

Jacob Meets his Match

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Preacher: Rev Kenneth I Macleod

[0 : 00] Welcome to everyone this morning and also those who are joining us online and any who are visiting with us. It's nice to have you here. There's quite a few intimations.

I'm just going to highlight a few things in the bulletin, but please, if you haven't already taken a bulletin, take one with you because it highlights in detail regarding the forthcoming communion. You'll see that the Deacons Court meets tomorrow evening and that's by Zoom at 7. And then on Wednesday after the prayer meeting, the Kirk Session will meet in the seminary immediately after the prayer meeting.

And again on Thursday, the Kirk Session will meet after the prayer meeting. And again on Friday, the Kirk Session will meet in the upper hall next door.

There's no Friday evening service, but the session have agreed to meet there in order to give an opportunity to anybody in the congregation who's wishing to profess their faith in the Lord Jesus Christ for the first time to meet with the session.

[1 : 09] So an opportunity is given for anybody who wishes to meet with the session to come forward there. Then on Saturday, there's a pre-communion service here in the church and that's at 7 p.m.

And again the Kirk Session will meet in the upper hall immediately after the service. And again another opportunity is given to anybody who wishes to profess their faith to meet with the session. You'll see the service is next Lord's Day. The Reverend James McAver conducts the communion service. And then the evening service is conducted by Reverend Callum Mordor Smith, Minister of North Uist.

Following the recent meeting of WFM on 25th January, there are copies of our Govan Free Church newsletter available at the door for everyone who is interested.

And that you can see not just women, but anybody who is interested in the work that's going on in that part of Glasgow. A great work indeed. And then we have the list of the communion details, of course, highlighting the death of Mrs. Angusina McLeod.

[2 : 19] And we do remember the family in our prayers. And then you have the communion details. So please take your time to read through because there will be very slight differences at this communion, obviously, because of the restrictions that are placed upon us.

Let us now worship God and we will sing to his praise from Psalm 46a. Psalm 46a. And we are going to sing from verse 7 to 11.

This is from Sing Psalms, Psalm 46a. It's on page 60.

The Lord Almighty is with us to strengthen and sustain. For Jacob's God, our strong defense and fortress will remain.

Come see the works the Lord has done, the judgments he commands, the desolations he has brought to pass in many lands. In every land throughout the earth he makes all conflict cease.

[3 : 31] He shatters bow and spear and shield and brings his reign of peace. Be still and know that I am God. On earth exalted high. And all the nations of the world my name will glorify.

The Lord Almighty is with us to strengthen and sustain. For Jacob's God, our strong defense and fortress will remain. Psalm 46, verse 7 to the end.

or Jacob's God, our strong citizen. Amen. Amen.

H■■■ 2 The just-trent-team of us, the exonations he has brought to pass in many lands.

Every land throughout the earth evades upon the streets.

[5 : 32] He shatters hope and spear and shield and brings the train of peace.

Be still and know that I am God on earth, they salt it high.

And all the nations of the world, my name will glorify.

The Lord, all right, he is with us.

To strengthen and sustain, for deep growths of our strong defense.

[6 : 57] And fortress will remain. Let us bow in prayer.

O Lord, we give thanks for the great words that we sang there. That the Lord Almighty is with us to strengthen and to sustain us.

And you know, there's nothing that as we think upon our lives and as we journey through this world, that we could want more than that fact. God Almighty, the Lord of heaven and earth, is with us.

And he's there to strengthen and sustain us. Because we need strengthening, so often we discover our weakness. Through all the different experiences we go through.

As we battle temptation. As we battle our inward, just all the inward corruptions that we have. As we battle against all the experiences and blows of life.

[8 : 03] As we struggle so often with bereavements and sorrows. As we come into our experiences. And so, Lord, we need that strength.

And we need to be sustained. To be kept. And Lord, we give thanks then for that promise. And many here today will be able to testify of how true that is. That if it were not for the Lord's strengthening and sustaining.

They couldn't face up and they couldn't keep going. And they wouldn't be where they are except for that. And so we give thanks, Lord, for all that you are.

And all that you have shown of yourself. That you have revealed to us. And so we seek to praise you. And give praise and honor to your great name today. Because this is another day in our life's experience.

Yesterday is past. And tomorrow is spared as yet to come. But here we are today. And this is the day you have given to us. This is the day that the Lord hath made.

[9 : 03] Let us rejoice and be glad in it. And we pray that we might do so. So as we begin another week on your day. And that we might be able to exalt your name in our heart.

That there might be a desire to praise you with all our being. Lord, we have to confess that so often our praise is limited. So often our praise is hardly there at all.

Lord, forgive us for how often we grumble and we complain. Far too often we look on the dark side rather than on the bright. We look at what we don't have rather than look at what we do have.

And help us, Lord, to be focused upon you. And that you will fill our thoughts. And that we will always set the Lord before us. And when the Lord is always before us.

And you are at our right hand. Then we will not be moved. And so we ask, Lord, that you will fill our hearts with yourself every day and every night. As we come under your word today, as we've sung it and we'll just read it and meditate upon it for a little, we pray that your spirit will indeed apply the truth to our souls.

[10 : 12] We don't come here just to read a book, as it were, and to reflect a wee bit. We come here to meet with God, to worship and to praise him. And to hear what God the Lord will speak.

And we pray that you will speak into our souls. And that it will have a lasting impact. That we will not just simply hear and walk away. But that we will be doers of your word as well as hearers.

We ask, Lord, for that faith that lays hold upon your truth. And a faith that is ready to live and to base our life upon your truth. And we give thanks, O Lord, that you lead us in the way that is right.

Even although the way might not appear the right way to us. And I'm sure there are many here today are perplexed by your way. Because it wasn't the way that they expected.

But you know even when we don't. Because you have a plan and a purpose for all your people.

And, Lord, you have a plan and a purpose for this world. And help us, Lord, to realize that.

[11 : 16] And to rest in that assurance. Because we live in a world that is so uncertain. We can never pick up a paper or put on a news or read anything online.

But we realize that the world is a troubled place. There are so many anxieties and pressures. There are so many power struggles at all different levels.

Power struggles at local levels. At national levels. And at international levels. And when we see all the struggles. And all the outcome of these struggles.

The world is in many ways topsy-turvy. But we give thanks that just as you walked on the water to Peter. Or to the disciples.

And Peter indeed began to walk to you. You walk over every storm. And so we pray that we might have the faith to look to you. And to trust in you. Bless the children next door.

[12 : 14] In the creche and twinnies and Sunday school. We give thanks for them. We pray, Lord, to bless all the teachers. And all the helpers. And all who look after them. We pray, Lord, to bless all the youth work.

And that is done within the congregation. We pray to bless Marianne. Pray to bless all who work tirelessly in this congregation. So often behind the scenes.

And sometimes things that we just take for granted. When we come and the church is open. And it's warm. And everything is set. But we realize there's a lot of things go on to make this happen.

And every day and throughout every week. So many are doing so much. And we give thanks, Lord, for that. We pray, Lord, that you will bless us as a nation. Lord, we need your wisdom to fill our leaders.

Because sometimes as we look around. It's almost like, as your word says. They reel and stagger like one drunk. And so often there doesn't seem to be rhyme or reason. But, Lord, we pray that into all the often apparent chaos.

[13 : 20] That you might bring your voice to be heard. And that your wisdom will be known. Pray for those who mourn today. We ask, Lord, that your blessing will be upon them.

Strengthen them in their heart. And for those who mourn of recent times. The funeral of the late Angazina MacLeod. And so today we do remember John Alec and Callum and Mary Ann.

And respective families at this time. And ask, Lord, that you will bless them. But we remember all whose hearts are sore. And whether it is days or weeks or months or years.

There's still a settled pain. Life will never be the same. The home was changed forever. But, O Lord, our God, we pray that into that change. That you will bring a strength and a sustenance.

And a hope and a peace. Lord, we pray for those who have experienced loss at every age. And ask that you will be with them. We pray for those who are ill and laid aside at this time.

[14 : 25] We ask for healing and strength. And your grace to be given to them. And as we come to a communion, Lord. Lord, we ask that indeed you will bless us. We've longed for this. And although there might be very slight changes in the way, in the format of it.

In the way we have partake. We ask, Lord, that you will be with us. We long to eat and to drink by faith. And we long to commune with one another together.

And we ask, Lord, that your blessing will be upon us. And we pray for any who have been exercised about their duty as to what they should do. We pray, Lord, for those who do know you as Lord and Saviour.

Who do know and trust you. Who have never yet professed your name publicly. That they may do so this weekend. Grant them the grace and the help and the strength so to do.

Watch over us and we pray. Grant us your grace. Take away our sin in Jesus' name. Amen. We're going to read now in the book of Genesis, chapter 32.

[15 : 40] Genesis, chapter 32. And read the whole chapter. Genesis 32.

Jacob went on his way. And the angels of God met him. And when Jacob saw them, he said, This is God's camp. So he called the name of the place Mahanaim.

And Jacob sent messengers before him to Esau, his brother, in the land of Seir, the country of Edom, instructing them. Thus you shall say to my lord Esau, thus says your servant Jacob, I have sojourned with Laban and stayed until now.

I have oxen, donkeys, flocks, male servants and female servants. I have sent to tell my lord in order that I might find favor in your sight. The messengers returned to Jacob saying, We came to your brother Esau and he's coming to meet you.

And there are 400 men with him. Then Jacob was greatly afraid and distressed. He divided the people who were with him and the flocks and herds and camels into two camps, thinking, If Esau comes to one camp and attacks it, then the camp that is left will escape.

[16 : 58] And Jacob said, O God of my father Abraham and God of my father Isaac, O Lord, who said to me, Return to your country and to your kindred, that I may do you good.

I am not worthy of the least of all the deeds of steadfast love and all the faithfulness that you have shown to your servant. For with only my staff I crossed this Jordan, and now I have become two camps.

Please deliver me from the hand of my brother, from the hand of Esau, for I fear that he may come and attack me, the mothers with the children. But you said, I will surely do you good and make your offspring as the sand of the sea, which cannot be numbered for multitude.

So he stayed there that night, and from what he had with him, he took a present for his brother Esau. He instructed the first, When Esau my brother meets you and asks you, To whom do you belong?

Where are you going? And whose are these ahead of you? Then you shall say, They belong to your servant Jacob. They are a present sent to my lord Esau.

[18:40] And moreover, he is behind us. He likewise instructed the second and the third and all who followed the droves. You shall say the same thing to Esau when you find him.

And you shall say, Moreover, your servant Jacob is behind me. For he thought, I may appease him with the present that goes ahead of me. And afterward I shall see his face.

Perhaps he will accept me. So the present passed on ahead of him, and he himself stayed that night in the camp. The same night he arose and took his two wives, his two female servants, and his eleven children, and crossed the ford of the Jabbok.

He took them and sent them across the stream and everything else that he had. And Jacob was left alone. And a man wrestled with him until the breaking of the day.

When the man saw that he did not prevail against Jacob, he touched his hip socket, and Jacob's hip was put out of joint as he wrestled with him.

[19:45] Then he said, Let me go, for the day has broken. But Jacob said, I will not let you go unless you bless me. And he said to him, What is your name?

And he said, Jacob. Then he said, Your name shall no longer be called Jacob, but Israel, for you have striven with God and with men and have prevailed.

Then Jacob asked him, Please tell me your name. But he said, Why is it that you ask my name? And there he blessed him. So Jacob called the name of the place Peniel, saying, For I have seen God face to face, and yet my life has been delivered.

The sun rose upon him as he passed Peniel, limping because of his hip. Therefore to this day the people of Israel do not eat the sinew of the thigh that is on the hip socket, because he touched the socket of Jacob's hip on the sinew of the thigh.

Amen. And may God bless to us this reading of his own holy word. We're going to sing again to God's praise in the Scottish Psalter, Psalm number 62, 5 to 8, verses 5 to 8.

[21:01] Four stanzas. Psalm 62, verses 5 to 8. That's on page 294. Psalm 62, happening to us.

Ye'aaah.?cekzung? I sow with love, with patience upon thy God alone.

On earth be fendeth all my hope, a desperation.

The only my salvation is, and my strong rock is thee.

The only ends my sure defense, I shall not turn with thee.

[22:57] In God my glory, grace it is, and my salvation sure.

In God the rock is all my strength, my refuge most secure.

In God bless your confidence, and him are generally.

In God the holy, before and before, beyond your heart, a day surrender shines.

Let's turn again to look at the chapter we read in Genesis.

[24:31] Genesis chapter 32. I'm reading again at verse 27, verses 27 and 28. And he said to him, What is your name? And he said, Jacob.

Then he said, Your name shall no longer be called Jacob, but Israel. For you have striven with God and with men, and have prevailed. Now the story of Jacob and Esau is one that certainly, I believe, intrigues children, because we have a little insight into a family growing up.

And I certainly remember when I was young, and I always liked the story of Jacob and Esau, because we were given this insight into what was going on with children in a home.

There was a problem, though, in that it seemed to be a divided home to a certain extent. There was a great feeling in that Isaac, despite being a good man, it was very obvious that he was showing real favoritism to Esau.

And that's a great mistake that any parents would make, is to show favoritism. And again, it would appear that Rebekah was the one that Jacob seemed to spend most of the time with his mother Rebekah, whereas Esau was always outdoors and hunting and such like.

[26:03] But it tells us that of how Isaac, how fond he was of Esau. And it might have something to do with the neglect of a father that made Jacob such a sort of cunning person, because he was always on the make.

He was always trying to get something. And it could be that he felt that he wasn't going to get a fair deal of things, and so maybe he was always being manipulative, because we read throughout Jacob's life that he was always trying to get one over another person.

That's the kind of person that Jacob was. He wasn't, to be quite honest, in the earlier days, he wasn't the most savory character. And I think I've said that before. It's one of the reasons I really like Jacob, is that the older he got, the greater he got.

And by the time Jacob became an old man, and by the time he came to die, there was a wonderful maturity and a wonderful strength of faith about him.

So, so different to the young Jacob that had to run away from home. You remember the story of how he got the special blessing.

[27 : 27] He had already managed to wangle the birthright away from Esau, but he also got the special blessing. And you remember how he deceived his father was blind, and of how he kidded on that he was Esau, and that he brought his father the food in order that his father would then bless him.

And Isaac blessed Jacob, thinking all the time it was Esau. You remember how Esau was so angry. And he was saying, first of all, he's taken my birthright, but now he's taken the special blessing.

And when Esau did come back, and Isaac said, I cannot give you the, I will give you a blessing, but I cannot give you the special blessing, because I've already given it to Jacob, to your brother.

And Esau was so incensed, he said, I'm going to kill him. I am going to kill Jacob. And of course, when Rebecca heard what Jacob, what Esau was saying, she said to Jacob, run away, go head over to my homeland, and stay there, and I'll send for you again.

Sad thing was, Jacob never saw his mother again, because she died before he returned. But we all remember reading in Genesis 28, the time when Jacob was on the run, and he was, can you imagine, a home-loving boy, and he's in this howling wilderness, and he felt all alone, and he lay down to sleep.

[28 : 55] And that night, he discovered he was never less alone. That's where he had the amazing dream of the ladder going from all the way up from earth to heaven, and the angels ascending and descending, and the Lord at the top of the ladder.

And God gave Jacob great promises, and he said, I'm going to be with you. I'll be with you wherever you go, and I'm going to take you back again to this land. And that was a turning point in Jacob's life, but it wasn't the full turning point.

This is a major turning point in Jacob's life, because a long period had elapsed, and Jacob had gone, and he had really prospered.

God blessed him. And if you read through the chapters, you will see how that happened, despite Laban doing everything to do Jacob.

It's quite funny that Jacob, being the kind of person who was always trying to do something, but he else finds, in turn, that he's being done by Laban. But despite that, God continues to prosper him, and of course the time comes, and that's what we read about here, the time comes when Jacob is making his way back home.

[30 : 13] Now, you know, one of the things, and before we actually come to look at this, when Jacob prays to the Lord, he prays and he says, the God of my father Abraham, and the God of my father Isaac.

And I don't think we should lose sight of this. Here's Jacob, and he's had a runaway, and he's been over 20 or 20 plus years. He's been away a lot of years.

Many, many years away from home. But the influence of his upbringing had never left him. And you and I cannot put sufficient weight upon what it is to be brought up with a Christian heritage.

If you've been brought up in a home where either a father or a mother or a granny or a grandfather loved the Lord and served the Lord, if you were brought up in a home where there was a Christian influence, where God's word was read, where there were people praying and praying for you, you cannot put a price on that.

It's the most wonderful, in a sense, birthright to have, to be brought up as a young person, being shown that way. And even though people may wander far away, you know what it says, train up a child in the way that he or she will go.

[31 : 38] And when they're old, they won't depart from it. And it's a great lever to bring before God. When maybe we see children straying, it's to remind the Lord.

So there's a huge responsibility put upon us to instruct our young. And it's more important today than any day because we're living in a godless society.

And so many people don't know God. So many families have no idea who God is. Children are growing up with no conception. Of what, or who God is.

To be feared, and to be worshipped, to be honoured. And so it's vital that the Christian will do that. So that it's a huge responsibility placed upon us.

So anyway, we find Jacob, here he is, he's on his way back home. Many years have elapsed. And so, as he's returning home, you can well imagine there's a gnawing fear in his heart.

[32 : 42] How will Esau be after all these years? Last I knew of Esau, he was going to kill me. And if my father is dead, who, actually, Jacob's father wasn't dead, though he thought he was, because Isaac lived to a really old age.

His mother was dead. And he thought, if my father's dead, there's nobody to save me. Esau will kill me, if he's still of that mind. But of course, Jacob was hoping, maybe, things, he had calmed down after all these years.

But we find that, this is what, what, the situation, that we find that the closer he gets to home, the fear gets greater.

And what does Jacob do? What we should all do, he begins to pray. He goes on his knees. And it's amazing how trouble drives us to our knees. You know, so often in life, we drift on, and things go on, and everything.

And yes, we do pray. And I'm sure we pray every day, but this and that and that. But you know, see when trouble comes into your life, prayer takes on a new urgency.

[33 : 54] You really mean business with God. You look back at times in your life, and you say to yourself, you know that, see that period there, I really prayed. So that's other times you say to yourself, I was kind of going through motions, rather than really being involved with the Lord.

Well, Jacob here is really praying, because this is, he's really, really anxious. And the word has come that Isaac, you know, Esau is coming to meet him with 400 men.

Now, here's a man with guilt written all over his heart, because of what he has done. And he knows that Esau is probably going to kill him.

So he's just, he's up to absolute high dough. So what does Jacob do? Yes, he's prayed, but he says to himself, I know what I'm going to do. I'm going to send present after present after present to my brother and see if that will appease him, see if that will calm him down.

And that's what, that's exactly what happens. So, and it's, the actual present that, that was sent was, was unbelievable. We read about it, all the, the sheep and cattle and donkeys and all the rest that was sent.

[35 : 16] And he sent it in stages. It was to appease Esau. But you know, sometimes people look at it and they say to themselves, well, Jacob isn't really showing great faith here.

Here he is, and he's praying to the Lord to save him. But at the same time, he's also saying, do you know what? My prayers might not be sufficient. People say that was unbelief.

That he's praying to the Lord, but he says, oh, I better, maybe, what if God doesn't answer my prayers? I better do this as well. But you know, I don't think that's what Jacob is doing. I think Jacob has come to a point where he says, you know, I, I really did deceive my brother.

And it does tell us that this was an appeasement. Jacob is here trying to sort out wrongs that were done. So I, I know some people say this is unbelief, that if we pray and bring something to the Lord, then we ought not to do anything.

I don't believe that either. That doesn't take faith away. Because we're told to, both to pray and to work. And to, that doesn't mean that if we pray that we don't do anything.

[36 : 29] But when we pray, ultimately we're still leaving it to the Lord, even although we do, as long as we don't get in the way of the Lord. So anyway, that's what, what Jacob does.

And so he, he, he sends all this ahead. And, you know, Jacob had come, I think at this point, a wee bit anyway, to realize something of, of just who, who he was.

And, at this particular time, as we say, Jacob is facing this crisis. And, when he begins to pray, regarding Esau, he's, verse 11 there, yes, he's specifically being asked, asking God to deliver him from Esau's hand.

But, we're not going to read about how they were reconciled. God answered the prayer, and respected what had happened. What we're going to move on to, is Jacob is preparing, now to come

to meet with Esau.

And that tells us, that same night he arose, and he took his two wives, his female servants, and all, and everybody crossed the Jordan. And there he was, the, the, the, the, the, the, the, the, there he was, he's on his own.

[37 : 47] And this man comes, to meet him. And a wrestling match, ensues. Now we're led to believe, that this, was none other, than the angel of the covenant, the Lord Jesus Christ.

What, what we term, a theophany. It's where, God takes the, God takes the appearance, the appearance, of a man. And of course, we know that, the incarnation is where, the Lord Jesus Christ, actually took, bone of her bone, and flesh of her flesh.

But the theophany is where, there is the appearance. And that's what we believe, occurred here. And they wrestled, till the break of day.

Now, I'm not going to look at the, actual wrestling here, that takes place, except the one thing to see, that we find in verse 25, when the man saw, that he did not prevail, against Jacob, he touched his hip socket, and Jacob's hip, was put out a joint, as he wrestled with him.

Well, a wrestler will tell you that, that's probably, the most vital part, in wrestling, to give you, the strength, and momentum. You need the hip joints, you need this.

[39 : 03] This is where everything, not only carrying, your own force, but the other person's force. And so, this is put out. But I don't believe, yes, there might have been, physical wrestling, but this was a spiritual battle.

This was spiritual wrestling. And what was the, what was the Lord doing? Because, this wasn't a physical fight. It shows, all the Lord had to do, was just touch, Jacob's thigh, and that was him out. So, it wasn't a physical fight. This is a spiritual battle. And what's going on? Jacob is resisting, God's mighty hand upon him.

Because, God is subduing, Jacob. Because, you'll notice, that in verse 26, Jacob says, let me go. The man says, let me go, for the day is broken.

But Jacob said, I will not, let you go, unless you bless me. Well, Jacob wasn't ready, to be blessed. Because, Jacob, had to be subdued.

[40 : 07] And it's very interesting, the man asked Jacob, what is your name? What is your name? He says, Jacob. Now, for the Hebrew, a name was very important.

The name signified, who you were. It described, your character. And for Jacob, when Jacob is saying, his name, he's telling, I'm the, I'm the cheater.

I'm the twister. I'm the cunning person. I'm the fly man. I'm the supplanter. And God was making Jacob, face up to who he was.

Because although, he had dealt with Esau, he had never faced up, to really who he was. He was wanting blessing. And God says, no, you're not ready for blessing. And you know, it's the same with you and me.

We often say to the Lord, Lord, bless me. And that's right. So we should. And the Lord says, you know, I want to bless you. But you're not ready for blessing. I have to break you.

[41 : 04] Now, none of us want to be broken. But God wants to break us and remake us. And he wants to break us and remake us more and more like a son. That's the main purpose of your life and my life in this world.

Not to live for ourselves. Not to serve ourselves. To serve the Lord. To reflect who he is. God wants to shine his light in us and through us so that people will see Jesus in our life.

As the New Testament says, we are living letters to be read by people. That's God's purpose for you, for me in this world. But you know, far too often, we have our own agendas.

We want our own way to do our own things. And God says, no, in order to be a true vessel for me, in order to be the person that I want you to be, do you know what?

I have to break you and remake you. And that's what God was doing at this point with Jacob. He was breaking him and remaking him.

[42 : 10] And God was going to bless Jacob because that's exactly what happened. That God blessed him. Because he said, I'm going to give you a new name. You're going to be now Israel for you have striven with God and with men and have prevailed.

This is a new, you've got a new name now. And you know, the amazing thing, when Jacob went on his way, he was limping because his thigh was put out a joint.

And you know, if we're going to spiritualize, which we often do to a certain extent, every Christian, in a sense, should walk with a limp. What do I mean?

In other words, you shouldn't be walking in step with the world. Your walk should be a bit different because God has touched you.

And in touching you, it brings you into a different step with the world. And you know, when we come to, we've got the communion, God willing, next weekend, and that's one of the great opportunities that we have is to meet with the Lord.

[43 : 22] And I want to ask you today, if you've maybe never professed the Lord, are you aware of the Lord having changed your way? You think differently to the way you used to.

You see things differently to the way you used to. You see the hand of God and things in a way that you never saw before. There's a growing love in your heart for the Lord and the things of God.

You might not be able to say very much. That might be part of what's going to keep you back from the session. Because you're going to say to yourself, I don't know what to say. If they ask me, I don't know what to say.

Well, the thing is, if you know and you're aware of a love that has come into your soul for the Lord and for the things of the Lord, then that's from God.

That's a change from God. And it has brought you so that your walk, it might not be radically different, but it is different to the way it used to be.

[44 : 26] And if the Lord has done that in your life, then you should come and confess and profess his name before the Lord Jesus, before the session confessing that Jesus is your Savior.

This was a watershed moment for Jacob. His life was never quite the same again. But as we say, God had to break him. He had to own up. It was a time of confession.

Jacob had to deal with the things of the past that were hidden away. You know, we've got loads of things that often we don't want to deal with. We don't want to face out. That's what confession of sin is.

It's confessing who we are and what we are and what we've done before God. And it involves repentance. repentance. Do you have that spirit today where you're saying to the Lord, look, Lord, it's time for me to own up to who I am.

I've been trying to cover up my life, but I know I can't before you. Lord, I know this might be painful, but if you need to break me to remake me, then do so.

[45 : 40] You know, in a sense, that's a very courageous prayer because we don't know how God might break us in order to remake us. But in order to be the person that God would want you to be in this world who would shine and show forth for him, that is what he has to do.

So may Jacob's example be our example and that we may have this perseverance because, you know, Jacob wouldn't let God go. He wouldn't let him go until he got the blessing.

And God is saying, okay, I'll bless you, but you're not ready for it. I'm going to have to break you. Are we in that place? Well, I hope and I pray we are. And if you've never come to faith in the Lord Jesus Christ, if you've never been broken in any shape or form, the Lord has to come in and change.

You can't change yourself. The desire to change is there, but you cannot change yourself. Only the Lord can do that. Ask him. Even today, say, Lord, will you come in and change my life?

Turn me around to start following you because there's no better person in the whole wide world to follow than the Lord Jesus Christ because only he in this world knows the right way.

[47 : 01] Nobody else does. The Lord does because he is the way, the truth, and the life. Ask Jesus to come into your life today. Let us pray. Lord, our God, we give thanks for coming under your word again today.

We pray that this word will indeed bless us. Just as Jacob was blessed all these years ago, we pray that we too may be blessed of the Lord. It's a wonderful thing.

Lord, we know that you're at work in our lives and that really is the whole purpose of our lives, to be molded and to be shaped more and more like Jesus. Forgive us, Lord, for how often we resist you, how often we fight against the remolding.

Lord, we have to confess that. Lord, we pray that you will work in us and we know that you're patient. When we think of all the years the Lord was patient there with Jacob years and years and years before he came in this way to break him.

Lord, we give thanks for that patience. Watch over us then we ask and do us good and take us to our home safely and forgive us our sin. In Jesus' name.

[48 : 17] Amen. We're going to conclude singing in Psalm 116. Psalm 116, the Scottish Psalter.

And we'll sing verses 4 to 8. Psalm 116, verses 4 to 8. Upon the name of God the Lord, then did I call and say, Deliver thou my soul, O Lord, I do thee humbly pray.

God, merciful and righteous is, yea, gracious is our Lord. God saves the meek. I was broad low, he did me help afford. Without my soul do thou return unto thy quiet rest.

For largely low the Lord to thee his bounty hath expressed. For my distressed soul from death delivered was by thee. Thou didst my mourning eyes from tears, my feet from falling free.

Verses 4 to 8 of Psalm 116, upon the name of God the Lord. Thank you.

[49 : 59] Thank you.

Thank you. Thank you.

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

Thank you. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen.