

A Summons to Repentance

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- [0 : 0 0] Welcome to our service this morning and a warm welcome to any visitors who may be among us. There are the following intimations, the prayer meeting on Wednesday at 7pm. Now on last Wednesday I announced that there would be a congregational meeting this coming Wednesday but I forgot that the presbytery is sitting that evening. So we have to change our congregational meeting to Wednesday the 30th. That's a congregational meeting called by the Deacons Court on Wednesday the 30th. Today we are going to resume singing during our service. Because we have to continue wearing the masks except for the person who is leading the praise I think it would be better for us to stand during the singing. We'll sit at prayer and we'll stand for the benediction at the end of the service. So standing for singing today. Let us worship God by singing to his praise from Psalm 37.
- [1 : 1 8] All the psalms will be from the Scottish Psalter today. Psalm 37. Psalm 37. For evil doers fret thou not thyself and quietly, nor do thou envy bear to those that work iniquity. For even like unto the grass soon be cut down shall they, and like the green and tender herb the wither shall away. Set thou thy trust upon the Lord, and be thou doing good. And so thou in the land shalt dwell, and verily have food. Delight thyself in God, till give thine heart's desire to thee. Thy way to God, commit and trust, it bring to pass shall he. We shall sing these verses to the Lord's praise. Psalm 37, verse 1 to 5. For evil doers fret thou not thyself and quietly. Amen. O evil doers fret thou not thyself and quietly. Nor do the wind be bear to those that work iniquity.
- [2 : 4 3] For evil doers fret thou not thyself and quietly. For evil doers fret thou not thyself and quietly. O evil doers fret thou not thyself and quietly. in dead air, the weather shall away. Set thou thy crowd upon the Lord, and without doing good. And so the wind shall well and barely haveed die thy self He'll give thy heart as I'll do thee. Thy will incomprehensible comes against God.
- [4 : 3 3] Col■n, give me ■■■, lord imagine me. Let us unite together in prayer.

eternal and ever blessed lord as we come before thee in this act of worship we acknowledge thine own sovereignty over us we acknowledge that our times are in thine own hands and we thank thee oh lord that thou has granted to us this privilege of coming together and within the courts of thine own house to offer thee praise and thanks for thy goodness and kindness to us in things that are temporal as well as in things that are spiritual and as we were reminded in the words of the psalmist of our own frailty that we are like the grass that grows in the field in the morning it grows and in the evening it is cut down thou art reminding to us oh lord it's so often that the place that knows us will one day know us no more that we are sojourners in this world and that death is no respecter of persons that the young and the old are taken away and so we pray oh lord that as we look upon those things that we may apply our hearts into wisdom and to number our days knowing that our life here is like a vapor that it is like a tale that is told and so we pray oh lord that we would apply our hearts to that wisdom to seek the fear of god to seek the wisdom of god to seek jesus christ that we may know and be assured that whenever that day comes when three shall fall that we shall be found in jesus christ that we shall be found clothed in his righteousness giving us to have a place of standing before a holy god a god who is of purer eye than to look upon sin but blessed be thy name for the provision that thou hast made for us in the sending and the delivering up of thine own son to the cross of golgotha and laying upon him what the sins of thy people deserved and so that we could have access into the very throne room of god that we could come today and seek thy mercy and seek thy grace with all boldness and confidence not because of any merits that we have of ourselves but through the merits of thy son our lord and our saviour jesus christ we pray oh lord that thou would bless our community may it please thee oh lord to pour the dew of heaven upon us that the seed that is sown that it may be rooted and that it may bear forth fruit to thine own name and for we acknowledge oh lord that without thee we can do nothing that we are dependent upon thee to take thy word and to apply it to our hearts we pray oh lord that thou would bless every home and every family according to their individual needs thou knowest them oh lord and we know that thou art the one who can meet with all our needs out of the riches of thy grace through jesus christ oh remember those who are elderly

those who are confined to their homes those who may be feeling lonely today we pray that thou would draw near to them and especially those of the children of faith we pray oh lord that they may be assured again today of that great promise that has been sealed for us and given to thy church and that to those who will put their trust in thee that thou would never leave them nor forsake them that thou art the one and the true companion who will never forsake who will never leave and so we pray oh lord that they may be conscious of you as their friend and companion today that they may know thine own comfort that they may know thine own encouragement they may know thine own strength we pray oh lord for the careless and in the indifferent oh we pray that thou would draw them with the cords of thy spirit that they may come to see their great need that they may come to see that god is the only refuge through jesus christ from the wrath and the condemnation that our sins deserve and we pray oh lord that thou would draw them through thy spirit that they may find refuge in jesus christ oh how we seek days of revival within thy church and days of awakening among those who are dead in trespasses and in sin how we yearn for days of repentance days when we will sorrow over our sin and seek the mercy of god in jesus christ we pray oh lord that thou would bless thy people that they may be faithful witnesses in the world bless our young people and our children oh raise up a generation that would fear thine own name we pray for those who are ill may thy healing hand be upon them and those who mourn in these days we pray oh lord that thine own comfort may be their portion for who can enter into their experience but we know oh lord that thou art able to bring comfort where we are unable because we are mortal creatures ourselves oh we pray oh lord that thou would draw near to them and be with them and we pray oh lord that thou would be with the congregation here in the days that lie ahead when oh lord they will be entering into a new experience we pray that thou would guide them and lead them and may they know thine ever abiding presence with them in those days and we pray for the inter-moderator who has been appointed to pastor the congregation in those days we pray that thou would grant him guidance and wisdom in everything that he endeavoured to do and that the congregation may be united together in seeking the glory of god and the good of his cause in this corner of thine own vineyard we pray lord for all who have gone forth today to proclaim the gospel may they have the unction of thy spirit and all congregations throughout our islands and throughout our nation and even into the ends of the earth oh lord may thou come may thou come in a day of thy power reveal thy right arm of salvation among the people remember our nation have compassion and pity upon us oh that we would return unto the lord that we would know the promise that thou hast given that those who will return unto thee that thou would return unto them we pray oh lord that thou would continue with us now as we come to read thy word and reflect upon it may thou open our understanding in our hearts to thine own word and all that we ask with the forgiveness

of our sins is in Jesus name and for his sake amen now we are going to read two portions of the word of God from the book of Genesis and our first portion will be from Genesis 25 and verse 20 onwards and then we'll turn to chapter 27 so Genesis 25 at verse 20 and Isaac was 40 years old when he took Rebecca to wife the daughter of Bethuel the Syrian of Padararam the sister to Laban the Syrian and Isaac entreated the lord for his wife because she was sparring and the lord was entreated of him and Rebecca his wife conceived and the children struggled together within her and she said if it be so why am I thus and she went to inquire of the lord and the lord said unto her two nations are in thy womb and two manner of people shall be separated from thy bowels and the one people shall be stronger than the other people and the elder shall serve the younger and when her days to be delivered were fulfilled behold there were twins in her womb and the first came out red all over like an hairy garment and they called his name Esau and after that came his brother out and his hand took hold on Esau's heel and his name was called Jacob and Isaac was three score years old when she bare them and the boys grew and Esau was a cutting hunter a man of the field and Jacob was a plain man dwelling in tents and Isaac loved Esau because he did eat of his venison but Rebecca loved Jacob and Jacob sought pottage and Esau came from the field and he was faint and Esau said to Jacob fit me

I pray thee with that same red pottage for I am faint therefore was his name called Edom and Jacob said tell me this day thy birthright and Esau said behold I am at the point to die and what profit shall this birthright do to me and Jacob swore and Jacob said swear to me this day and he swore into him and he told and he sold his birthright into Jacob and Jacob gave Esau bread and potage of lentils and he did eat and drink and rose up and went his way thus Esau despised his birthright and chapter 27 and it came to pass then when Isaac was told and his eyes were dim so that he could not see he called Esau his eldest son and said unto him my son and he said unto him behold here am I and he said behold now I am old I know not the day of my death now therefore take I pray thee thy weapons thy whiver and thy hoe and go out to the field and take me some venison and make me savoury meat such as I love and bring it to me that I may eat that my soul may bless thee before I die and Rebecca heard what Isaac spake to Esau his son and Esau went to the field to hunt for venison and to bring it and Rebecca spake unto Jacob her son saying behold I heard thy father speak unto Esau thy brother saying bring me venison and make me savoury meat that I may eat and bless thee before the Lord before my death now therefore my son obey my voice according to that which I command thee go now to the flock and fetch me from thence two good kids of the goats and I will make them savoury meat for thy father such as he loveth and thou shalt bring it to thy father that he may eat and that he may bless thee before his death and Jacob said to Rebecca his mother behold Esau my brother is a hairy man and I am a smooth man my father peradventure will fill me and I shall seem to him as a deceiver and I shall bring a curse upon me and not a blessing and his mother said unto him upon me be thy curse my son only obey my voice and go fetch me them and he went and fetched and brought them to his mother and his mother made savoury meat such as his father loved and Rebecca took goodly raiment of her eldest son

[17 : 12] Esau which were with her in the house and put them upon Jacob her younger son and she put the skins of the kids of the goats upon his hands and upon the smooth of his neck and she gave the savoury meat and the bread which she had prepared unto the hand of her son Jacob and he came unto his father and said my father and he said here am I who art thou my son and Jacob and Jacob said unto his father I am Esau thy firstborn I have done according as thou bearest me arise I pray thee sit and eat of my venison that thy soul may bless me and Isaac said unto his son how is it that thou hast found it so quickly my son and he said because the Lord thy God brought it to me and Isaac said unto Jacob come near I pray thee that I may feel thee my son whether thou be my very son Esau or not and Jacob went near unto Isaac his father and he felt him and said the voice is Jacob's voice but the hands are the hands of Esau and he discerned him not because his hands were hairy as his brother

Esau's hands so he blessed him and he said art thou my son Esau and he said I am and he said bring it to me that and I will eat of my son's venison that my soul may bless thee and he brought it near to him and he did eat and he brought him wine and he drank and his father Isaac said unto him come near now and kiss me my son and he came near and kissed him and he smelt the smell of his raiment and blessed him and said see the smell of my son is as the smell of a field which the Lord hath blessed therefore God gave thee of the dew of heaven and the fatness of the earth and plenty of corn and wine let people serve thee and nations bow down to thee be Lord over thy brethren and let thy mother's sons bow down to thee cursed be every one that cursed thee and blessed be he that blesseth thee and it came to pass as soon as Jacob had made an end of blessing Jacob

Isaac had made an end of blessing Jacob and Jacob was yet gone out from the presence of Isaac his father that Esau his brother came in from his hunting and he also had made savory meat and brought it unto his father and said unto his father let my father arise and eat of his son's venison that thy soul may bless thee and Isaac his father said unto him who art thou and he said I am thy son thy firstborn Esau and Isaac trembled very exceedingly and said who where is he that hath taken venison and brought it me and have eaten of all before thou comest and have blessed and have blessed him yea and he shall be blessed and when Esau heard these words of his father he cried with a great and exceedingly bitter cry and said unto his father bless me even me also oh my father and he said thy brother came and hath taken away thy blessing and he said is not he rightly named Jacob for he hath supplanted me these two times he took away my birthright and now behold he hath taken away my blessing and he said hast thou not reserved a blessing for me and Isaac answered and said unto Esau behold

I have made him thy lord and all his brethren have I given to him for servants and with corn and wine have I sustained him and what shall I do now unto thee my son and Esau said unto his father hast thou but one blessing my father bless me even me also oh my father and Esau lifted up his voice and wept and Isaac his father answered and said unto him behold thy dwelling shall be the fatness of the earth and of the dew of heaven from above and by thy sword shalt thou live and shalt serve thy brother and it shall come to pass for thou shalt have the dominion that thou shalt break his sword from off thy neck and Esau hated Jacob because of the blessing wherewith his father blessed him and Esau said in his heart the days of mourning for my father are at hand then will I slay my brother Jacob and these words of Esau her elder son were told to Rebecca and she sent and called Jacob her younger son and said unto him behold thy brother

Esau is touching thee doth comfort himself proposing to kill thee now therefore my son obey my voice and arise flee thou to Elban my brother to Haran and tarry with him a few days until thy brother's fury turn away until thy brother's anger turn away from thee and he forget that thou which thou hast done to him then I will send and fetch thee from thence why should I be deprived also of you both in one day and Rebecca said to Isaac I am weary of my life because of the daughters of Heth if Jacob take a wife of the daughters of Heth such as these which are of the daughters of the land what good shall my life be to me may the Lord bless unto us the reading of these portions of his word and we shall now sing from Psalm 61 Psalm 61 O God give ear unto my cry and to my prayer attend from the utmost corner of the land my cry to thee

[22 : 41] I'll send for thy my heart is overwhelmed and in perplexity do thou me lead into the rock that higher is than I for thou hast for my refuge been sheltered by thy power and for defence against my foes thou hast been a strong tower within thy tabernacle I for ever will abide and under covered of thy wings with confidence may hide we shall sing these verses to the Lord's praise Psalm 61 verse 1 to 4 O God give ear and to my prayer attend O God give ear and give my and give my prayer and from the earth and of the yo child hear o

Thank you.

Thank you.

Thank you.

Seeking the Lord's blessing and help, let us turn back to Genesis 27. Genesis chapter 27, and we can read at verse 30.

[25 : 41] And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet gone out from the presence of Isaac, his father, that he saw his brother came in from his hunting.

And he also had made savory meat and brought it unto his father and said unto his father, let my father arise and eat of his son's venison, that thy soul may bless me.

And Isaac, his father, said unto him, Who art thou? And he said, I am thy son, thy firstborn, Esau. And Isaac trembled very exceedingly and said, Who?

Where is he that hath taken venison and brought it me, and have eaten of all before thou camest, and have blessed him, yea, and he shall be blessed.

And when he so heard these words of his father, he cried with a great and exceedingly bitter cry and said unto his father, Bless me, even me also, O my father.

[26 : 41] Isaac married Rebekah at the age of 40, and for the first 20 years they had no children.

They waited in vain for a son to be the heir. The begetting of an heir in those days were extremely important. It was regarded as almost equivalent to the survival of one's identity beyond death, barrenness or barrenness was not a small problem.

It was a big problem. And Rebekah's barrenness drove Isaac to prayer, and the Lord answered his prayer, and Rebekah conceived. However, a disturbing problem arose before long.

There was a violent struggle going on in her womb, and Rebekah takes her troubles of the battle in her womb to the Lord. At this instance, the divine response was an expected revelation given in such clear detail, wherein she learned that she was to give birth to twins, from which two nations and two manners of people would spring.

The one would be stronger than the other, but the elder would serve the younger. And the time for them came to be born, and we are told in Genesis 25, Now Jacob and Esau were the children of prayer.

[28 : 28] They were circumcised according to the law, brought up in a godly home with their parents, and for 15 years they had the company of their grandfather Abraham.

They knew the worship of God. They knew about the promise of the covenant. But in Genesis chapter 25, it gives us some information regarding the development of Jacob and Esau.

We are told that Esau was a cunning hunter, a man of the field, and Jacob was a plain man dwelling in tents.

The word cunning speaks of his skill as a hunter. However, this description given to us of Jacob is quite different. We are told that he was a plain man.

Today, when we say that a person is plain, we mean that the person lacks distinguishing characteristics and is nothing special. But the Hebrew word translated plain in our text certainly does not mean plain in that sense.

[29 : 38] The word appears 14 times in the Old Testament, and nine times it is translated perfect, twice translated undefiled, and once it is translated upright.

It is the same word that God used in speaking to Satan about Job, and each time it is used with the word upright. The book of Job begins by saying there was a man in the land of us whose name was Job, and that man was perfect and upright, and one that feared God.

And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and is shoot evil.

So that it is evident in the context of Job that God is using that word to describe the righteousness of Job's behaviour, not the simplicity of Job's personality, but of the purity of his character.

So we must apply the same meaning here, and that means that Jacob, in contrast to Esau, his brother, was a man of upright character.

[30 : 53] However, as we read the story of Jacob, we know that he was not a faultless person. He is also revealed to us as a man dwelling in tents.

He was following the profession of a shepherd farmer, tending to his flocks and his herds, and tilling the soil. He stayed at home, tending to the family business, instead of wandering abroad, in such of pleasure and amusement like his brother.

We are told that within the family, there was a sad division over the affection of Isaac and Rebecca for their twin sons.

Isaac's favourite was Esau, and Rebecca's favourite was Jacob, and this laid the foundation for big trouble in the family. Isaac loves Esau because he ate of his venison.

Now the word venison here means wild game, not deer. Being a hunter, Esau would be able to supply Isaac with plenty of wild game.

[31 : 57] We are simply told that Rebecca loved Jacob. We are not told the reason why she loved Jacob over Esau. It may be that she was very conscious of what God told her.

Two nations are in thy womb, and two managed of people shall be separated from thy bowels, and the one people shall be stronger than the other people, and the elder shall serve the younger.

The boys grew up quite differently, and that in itself must have brought tensions into the family. Jacob was a God-fearing person, while Esau, we are told by the writer to the Hebrews, was a profane person.

Profane means a person who is irreligious, and disrespectful of God. Esau probably despised the lifestyle of his brother Jacob, and perhaps the lifestyle on the environment of the home.

At the end of Genesis chapter 25, we are told that Esau despised his birthright. Now, what is the birthright?

[33 : 05] Well, the birthright is the right of inheritance, normally accorded to the firstborn male in the family, in addition to assuming the leadership role in the family.

the recipient of the birthright inherited twice, that received by the other sons, and of course she would also receive the blessing.

One day Esau returns from the field and is exhausted and starving. It is ironic that Esau the hunter is starving, and this would indicate that he must be returning from the field empty-handed, having killed nothing that day.

Meanwhile, Jacob is cooking or boiling soup or stew. We are told that it was a potage of lentils. In the east, lentil stew or soup was a simple and ordinary food.

It certainly was no special meal, and it was certainly not a special feast. However, as Esau draws near, he smells Jacob's cooking and been famished, he desired to have some.

[34 : 13] Esau said to Jacob, Feed me, I pray thee, with that red potage, for I am faint, therefore was his name called Edom. The words there, feed me, literally means swallow or gulp.

It is the language of impatience. He is so impatient to appease his hunger. While the potage was just an ordinary meal, it became especially important for Esau, for he was famished, he was hungry.

And Jacob was more than willing to provide food for his brother Esau, but he would only do it at a price. He would gladly give Esau some of his stew in exchange for Esau's birthright.

Jacob knows what he wants, and he goes after it. He said, Sell me this day thy birthright. You see, Jacob did not despise the birthright.

He valued spiritual privileges and spiritual blessings. However, we cannot commend him for the way in which he went about to receive it.

[35 : 24] Jacob would probably say that the end justified the means, but the principle that would say that it is acceptable to do evil if a good result comes from it.

That is a very evil principle. Esau replied, Behold, I am at the point to die, and what profit shall this birthright do to me?

Previously in his encounter with Jacob, he said that he was famished, for I am faint. But now he is so much in a hurry to satisfy his physical appetite that he exaggerates by saying, Behold, I am at the point to die.

If he really believed that he was dying, then does he think that a bowl of red stew could somehow arrest the inevitable? He was willing to give up his birthright.

This is now so common in our age, where people are in such a hurry to fulfill their fleshly appetites that they give up everything of decency and worth.

[36 : 29] And that was the way that we find Esau here. He is willing to give up the spiritual privilege and blessing. He is willing to give up his birthright, just in order that the flesh would be satisfied.

Jacob then said to his brother, Swear to me this day. And he swore unto him, and he sold his birthright unto Jacob. He wants Esau to take an oath that he is once and for all relinquishing any prerogatives he might enjoy as the firstborn.

Then Jacob gave Esau bread and potage of lentils, and he did eat and drink, and rose up and went his way. Now these are very solemn words.

Jacob gave Esau bread and potage of lentils, and he did eat and drink, and he rose up, and he went his way. And Esau despised his birthright.

He despised his spiritual privileges and spiritual blessing. Esau convinced the act. He gave away his birthright, and then goes on his way as if nothing of consequence had happened.

[37 : 56] He despised his birthright. Esau became poor because he raised the value of his physical appetite way beyond the value of his birthright.

Esau's character was, can be summed up like this, eat, drink, and be merry.

Esau saw no value in the birthright because it did not satisfy his present physical appetite. He says that the present is more important than the future, and the physical is more important than the spiritual.

Those with this attitude are not interested in eternity and what eternity means. They are completely broke where it counts the most.

Esau was a man of the field, which may describe more than just that he was a hunter. It may describe him as a man only interested in the things of time and the things of the world and the physical.

[39 : 08] Esau is like those in our world who value their physical appetite more than their relationship with God and more than their character.

Remember Eve. She put more value on the forbidden fruit than she did on the word of God. She put more value on being satisfied physically than she did on the word of God.

Now, when we think of Esau, who despised his birthright and who sold the spiritual privilege and blessing just to fulfill his physical appetite, we must remember that Esau was no heathen.

He was the son of Isaac. He was the grandson of Abraham. If anyone was ever raised with spiritual advantages, it was Esau.

In Hebrews chapter 11, we are told that Abraham sojourned in the land of promise as in a strange country dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

[40 : 22] And this is significant, because we cannot rule out the influence that Abraham's presence may have had on Jacob and Esau.

As we have already noted, for a number of years, they lived with their grandfather, Abraham. The characters of their parents and grandfather and the general atmosphere of the home must have had a great bearing on their development.

In addition to the generally good influence of the home in the early days, we must consider the efforts Abraham, their grandfather, would make to mould the minds of his growing grandsons.

Hear the Lord's own word concerning Abraham in chapter 18 of Genesis. We are there told that Abraham would command his children and his household after him that they shall keep the way of the law to do justice and judgment.

Grandfathers then, as now, would find pleasure in reminiscing and in his tent telling the lads the many stories that he had to tell.

[41 : 36] You could almost see the Jacob and Esau's young lads going into the tent of their grandfather and listening to what he had to tell them. Opinions will differ as to which incidents in his long life he would give particular attention to as the lads, as young teenagers, would listen to him.

Of the two lads, Esau seems to have that restless character and possibly would not listen very attentively while his younger brother Jacob seems to be of a quieter disposition and he would listen more attentively.

I think that Jacob would become more aware of the spiritual significance behind many of his grandfather's stories. They knew that their grandfather was among those who confessed that there were strangers and pilgrims on the earth that he looked for a city which hath foundation whose builder and maker is God.

There are many people who will never find themselves coming to the measure of thankfulness that they would like to because of their grandfather's stories, of their grandfather's upbringing.

Many a person will remember a godly grandfather or a godly grandmother who taught them of the things of God, who took them up on their knees and taught them the things of God.

[43 : 10] But despite all that, there is little evidence that any lasting impression was left on Esau.

Although they may have been part of which Jacob came to appreciate and the spiritual values of them, yet Esau had made little impression upon him.

Despite all his privileges, Esau sold his birthright for a bowl of lentil soup or lentil stew.

He sold his birthright for a bowl of pottage just like so many today, though they had advantages of a deep and prolonged exposure to the things of God, to Christianity, yet they sell it all to indulge their physical appetite, to indulge themselves in the lust of the eyes, in the lust of the flesh, and in the pride of life.

Esau knew what the birthright meant. He knew that not only it stood for temporal and physical blessings, but also that it had a great spiritual aspect to it, that it also left him to partake of the blessing.

[44 : 35] But he just did not care. He despised it. He sold it, for he could not care less. The Bible speaks of those who gain the whole world and lose their soul.

He used to have wanted the whole world, but could not care less for his soul. Now we move forward many years, from Genesis chapter 25 to chapter 27, a period of around 20 years.

Esau and Jacob are now well on in manhood. They have left their years of youth and teenage, and now they're well on in manhood. Isaac, the father, an old man.

Luther reckons that Isaac was around 137 years of age at this time. He's not very well in his health, which leads to the conclusion of everyone, including himself, that he is on his deathbed.

But we know that he recovered and lived for many more years. However, his eyes are dim and almost blind, and his other senses are not exceptionally reliable.

[45 : 44] He calls for Esau privately. Now Esau could not have told his father that he had sold his birthright, that he had sold his birthright to Jacob, for Esau knows what this blessing is that accompanies the birthright.

He knows that it is the formal bestowal of the birthright to receive the blessing. Isaac planned to confer the blessing upon Esau.

But what Isaac and Esau did not know was that Rebekah overheard their conversation, and so she sets upon her own plan in order to confer the blessing upon Jacob.

She persuades Jacob to take part in her plan. It was a very clever plan. She wanted Jacob to receive the blessing because once the blessing was conferred, it could not be reversed.

During all this time, Isaac, how soul, behaved in a way that does not receive our approval. we cannot commend the way that she went about it.

[46 : 50] We know that Isaac came and he came to confer the blessing upon Jacob. And that soon after he had conferred the blessing upon Jacob, Esau came to his father and he came seeking to receive the blessing.

Despite the fact that he had sold his birthright, here he comes to seek the blessing. And I think there are many lessons in that itself.

But is there anything sadder than the sight of Esau falling at his father's feet and on his knees crying with tears?

Esau heard the words of his father. He cried with a great and exceedingly bitter cry and said unto his father, Bless me, even me also, O my father.

Hast thou but one blessing, my father. Bless me, even me also, O my father. And Esau lifted up his voice and wept.

[48 : 00] Little did Esau think that when he sold his birthright that he would forfeit the blessing also. He sold his birthright, he despised his birthright.

He wanted to find satisfaction in a potage of lentils, his physical appetite. Yet, he sought the blessing.

You know, that shows how foolishness people can be. How many forfeit their spiritual birthright? How many turn away from the spiritual, from the things of God, from the things of the gospel in order to satisfy their physical appetite, the lust of the eyes, the lust of the flesh, the pride of life?

How many turn there and then there comes a time and they would seek the blessing? How many want to live the life of the wicked person but die the life of the righteous?

Well, that is the way he so was. Little did he think when he sold his birthright that he forfeited the blessing also.

[49 : 22] Who could resist such cries and tears, especially when you consider the natural affection that flowed from the heart of Isaac to his son for whom he wanted the blessing.

He who had despised the birthright has now come full circle and he suddenly realises that what he despised was a valuable possession.

He despised the birthright and now comes to realise how special that was, how valuable that was. But it's too late.

It's too late. the road of sin leads to bitter crying. The end of the unrepentant sinner will always be great cry for eternity for hell is described as a place of wailing and gnashing of teeth.

For all his sorrow and trouble upon his disappointment we find that Esau entertained no thought about any repentance in himself for he immediately fell into a resolution and what was his resolution?

[50 : 30] To kill his brother. He was not crying for sorrow for sinning or for despising his birthright but was crying in sorrow for missing the blessing.

And maybe that's part of the tears of hell when the Lord in the parable said to the rich man remember remember there'll be no problem of Alzheimer's in hell remember remember what you did remember how you sold your birthright how you sold your spiritual privileges just to satisfy the lusts of the flesh in order to satisfy the physical appetite you forgot God you despised God you despised the privileges that he gave that came a day when you wanted the blessing but it was too late and the memory of those things will cause much crying and I lost eternity those who truly repent are busy confessing their own sin not accusing others of their sin as Esau was doing here no one knows where a deliberate sin can lead to little did

Esau think that when he sold his birthright that he would forfeit the blessing the deceitfulness of sin that promises the blessings of mercy and glory without the use of the means of faith repentance and obedience sin can be the occasion of great sorrow when there is no sorrow for sin here he is remorseful for what he did but he is not repentant he is not repentant Hebrews chapter 12 already cited he tells us that Esau was a profane person a person who is irreligious a person who is disrespectful of God the text there says that he became a fornicator and a profane person Esau did not value the things of God he turned his back upon family values he must have grieved his father and mother and also his brother he must and we know that he did bring great tensions into the home because Esau was intent on the material and temporary blessings of

God but had no time for the spiritual aspects time for his bodily requirements but no thought about his soul we can all have that what the world offers and yet we can be empty ask the rich man in hell if he has water and he tells you that he has not even got a drop the man who had the great heart received great gifts from God and what was his response I will build bigger bonds and will say to my soul take ease but the Lord calls him thou fool we may think that having or possessing all material and temporal things that we have that we have everything yet we can all have that and still be empty Esau went on for years with no regard for what he had done to his birthright twenty years he went on he had no regard no thought whatsoever of what he had sold of what he had given away but the time came and here we find him at his father's feet in tears seeking the blessing what is the repentance that he so earnestly sought because the writer to the

Hebrew says that he sought repentance well repentance means change of mind and he sought it but what is it that he sought was it repentance or the blessing well he sought the change of mind with Isaac the repentance that he sought was that Isaac would his father would change his mind and would give him the blessing Isaac says I cannot go back on what I have done God meant it this way he sought repentance but it was not repentance towards God and that is why it says there in Hebrews he sought repentance but he found no place for repentance because he did not seek repentance towards God but he sought repentance towards his father that his father would change his mind he sought repentance in the wrong place and it also shows us that outward expressions and tears are not to be taken as evidence of inward sincerity he sought his repentance not from

[55 : 55] God but from his father Isaac he found no place of repentance because he sought it in the wrong place what is it to repent well to repent is to confess the sinfulness of our sin against God David in Psalm 51 said against thee the only have I sinned to repent is also to be contrite it is to be sorry for what we have done it is more than to feel sad and remorseful Esau felt sad and he was remorseful simply because he came face to face with the consequences of selling his birthright but to be truly contrite is to be grieved by our sin in itself as an offence against God to repent is to change our ways turning away from sin it is not enough to know that sin is sin or even to shed tears of sorrow if we are truly repentant then we will leave our sin behind and follow after

God the true repentant person so grieves for and hates his sin as to turn from them all unto God endeavouring to walk with God in all the ways of his commandments Thomas Watson says there are six ingredients in true repentance towards God first a sight of sin second a sorrow for sin third a confession of sin fourth shame for sin fifth hatred for sin and the sixth one turning from sin now none of these were found in Esau his tears were only tears of remorse not of genuine true godly repentance towards God you see hell is a place of remorse a place of many tears remembering all the privileges that you have despised for a little pleasure of sin but there is no place there for repentance now

God calleth all men everywhere to repent he calleth all men everywhere to repent we know not whether we will have another day granted to us but today he is calling us to repentance we must not think that repentance is a deathbed duty we must repent now lest we be like Esau Esau who saw the blessing with tears when it was too late Augustine once said how long shall I say I will repent tomorrow why why not at this instance delay brings danger today if you will hear his voice harden not your hearts such are God's summons to repentance and the fact that God calls us to repentance is evidence for us that God is willing to forgive us the call to repentance means that

God is willing to forgive us because he would not call us to repentance unless he was willing to forgive our sins through his son Jesus Christ today you will hear his voice harden not your hearts these are God summons to us you know when you think of it my friend when Satan tempts you you do not say to Satan well it is too soon but you immediately embrace the temptation you never say go away and come again but you immediately embrace the temptation but God is summoning you today and what are you saying to him too soon come back another time you see you have not put Satan off but you are quite willing to put God off till tomorrow when Satan tempts you you don't put him off till tomorrow you embrace his temptation but get when

God summons you you are quite willing to put him off till tomorrow sins against gospel love are worse in some sense than the sins of the devils for they will they never had an offer of grace tendered to them the angels that fell never had the offer of grace the angels that fell was never summoned to repentance but God in his love and his mercy and forgiveness is summoning you today to repentance something he didn't do to the angels that left the first estate and fell into sin but to you the sinner today he is summoning you to repentance friends think carefully and act responsibly be aware of the despairing kind of mourning like Judas Judas Iscariot we all know about Judas Iscariot don't we well he saw his sin and he made confession and restitution but it was a mourning joined with despair a mourning joined with despair he never put his trust into the mercy of

[61 : 30] God so let be aware of a despairing kind of mourning beware of a hypocritical mourning for sin like Saul when he said to Samuel I have sinned for I have transgressed the commandment of the Lord but what did he do he blamed his sin he blamed his people he laid his sin upon the people for he said I feared the people I was afraid of the people or a forced mourning for like Cain Cain said my punishment is greater than I can bear his punishment troubled him more than his sin to mourn only for fear of hell is like a thief that weeps for the penalty rather than for the offense repentance or beware do not be like Esau who sought repentance but he sought it in the wrong place he sought it in the wrong place

Philip Henry once said some people do not like to hear much of repentance but I think it is so necessary that if I should die in the pulpit I should decide to die preaching repentance and if I should die out of the pulpit I should like to die practicing it the Lord today summons you to repentance and he summons you to repentance because he is willing to forgive you he is willing to show you mercy Esau sought repentance but sadly he sought it in the wrong place Saul made a confession of sin but in his confession he blamed his sin on the people instead of like David who said against thee thee only have

I sinned Judas saw his sin but he did not trust in the mercy of God Cain looked at the punishment of his sin greater than his actual sin my dear friend today the Lord in his mercy and grace and his love is calling you and summoning you to repent to repent to trust in him to lean upon him to throw yourself on his mercy for he is merciful to the one who is truly repentant may the Lord bless our thoughts let us pray eternal and ever blessed Lord we give thanks unto thee for thy gospel which summons us to repentance oh grant oh Lord that our repentance would be a true genuine repentance repentance towards

God and moving away from our sin and following the commandments of the Lord we pray oh Lord that those warnings that thou didst give us in thy word that we would take them to our hearts today and that would give ourselves no rest until we are assured that we have repented truly of our sin that we find Christ to be our only refuge that we have trusted and leaned upon him we pray oh Lord that thou would continue with us for the remainder of this day and forgive us for our sins in Christ's name Amen we shall now conclude by singing from Psalm 116 Psalm 116 I love the Lord because my voice and prayer she deterred I while

I live will call on him who bowed to me his ear of death accords and sorrow stood about me compassed round the pains of hell took hold on me I grief and trouble found upon the name of God the Lord then did I call and say deliver thou my soul O Lord I do the humbly pray God merciful and righteous is thy gracious is O Lord God saves the meek I was brought low it did me help afford shall sing these verses to the Lord's praise Psalm 116 we shall stand to sing and you can remain standing until the end of the benediction Psalm 116 verse 1 to 6 I love the Lord because my voice and prayer she did hear I love the Lord because my voice and prayer she did hear

[66 : 45] I cry by with God on him till you lead is near of death the tired and sorrow shined but the Thank you.

Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

[69 : 12] Amen. Thank you. Thank you.