command to speak and to make appropriate judgement on matters that restoration might come to our brethren.

We speak as those who are no one before the Lord, but rather men and women of like passions who are subject to the same temptation, to the same trespass, to the same fault. We are called to be filled with the Spirit and, from that filling with the Spirit, to then speak to one another and minister to one another in this spirit of meekness - even then 'with psalms and hymns and spiritual songs'.

How do I approach the different matters of life? Lamentations 3 verses 28 to 30 says, 'Let him sit alone and keep silent, because the Lord has laid it on him; let him put his mouth in the dust - there may yet be hope. Let him give his cheek to the one who strikes him, and be full of reproach.' We are waiting upon the Lord, being found ourselves in repentance, mourning accountably and alone before the Lord, if perhaps, in His goodness, He will extend His right hand to me and then raise me up. This has to be my demeanour, even when I see the fault and the trespass and the disobedience in others. My mode in terms of approach has to be the 'taking heed to ourselves' so that this is where it is coming from.

Turn with me to Romans chapter 2. We are going to use Romans chapter 2 and then the story of Job as our context this morning to practically apply what we are hearing. Romans chapter 2 verse 1, 'Therefore you are inexcusable, O man, whoever you are who judge.' I like how Paul writes here. The 'therefore' means that there is a context. The context is the first chapter of Romans. But he says, 'Therefore, you are inexcusable.' Who is inexcusable? 'O man' is inexcusable - the 'O man' who judges others. 'You are inexcusable O man, whoever you are who judge, for in whatever you judge another, you condemn yourself; for you who judge practice the same things.' This morning, who is the man, 'O man', that Paul is writing to? Is it not all of us? It is all of us. That means all of us are inexcusable because we make so many judgements about others and we excuse the fault that exists within us. We are under the same judgement because we do the same thing. Why is that? Because I sit in judgement of the other law that is at work in you, and the source of my judgement is the other law that is at work within me. So I am judging you in relationship to a matter that I am equally under the judgement of. Paul is saying we are inexcusable in relationship to this propensity. What Paul is writing here is the precursor (or the preamble) to what he then picks up in Romans chapter 7 in relationship to the other law that is at work within us.

Our conversation needs to be toward our own response to the word. In many instances, conversations about others have occupied the space where we should be taking heed to ourselves and talking together in response to His word to us. We do that as friends together; we do that as husbands and wives. We fill the space with so much knowledgeable conversation and insight about others - what they are not doing and what they should be doing and the impact of these things - when we should be taking heed to ourselves in relationship to our own response to the word.

I had a situation at Bunnings the other day when I was heading out and the man said, 'Would you like a cardboard box?' And I said, 'No, it is okay. I will just carry the basket out and I will bring the basket back.' He said, 'You are not allowed to take the basket past the door.' And I said, 'Oh, that is my car right there.' I get to park in the

disabled spaces, and my car was right there. And I said, 'That is my car there. I will bring it back.' Then he said, 'I do not make the rules.' I thought, 'Well, that is a good point.' I said to Tommy, 'Grab a box.' We put the things in, and once he had done that, the shop assistant said, 'Just take the basket.' I said, 'I already have the box.'

I am sure everyone now has their Bunnings stories, and our *agape* meal is going to be filled with stories about being hard done by Bunnings. I do not want anyone talking about Bunnings at the *agape* meal. That is not the point of what I am saying. I was aware within myself that these are the sorts of things... how many hours of conversation could we get out of this? I thought, there is no need to talk about this at all. It did not affect me. I was not drawn emotionally. I was not reactive. The man did not make the rules. It was an easy point.

I then arrived home and as I walked in, I was about to then tell Ceinwyn about this situation. I felt the Spirit caution me that this was not to be the context of my conversation with my wife because it had not affected me. Why would I tell her? I am not telling you for that purpose that you would get upset on my behalf. I am using it as an illustration that we even fill the space with all these things and the only reason for me to say it is because I feel as though that man behaved inappropriately and that I have been impacted upon. It would then have the potential to then ignite something within her where then she got upset about it on my behalf. Talkback radio exists on this very principle. If people simply stopped filling the space with that sort of thing, talkback radio would cease to exist.

I did not need to then fill the space. Whether it is things like this or whether it is then in relationship to other people, it all fills the space where we ought to be talking to one another in relationship to our own response to the word. What I am then able to talk to Ceinwyn about is that actually the Lord is changing me. In the past I would have come home, and we would have sat and had a good cup of tea, and we would have talked about Bunnings. Then we would have found out that Wangaratta has the smallest Bunnings in Australia. Then you can really get me going for a couple of hours on that one. The

Lord is still dealing with that in me, so we are not going to fill the space with that.

Too often we do not take heed to ourselves, but rather we come in judgement. We then try to resolve matters but then get caught in the same fault. Others have behaved badly and as we talk about it, we then find that we are behaving not just as badly as they are, but even worse.

We are not to come from the basis (this is relationally with one another) that we have conquered it all. It is not our qualification. We come as a priest who has been tempted in all points, and we are sinning, but we are finding an overcoming in it. That is the context of what qualifies - that is a point of overcoming. We are then able... John says in 1 John 5:16, 'If anyone sees a brother sinning a sin which does not lead to death....' We see this every day in family life. What are we to do? Are we to overcome it with strength and pressure because we did not do it and they are the ones that are doing it? No, 'We are to ask...' We are to pray, and we are to seek the Lord for the sanctification of our brethren, that the Lord would give him (that is us), 'that He would give us life for those who commit sin not leading to death.' The sin is not leading to death because that one is walking in the light and in the faith of their participation daily in the fellowship of Christ's offering and sufferings. It is when we forsake that fellowship that the sin receives its wages, which is death. Rather, if there is a participation (and we know that that is what our husband or wife, our children are committed to), then we (as a care for their sanctification and as an offering toward them) can pray. We can ask. We can be confident that we will receive the thing that we ask for, which is a ministry of life through a spirit of meekness then to be able to speak - filled with the Spirit to help the other one recover in the fault that they are finding.

We are not qualified in ministry because we do not do what others are doing and/or because we disapprove of the things that they do. This is to rise up in self-righteous pride for the purpose of causing others shame. Rather, our mode is from testimony that says, 'But for the grace of God, we are barely making it.' Thank the Lord, we *are* making it. Amen. It is then, 'I am making it, but for the grace of God.' Barely making it. It is not shameful for us to admit this, and it does not

remove from us any sense of authority. It is a fallen corrupt mode where we hold fast to a perceived authority which is that nobody can perceive any fault in me at all because that is where my authority comes from. 'I do not do any of these things. I am so far above it. I am now an authority over that matter and over it against those people.' We are to testify not from our agreement with the word (these things sound good), but from out of a bitter belly. It sounded good and I received it. It was sweet in the mouth. It becomes bitter in the belly as I find my mouth, that sweetly received the word, is now in the dust as I am on my face before the Lord waiting for Him in mercy and in His grace to extend the right hand of His fellowship to raise me up.

This fellowship together should not then lead us to the mutual excusing of shame. In other words, we now meet one another, 'Hey, do not worry about it. I do it too.' As though that is now our qualification. We all go, 'Hey, we are all disobedient. Let us relax in the good that God forgives us in our disobedience.' But no one is finding any recovery in the disobedience. We are not being led to the mutual excusing of shame, but rather to the combined faith for repentance and regeneration. Every time we address matters with our children, that is what it has to be. It has to be towards combined faith for repentance and regeneration, because the work that the Lord needs to do in the child is the work that the Lord is necessarily and needing to do within me. There is a participation, a fellowship then, of father and son together as we walk matters through - as we believe for the fellowship of His death, burial and His resurrection.

How does Paul continue in Romans chapter 2? Let us read from verse 1 again. 'Therefore, you are inexcusable, O man, whoever you are who judge, for in whatever matter you judge another you condemn yourself; for you who judge, practice the same things. And we know that the judgement of God is according to truth against those who practise such things. And do you think this, O man, you who judge those practising such things, and doing the same, that you will escape the judgement of God?' Rom 2:1-3. We are under judgement because we are counselling those who are doing such things and we do them as well.

The old clergy model of pushing hard and telling others what to do but not doing ourselves is a corruption. This is a mode that can sit in clergy, but it is equally a mode that can sit in family, where mum and or dad sit over and against the kids. It can run three generationally as well. Those who are spiritual should be delivering people from the position of one who is equally tempted. We minister on the basis that we are finding deliverance, but we are barely escaping. I was thinking, as I was writing my notes that I wrote a particular context and then said, 'I barely have a leg to stand on.' I realise that perhaps that is my life. The Lord is establishing that principle that with any sense of qualification in that regard, I do not have a leg to stand on. But for the grace of God, we get up and proceed through. We are finding deliverance, but we are barely escaping. If we meet according to name, we can be secure. We must, as we speak with one another, be aware of our Roman 7 propensity. There is a default that I see within me, but it does not have to be the way that I live. We need to be honest about what that default is, and we need to understand it, but it does not have to be the way that we live. It is a default, but we are not in bondage to it. We are being delivered from that.

The snare of the devil is the high-powered clergy style statement. That is the high-performing clergy couple that operates from the other law, and everyone thinks you have it all together with no problems. Ceinwyn and I have a lot of problems, so we all know. That is the basis from which we are speaking. We are not perfect in our marriage, and we are not perfect in the raising of our children. But for the grace of God each day we sit under judgement in relationship to the manner in which we are living. We are seeking to find recovery and reformation through the regeneration and the renewing of the Holy Spirit that we find as we participate each day together and with Christ. This mode of thinking that a particular couple that then sit in leadership have it all together and have no problems needs to be put to death. We are all subject to this. If we are not the high-performing couple, then you have desired the high performing couple to tell you what to do - someone who you perceive to be more spiritual than you - to tell you what you should be doing. That is not our fellowship together. We all need to be bankrupt in spirit,

and we all need to be accountable before the Lord and our brethren for our repentance and faith obedience.

Do you know, that when we get stuck in that particular mode, we are then very quiet when it comes to our own response to the word? We have an answer for everybody else's problem, but when it comes to our own response to the word or any honest reflection out of our marriage, the evidence of it will be that there is not much to say because there is not much being said within the home.

We are giving thanks that we are finding ourselves, finding freedom, in that our wives are able to sit and to talk openly in relationship to their propensities and their default without any shame because we are sitting and talking about it together at home. As we speak in this manner, Satan is being overcome. All these high places that had exalted themselves, are being brought low.

As I said to begin, through the word, we are affirmed as those who are spiritual. Because we are spiritual, we have a choice. The choice is to be spiritual or to be carnal. If I am honest, I see that I keep making carnal choices. I am going to say this and use myself in the same manner in which Paul does in Romans chapter 7, as he speaks saying 'I. I am going to do the same thing. If I am honest, I see that I keep making carnal choices. We are now, with our backdrop of Romans chapter 2, pressing forward into Romans chapter 7. Why do I see this? It is because there is another law at work in me and it brings me into bondage to sin. I did not want to get angry at the kids, but I did. I did not want to withdraw from my wife, but I did. I did not want to blame other people, but I did. I did not want to control through anxiety, but I did. I want spiritual fruit. I do not want anything other than that, but I am provoked to covet it, to covet the spiritual fruit, to covet what the word is proclaiming to me, and to lay hold of what can only be given to me by the Spirit. I hear it, and there is an agreement of it with the ear. If it does not become bitter in the belly, I begin to covet the spiritual fruit that I desire. I then seek to press and to lay hold of what can only be given to me by the Spirit and by waiting patiently before the Lord. I covet instead of inheriting the promise of blessing by faith and

patience. Instead of poor in spirit, I push. I push and I press for things. I get forceful and I control because I am trying to get what I want. I want the goodness of God for my family, but when they did not respond obediently and when they reacted against me, I was provoked to defend myself, to justify myself, to regain the advantage that they had taken from me. That regaining the advantage is where we are using the term 'gainsaying'. I was frustrated. I became angry. I felt like a failure. I withdrew in sadness and silence. I felt like a victim because of the way they spoke to me, dismissed me, dishonoured me.

What I find is there is another motivation within me other than the one that desires spiritual fruit. It is the motivation that put me ahead of them, that made me more important than them and made the way that I feel the truth. The other law in me, which is all about me, rose up and said, 'Defend yourself, justify yourself, conquer.' Paul goes on and describes in verse 8 of chapter 2 that it is this self-seeking, disobedient unrighteousness. This all reveals complex thinking.

I hope you understand that I am not just talking about me, am I? I am talking about me, but I am talking about you too. I am talking about Paul in Romans chapter 7. It reveals this complexity of thinking, but do know what I have just run through is not complicated? It is not complicated. I heard a word. I agreed with it. It was sweet in my mouth, and I desired it. But instead of waiting patiently upon the Lord and turning to Him as one who is bankrupt in spirit, who is beginning to mourn, and then, in a spirit of meekness, proceeds, I look and I begin to lay hold of it before it is given to me by the Spirit. I think just because I heard it and I liked it and I wanted it, I can now have it. I will now go, 'I will go and do it and I will demand to have it in my family.' It reveals complex thinking, but the principle of the other law at work within us is not complicated. The principle of what Paul is saying there in Romans 2 verse 1 to the inexcusable man, 'Whoever you are who judges, for in whatever manner you judge another, you condemn yourself, because you who judge practise the same things.' That is not complicated. That is a simple principle to understand, but it demonstrates the complexity of the other law that is at work in us.

I have judged others very badly, not realising that the same principle that I judge in them is at work in me. It sets us in conflict. 'Wretched man that I am! Who will deliver me from this body of death? I thank God - through Jesus Christ our Lord!' Rom 7:24. The deliverance from all these things is being committed to us and it is *weaponry* that is being given to us. We are being instructed to respond from the bitterness of our belly, but to be armed, because there is a warfare that is going on. We are being armed with spiritual weapons that, to those who are carnal, are weapons that would be despised, because they do not look good and they do not elevate me.

We cannot serve while we remain elevated in our opinion of ourselves and in our judgement of others. To do so is to despise the riches of His goodness that leads us to repentance. Imagine that - despising the very goodness of God that would deliver us from this place of distress. His desire is to deliver us from out of our distress. The very goodness of God that is extended toward us we despise and do not come to repentance. Paul says this in verse 4 of Romans chapter 2. He says, 'Or do you despise the riches of His goodness, forbearance, and long suffering, not knowing that it is the goodness of God that leads you to repentance?' This is despising, like Esau, the riches of His goodness that leads us to repentance, which are necessary for our repentance. The goodness of God does not overlook the necessity for repentance. We do not just look and go, 'No, God is good and, in His longsuffering, and His forbearance, He overlooks that.' No, it is His goodness that leads us to repentance. The blessing of sonship leads a person to the blessing of mourning with godly sorrow that leads to repentance. This brings forth the blessedness of meekness as the demeanour of our ministry that produces a harvest from the earth.

Let us keep reading in Romans chapter 2 verse 4 again: 'Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance? But in accordance with your hardness and with your impenitent [that is unrepentant] heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgement of God, who will render to each one according to his deeds; eternal

life to those who by patient continuance in doing good seek for glory, honour and immortality; but to those who are self-seeking [who are being ruled by this other law that is at work within their members] and do not obey the truth but obey unrighteousness - indignation and wrath, tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek;... [That ought to get us on our knees and face before the Lord with our mouth in the dust - crying out, waiting upon the Lord for His mercy to raise us up. We are not above these things.] ...but glory, honour and peace to everyone who works what is good, to the Jew first and also the Greek. For there is no partiality with God. For as many as have sinned without the Law, will also perish without the Law, and as many as have sinned in the Law will be judged by the Law (for not the hearers of the Law are just in the sight of God, but the doers of the Law will be justified...).' Rom 2:4-14.

This then takes us into James chapter 1 where he talks about us being doers of the word. What is the beginning of that doing? It is that we receive the word in a spirit of meekness. We are then doers of the word in a spirit of meekness because we have received the ministry of the word in that same manner.

What we will do now is we will come to Job. I would encourage you to do some reading in Job, even particularly from chapter 29 through. It is one of those books where you cannot go in and read isolated verses. You cannot even go and read one chapter. You have to grab a section and run it through to catch the story of it. What I want to do now is to be able to (coming out of Romans chapter 2 and the mode of our ministry) look at the manner in which the Lord addressed Job and brought him forth so that the very ministry of bankruptcy of spirit, mourning, and ministering in a spirit of meekness for the sake of others to recover them, then became Job's mode. The other mode needed to be put to death. It needed to end in him so that he might be brought forth in this manner and he is the exemplar of this for us. I will run the story of this for us.

Job's three friends had contended with him, but they could not prevail. Why could they not prevail in their words over Job? It is because Job was righteous in his own eyes, and he justified

himself rather than God. I can hear Job speaking back to Paul, and Paul is speaking (in Romans chapter 2), to Job. He is speaking this, saying, 'Job, oh man, you are inexcusable as you judge others and practise the same things.' Job is just; he is back at him, gaining the advantage, saying, 'I do not think you understand who I am, Paul. I have not done any of those things. I am one who can sit in judgement.' He would have spoken back to the very Scriptures that we are reading. For Job, his friends' counsel was only multiplying his distress. Why was their counsel multiplying his distress? It is because Job liked to be the one who did the speaking to another person, and they listened to him. He was not as comfortable listening to others bringing reflection of him. Because he did not like that (that that was not his mode), he kept gaining an advantage over them by speaking back to everything. You can read this in Job chapter 29. I would have thought, what is Job now longing for? The guy is a ruin in every regard. His wife has even left him and said, 'Curse God and die.' What is he longing for? Is he longing for the days when he was physically well - when he was not in this physical distress? Is he longing for when he had his family? If only his family could be restored to him or if all his wealth could be restored to him? Do you know that is not what Job is longing for? What is he longing for? He is longing for the days when people listened to him and his judgements.

I would suggest that every man can understand what Job is talking about here. That we long at different times that either our wife or our children would just listen to what we are saying (and not speak back) and then to go and do it. Job even talks and says that he longs for the time 'when people would come to hear him and they would receive his words as rain.' They would open their mouths to receive this provision of all the wisdom that was coming from Job. Men, if we are honest, would that not be great if in our families, our wives and our kids, we sat down at devotions and they were, 'Dad, please speak to us. Let us hear of your wisdom and your great experience through life. Tell us more stories of wonder and strength and might?' He is longing for this time when he was someone. He longs for the days when he was something or someone (connecting to Galatians 6 verse 3 here), even though the Lord had made him nothing.

You can open your Bibles and follow this through from Job 29 and verse 7. I will paraphrase over it for the sake of time. He is longing for the days when he was someone. He longed for the days when he went by the gate of the city and sat in the open square, when everyone sat silent and listened to what he had to say, and when no one spoke in return. He delivered the poor and caused the widow's heart to sing. Righteousness clothed him. Justice was like a robe and a turban. Job was eyes to the blind. He was feet to the lame; a father to the poor. He broke the fangs of the wicked and rescued the victim from his teeth. Job was an all-star clergy couple. It is just dominating. Everybody wanted to come and to listen to what Job had to say. He then says in verse 21 of chapter 29, 'Men listened to me and waited, and kept silent for my counsel. After my words they did not speak again, and my speech settled on them as dew. They waited for me as for the rain, and they opened their mouth wide as for the spring rain... I chose the way for them as I sat as chief; ... king of the army, and one who comforts mourners.' Job is longing for this time.

What does he then say in verse 1 of chapter 30? 'But now they mock at me, men younger than I, whose fathers I disdained to put with the dogs of my flock.' He says further on, 'They were sons of fools, sons of vile men; ...and they mock me. These young men, they mock me.' He is longing for the time when 'men listened to me and they waited for my counsel and received it, but now they mock me.... Now I am their taunting song. Yes, I am a byword.' He says this in verse 9.

This is Job's distress. Does this not reveal the covetous desire of his heart? Even though these men are not right to mock Job in such a manner, can you hear his distress and what he is longing for? Can we connect to this in terms of what we desire? We desire spiritual fruit and the good of God in our families. But nobody will listen to me. I long for the days when someone would just sit and listen to what I have to say and then go and do it. And yet, I will not do the very thing that I want others to do. I will not go and do the first thing that must be done in response to the word that was sweet in my mouth which is to go so that it becomes bitter in my belly and as one who is poor in spirit beginning to mourn before the Lord to receive the blessedness of a meek spirit.

That is the beginning point for me. This is what the Lord is bringing Job to.

Job then makes twelve statements in relationship to himself and his own defence in chapter 31. He pleads his case - the cause of his self-righteousness - knowing that he has not done any of these things. He says in verse 1, 'I have made a covenant with my eyes [and I have not broken that covenant] ...' Verse 3, 'If I have walked with falsehood...'. Verse 9, 'If my heart had been enticed by a woman...'. Verse 13, 'If I have despised the cause of my male or female servant...'. Verse 16, 'If I have kept the poor from their desire...'. He keeps on going - twelve statements. Verse 28, 'If I had done any of these things, this would be iniquity and deserving of judgement, for I would have denied God who is above... [But I have not done any of these things].' Where does it then get him to? Verse 35. 'Oh, that I had someone to hear me! Here is my mark. Oh, that the Almighty would answer me, that my Prosecutor had written a book [about me and all my righteousness]! Surely, I would carry that book on my shoulder, and bind it on me like a crown; I would declare to Him the number of my steps; and like a prince I would approach Him.'

It is extraordinary, that we would desire for every bit of our self-righteousness to be written in a book because it demonstrates how right we are and that we would wear that book as a crown for everybody to read. 'I would then go and approach Him, the Almighty, like a prince. I would approach Him in my self-righteousness.' This is extraordinary. After everything that has been said, as the Lord is bringing him to nothing, he still thinks he is someone and is longing for those days.

He is not approaching the Lord, the righteous Judge and King, as one who is poor in spirit. He is not mourning. He is not in a spirit of meekness, but as a prince, self-crowned with self-righteousness. Job has said, 'I am pure without transgression. I am innocent and there is no iniquity within me.' Job 33:9. 'I am righteous, but God has taken away my justice.' Job 34:5.

I have written here, no wonder Elihu is angry. Elihu is the fourth man who is there. There has actually been four and they are heads of the different tribal groups and nations. There are five in all: Job and his three friends that have offered

counsel - Eliphaz, Bildad and Zophar. (Any mothers who are pregnant at the moment, there are some prospective names for your children.) You have Job, you have his three friends who are heads of nations; and then the younger man, Elihu is there as well.

Elihu, on the basis of his age, is respecting the older men. He is listening to what they are saying to Job, but he is listening as Job speaks back. He is listening as another speaks and as Job speaks back again. He reaches this point where Job has made this summary defence of himself, and he is at boiling point. I keep picturing this cartoon figure of the little guy who going red, and the steam is coming out of his ears. Then you get this tooting whistle because he is about to blow. He needs to be doused in water to try to cool down. Do you know that this is how Elihu actually describes himself? He needs relief. He is angry with Job because of Job's self-righteousness. It says about three or four times at the beginning of chapter 32, 'His anger was aroused against Job' and he says, 'I have not spoken because I am honouring you men as a younger man, but I have had enough.' He says in verse 17, 'I also will answer my part now. I too will declare my opinion. For I am full of words; the spirit within me compels me. Indeed my belly is like wine that has no vent; it is ready to burst like new wineskins. I will speak that I may find relief.'

Who can put up their hand and say, I have felt like that at different times? And eventually we burst out. Even though our read of the situation and our perspective is smack on right, 'the anger of man does not produce the righteousness of God'. That is then the issue for Elihu in this regard. 'I must find relief, I must open my lips and answer.' How often do we end up angry, having talked in judgement about others, agreed with one another, but not then considered the other person's sanctification?

Elihu is sitting there, and he is understanding that all this gainsaying, all this self-righteousness and self-seeking has to stop. Something needs to be said in relationship. He sees not only Job, but his other three friends, the older men. They are all caught in fault. There needs to be one who is spiritual to be able to speak into the matter. And yet, 'Who are you, O man, who judges and condemns others?' You are condemned because

you judge others, but you do the same thing yourself. He becomes caught in that as well. As we then read on, and Elihu goes on for a couple of chapters (actually as I am turning, he really goes on for a couple of chapters), there is some serious anger sitting in the young man.

It is not until chapter 38 when the Lord then answers Job out of the whirlwind and says in verse 2, 'Who is this who darkens counsel by words without knowledge? Now prepare yourself like a man; I will question you, and you shall answer Me. Where were you when I laid the foundations of the earth? Tell Me, if you have understanding. Who determined its measurements? Surely you know!' Can you see Job at that point? 'Oh, Lord, please. Stop. Stop. I am done.' And the Lord goes, 'No, you are understanding that you are done, but your face is not in the dust yet. I am going to continue to speak, because you need to continue to hear.' The Lord then speaks for a number of chapters, very necessarily to Job, to get Job to this place of bankruptcy, where he is able to confess, 'I am no one and I have nothing good in me to say to any other person. My mouth is in the dust, and I am done, I am a dead man, but for the grace of God and the right hand of His fellowship, if He, in His love and mercy, should choose to extend it toward me.'

He cries out in verse 5 of chapter 42, 'I have heard of You by the hearing of the ear, but now my eye sees You. Therefore I abhor myself, and repent in dust and ashes.' He is bankrupt in spirit; he begins to mourn. Can you see that the blessing of God is now coming to the man? The blessing of God is not just when all his fortune was restored to him. 'Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth.'

This blessedness is being ministered now to Job as the Lord speaks to him. Not only does he find this blessing himself, but he receives the ministry by which he can recover his friends. Not only is the Lord dealing with Job in the whole matter, but there was clearly a manner in which these men met, as heads of nations, high-performing clergy, all-star clergy men. The Lord is bringing the whole thing low so that it has a different foundation and origin now. Job becomes the



Lord's servant who can ask and receive life for his friends to recover them in a spirit of meekness.

To become a son of peace, we need to receive the word in meekness and the blessing of peace that the messenger brings to us as he knocks on the door of our house and says, 'Peace be to this house.' It is not that we are already by default a son of peace. We are a son of peace because that blessing came to us and we received it as those who are poor in spirit, mourning and meek before the Lord.

Our self-righteousness does not help anyone. The point to make is that we are not by default sons of peace. The blessing of peace comes to us from the messenger of the Lord who speaks it to us. It is how this ministry is received that blesses and then reveals us as a son of peace. This fellowship right here is what ends every element of speaking to gain an advantage over either the messenger or the members of our household. We are blessed as a son through that ministry of peace - the blessing of peace that is coming to us today.

The word and its grace reveal the true person. When that blessing of peace rests upon us, we will see and talk of things that we had not seen and heard before, as though they had always been. We will be delivered of the thinking that had been going on in our mind in relation to a matter for the previous month. As that ministry of peace comes to us, we will be delivered of that month's worth of bondage, and we will see things as they truly are. We will see and love the truth of the other's sanctification, as we take heed to our own sanctification as those who are of the same like passion and equally subject to the same faults and temptations. Amen. Would you receive this ministry of peace, this blessing of peace, just as I am today, for our families?