

A Smitten Thigh

by Bob Phillips

The sermon contrasts the spiritual paths of Jacob and Esau, urging believers to seek a genuine relationship with God rather than worldly success or satisfaction.

Duration: 45:32

Scripture: Genesis 32:24, Genesis 32:28, Jeremiah 31:10-21

Topics: "Christian Life"

Description

In this sermon, the pastor highlights the danger of the church becoming just another voice in the midst of the many self-help and success-promoting messages in society. He shares an extreme example of a minister using a golf commercial to advertise his church, emphasizing the importance of not compromising the true message of the Gospel for the sake of attracting people. The pastor also discusses the difference between a message that is fun and entertaining versus one that truly challenges and transforms the heart. He emphasizes the need for believers to be willing to undergo the painful process of allowing God's Word to cut them open and bring about genuine change in their lives.

Transcript

This is... I want to speak to you this morning in the second session here about the heritage of Jacob. And I want to begin with Malachi chapter 1. Malachi chapter 1. And I want you to follow me closely because I just want to get to the heart of what I have to say. It goes somewhat with what I said this morning, but it's different.

And I hope that we'll deal with some of the things that I see happening today. I hope it's a caution, particularly to ministers, about the direction that I see a lot of things going in. And as well as to those of you who are not ministers, that you won't get caught up in a false movement.

And there is, as Brother Don has already spoken to us, regarding a movement of error, a reign of error, as he entitled it. There's so much error today. There's so many voices speaking, clamoring for your ear.

And the church, I'm afraid, is in danger of just becoming another voice, crying out in the wilderness with all the other self-help, success, promotional voices. One of the most incredible things that I believe that I've seen was a city in Texas had a minister that has a television commercial. And in the commercial, the minister is playing golf with a well-known DJ in town.

And it's a quick short, but it's an advertisement for his church. And the camera focuses in on he and this disc jockey, well-known man in the area, playing golf. And the pastor is about to make a long putt.

And it shows the distance between him and the hole. And the disc jockey says to the pastor, if you make this putt, I'll join your church. And it shows the pastor getting ready, and he hits the ball.

It shows the ball, and it follows, and it goes over the long expanse of green and right into the hole. Immediately, the camera focuses at another location, and the pastor is standing in front of the stained-glass windows of the church. And the pastor has a big smile on his face, and he says, we'll take them in a way we can get them.

We have the fastest growing, one of the fastest growing churches in Texas. Come and be a part of our church family. Come to the excitement at such and such a church.

Now, I know that's an extreme. If you told me that, I probably wouldn't believe you. But it's the truth.

What is God after? What is He doing? Malachi chapter 1 tells us of two strains of people, two races of people, two types of people, Jacob and Esau. Now, we could spend a lot of time on Jacob and Esau, and I'm not going to do that. But I want you to just see what he says about them.

Malachi 1, verse 1. The oracle of the word of the Lord to Israel through Malachi. I have loved you, says the Lord. But you say, how hast thou loved us? Was not Esau Jacob's brother, declares the Lord? Yet I have loved Jacob.

Now, I want you to see what happens. God says, I love you. But they ask the Lord, how, God, have you loved us? And God gives them an example of the way he loves.

He says, I love Jacob and I hate Esau. Now, as a matter of fact, you understand what he's talking about here. And he's using this a type.

Jacob and Esau are long dead by now. And so God is declaring what he loves and what he hates. And what he loves is a man like Jacob.

Of the character and strain of Jacob. What he hates is a man like Esau. Let's look at Esau first.

Matter of fact, he goes on. And if this is not the case today, I don't know what is. But verse 3 says, but I've hated Esau.

And I've made his mountains a desolation. And appointed his inheritance for the jackals of the wilderness. Though Edom says, and Edom is the Edomites were descendants of Esau.

That's just another word for Esau. Though Esau says, we've been beaten down. Oh, I hear this in the church today.

We've been beaten down, but we will return and build up the ruins. You hear that cry today. I mean, things may not be the way they're supposed to be, but we're going to take dominion.

I believe in a walk of dominion. I believe in reigning with Christ on this earth. I want you to see what God says about it.

Thus says the Lord of hosts, they may build, but I will tear down. And men will call them the wicked territory and the people toward whom the Lord is indignant forever. He says, let me just read what it's a more literal translation.

They may build, but I'll pull down. And men shall call them the boundary of lawlessness. And the people with whom Yahweh has indignation forever.

These people are of the Esau type. God says they will forever experience my indignation. I'll make them a desolation.

And no matter what they build, I'm going to tear it down. And they may say they may take dominion. They may say they may rebuild the ruins.

But I will tear it down, says God. What kind of people are we talking about? Esau was a man who was to inherit the birthright. He becomes a type throughout the Bible.

He was to inherit the birthright. He came in from a hunting trip, hungry. That birthright, listen, that birthright gave him access to everything he needed to satisfy his hunger.

Everything. That birthright gave him access to everything he needed to satisfy his hunger. He's coming in from a hunting trip.

And here's Jacob. And Jacob has a red bowl of soup. And Esau sees it.

He's hungry. And he says, he makes a deal with Jacob. And Jacob's a trickster.

Jacob's not right in this thing either. But he says that he'll make an exchange for him. And Esau wants the soup so bad to satisfy the desire of his flesh.

He's a picture. He's a type. He's a type of the person that has access to the birthright in Christ Jesus.

But he keeps using the things of God to satisfy the desires and lusts of his own flesh. And God says that man will forever experience my indignation. He's the boundary of lawlessness.

He calls it the height of lawlessness. The man who goes after God to such an extent that he worships God. God, you, my God's going to give me this.

My God's going to give me this. My God's going to give me this. He's going to make me successful.

He's going to make me prosperous. He's going to make me healthy. He's going to make me all these things.

So please don't misunderstand me. There is a prosperity in the Lord, but I want you to understand something. God never ties his prosperity into just what this world has to offer.

Your inheritance is Christ Jesus. And anything that comes beyond that is extra. And there's a healing.

I believe the Lord Jesus Christ is a healer. But I've been saying that over and over. You can go after those things.

I was a business man one time. I didn't know Jesus. I had my own business.

Well, I was no fool. He'd come and tell me that Jesus make me more prosperous. I thought I was a Christian, but I wasn't.

Make me more prosperous and tell me how I can get more for my business and be such a success. Come and tell me that? Certainly I would have been interested. I was always interested in how I could make my business more prosperous.

God says these people, not just those, but every person that wants to use God to satisfy themselves. Much of our prayer time is manipulation of God. And he doesn't manipulate easily.

Trying to get God to do something on our behalf. Rather than coming and loving and worshiping him. Let me show you what happens to an Esau.

I want you to turn with me to... Turn with me to Obadiah. You find it right after Amos. Obadiah.

It's real easy to miss. Between Amos and Jonah. It's not like Judas.

There really is an Obadiah. For those of you who don't understand what I'm saying, I asked people last night or yesterday to turn to Judas. Obadiah.

There's only one chapter, so that's the one we'll read. Verse 1. The vision of Obadiah, thus says the Lord God concerning whom? Edom. Who is Edom? Esau.

Verse 3. The arrogance of your heart has done what? It's deceived you. Now look who he's talking about. You who live where? In the clefts of the rock.

Now that's a phrase reserved to those that are the people of God. In the loftiness of your dwelling place, you say in your heart, who will bring me down to the earth? Though you build high like the eagle, though you set your nest among the stars, from there God says, what's he going to do? I'll bring you down. I don't care how loftily you set your sights and your goals.

I don't care how magnificent your doctrines are. I don't care what all you say you're going to build. God says, I'm going to bring it down if you have a heart like Esau.

This is to seek after God for him to give you what you want. Verse 6. Oh, how Esau will be what? He'll be ransacked and his hidden treasures searched out. Why don't you say it gets worse? Verse 10.

Because of the violence to your brother whom? Jacob. Isn't that interesting? I thought Jacob did violence to Esau. But no, God says that it's Esau's who give violence to Jacob.

Now we'll see why that is in a minute. Because the minute you begin to start walking after God, there's an Esau that usually rises up against the path of holiness. And every Esau is opposed to the path of holiness.

Jacob, we're going to see it in a moment, walked away a brokenness. And I've watched this. I've watched people with Esau doctrines that concentrate on what you can get from God.

And the moment you start talking about brokenness, they say it's not God. It's the devil. And I'll tell you something.

The reason why a lot of people are rebuking the devil and he's not leaving their lives is because it's not the devil they're literally rebuking. It's God. And he doesn't rebuke easily.

There are people who try to blame everything on the devil. It's the devil doing this. It's the devil doing that. It's the devil. And they resist the devil and he'll flee from you. But he's not fleeing.

And we have this religious hype in the church. I mentioned this before in tapes and messages, but I went into a church. In Tennessee.

And the pastor was there and. I was the preaching. He had everybody stand up.

He said, Now, let me see your Bibles. How many got your Bibles? And everybody raised their Bible. Now, wait for it.

Had everybody waving their Bibles. I'll see your Bibles. He said, Look at this.

Look at this. Ha ha ha. He laughed.

He said. The devil knows this place. Look at this.

The devil doesn't come around here. Devil's scared of me in this ministry. He's afraid of this church.

We'll run him clear out of this state. Devil was running all right. Like a steamroller.

Right through their lives. Pastor's wife later confessed to me that week. That he was causing her to do all kinds of perverted sexual activities with him.

And when she didn't do it. He tied her up and whipped her. Spiritual theatrics.

And the devil doesn't run. Because he knows what goes on behind the scenes. But Esau's done violence to your brother.

You'll be covered with shame. Verse 10 we're reading. Verse 17.

But on Mount Zion, there will be those who do what? Escape. And it'll be holy. And the house of Jacob will possess their possessions.

Now, who possesses their possessions? Jacob or Esau? The house of Jacob will possess their possessions. Then the house of Jacob will be afire. And the house of Joseph aflame.

But the house of Esau will be a stubble. And they'll set them on fire and consume them. So that there'll be no survivor of the house of Esau.

None. Not one. Not one with an Esau heart is going to make it.

And these Esau ministries are not going to make it. God's going to bring them down. Are you hearing what I'm saying? Now, what's different than Jacob and Esau? Well, you know the story, but I want you to turn there.

To Genesis chapter 32. I'm sure there's not a person here that's not familiar with the story. But let's look at it carefully.

Genesis 32. The context of Genesis 32 is this. Jacob's doing everything he can.

He's tricked Esau by the way. If you read in Genesis, you'll find out that Esau, when the birthright was stolen. Jacob says, rather, Esau says, Jacob stole my birthright.

And he's weeping and he's crying. You know what God says happened? In Hebrews chapter 12, God says that Esau sold his birthright. What a difference.

It's a picture of man that has no understanding. He's got no discernment. The house of Esau has no discernment.

They don't know they're walking after the enemy. They don't even realize that all of those things to satisfy their own flesh. Are doctrines of an Esau heart.

And when adversity comes. And difficulties come. They think the devil's the one trying to take it away from them.

When they've been selling it. Because they've been selling their heart to the devil. But Jacob is at a place where he's running from Esau.

And he sends an envoy with some presents to try to appease Esau. But something happens to him. This night things are going to be different for him.

Because in verse 22 it says, now he arose that same night. And he took his two wives and his two maids and his eleven children. And crossed the ford of the Jabbok.

And he took them and sent them across the stream. And he sent across whatever he had. That's where some of us need to be.

We need to come to the place where we say, I'm sending everything across. All of my possessions, Lord. I'm not going to hang on to anything.

I've got to have a change in my life. Some people need to send their ministry across the Jabbok. Now I'm serious.

They need to send their ministry across the Jabbok and say, Lord. I've got to be changed. I can't go on any further in this ministry like this.

I've got to be changed. Verse 24, then Jacob was left alone. And God does that with us so often.

But then he comes and a man wrestled with him until daybreak. Now I know who that man was. That wasn't an ordinary man.

That was God wrestling with him. I know that because verse 28 says, and he said, your name shall no longer be Jacob. But Israel, for you've striven or wrestled with whom? With God.

God comes. Oh, how God wrestles with some of us. He's been wrestling with this.

What's he trying to do? God wrestles with us so that we might come to a place where we put everything else off just to seek him to be single hearted and single minded. No possessions matter. Nothing on this earth matters.

Nothing. God can give us matters except himself. You say that's Old Testament.

No, it's very much New Testament. Like the Canaanite woman who wrestled with Jesus. What do you mean wrestle? Well, look, verse 25.

And he saw that he did not prevail against him and he touched the socket of his thigh. So the socket of Jacob's thigh was dislocated while he wrestled with him. Then he said, let me go for the dawn is breaking.

But he said, I will not let you go unless you bless me here. Now, listen over and over and over the examples of the New Testament, how God wrestled with people to bring them to the place of no strength in themselves. If you know anything about wrestling, I'm not talking about that stuff on television.

But if you know anything about wrestling, you know that a wrestler's strength is not in his arms. His power is not in his chest. It's not in his shoulders.

It's in his thighs. A wrestler can't win a wrestling match without strong thighs. And when the thigh is dislocated with Jacob and the wrestling match, it indicates a man who's finally come to the end of himself.

He's got no strength. He's died to his strength. But I want you to notice something.

Even though he's without strength in himself, he doesn't let go. God says to him, let go of me. And he says that to every one of us at some point.

Let go of me. Let go of me. Just like the Canaanite woman who came with a demon-possessed daughter.

She said, Master, I have a demon-possessed daughter at home. Will you heal her? He said, I didn't come but to the lost sheep of Israel. And it's not good to give the children's bread to the dogs.

Let go of me. Let go of me. She said, but Master, I know who you are.

Lord, even the dogs get to eat of the crumbs under the master's table. I'll not let go of you until you bless me because I know who you are. Jesus himself said about an importunate woman who had prayed and prayed and prayed to an unrighteous man.

To give her what she needed. And she kept coming and coming and coming and coming. And he kept saying, get away from me, get away from me.

She wouldn't go. To finally the prayer was answered. And Jesus said, if that man, if that wicked man would give her what she wanted.

How much more will your heavenly father who loves you, give to you more speedily and rapidly. But then he said, when the son of man comes, will he find this kind of faith on the earth? What's he talking about? When the son of man comes, will he find a people that love him so much that they tenaciously cling to him? Because he's the only answer. Will he find a people who are without strength in their programs, their ministries, their own ideas, their own doctrines.

Without strength in themselves to where they have to cling to Jesus. Will he find a people like that? That's faith. Faith is not believing God for what you can get.

Faith is clinging to God no matter what. Why? Because he's all you want. If you don't have that kind of faith.

My friend, all the devil's got to do is present the right circumstances. Then it'll shatter your life. It'll shatter your ministry.

But, but Jacob clung to him. He said, I'll not let you go. Now notice what happens.

Look what he gets. Verse 27. So he said to him, what's your name? And he said, Jacob.

And he said, your name shall no longer be Jacob, but Israel. For you've striven with God and with men and prevailed. Now I see that same thing of people who get a name change.

Revelation, the book of Revelation calls them overcomers. They get a new name. Which no one knows but God.

It's written on a stone. And that's not all he got. But he got the, he got a blessing.

Scripture goes on and says, verse 29. And then Jacob asked him and said, please tell me your name. And he said, why is it you asked my name? And he blessed him there.

He got a new name. He got a new blessing. But more importantly, so Jacob named the place Peniel.

For he said, I have seen God face to face. He saw God face to face. And what I said this morning depends.

You'll not see God until you come to a place, your own strength. Where you're willing to come to God. And you're willing to say, I want to be a Jacob, not an Esau.

God, you're what I want. And there are blessings that come with that, certainly. But he is all you desire.

Not what he can give you. Am I making sense to you? All right, now I want you to see how he takes this to the Bible. By the way, we're going to see this probably when we close.

But look what he says about him. Verse 30. So God, so Jacob named the place Peniel.

For he said, I've seen God face to face. Yet my life has been preserved. Now the sun rose upon him just as he crossed over Peniel.

And he was limping on his what? On his what? He's limping on his thigh. Now turn with me to Jeremiah 31. Jeremiah 31.

Jeremiah 31, verse 20. Is Ephraim my dear son? Is he a delightful child? Indeed, as often as I've spoken against him, I certainly still remember him. Therefore, my heart yearns for him.

I'll surely have mercy on him, declares the Lord. God's saying that his heart toward us is one of love and mercy. Does he not? But now look at verse 18.

I have surely heard Ephraim grieving. Thou hast chastised me and I was chastised. Like an untrained calf, bring me back that I may be restored.

Oh, that's a cry of a Jacob. That's a cry of a Jacob. Verse 19.

For after I turned back, I repented. And after I was instructed, what does he say he did? I smote on my what? Thigh. Now it's a picture of Jacob because I'm not going to go into the whole thing.

But I want you to see what he's talking about. Because in the same chapter, verse 11, look carefully. For the Lord has ransomed whom? Jacob and redeemed him from the hand of him who was stronger than he.

And they shall come and shout for joy on the height of Zion. And where are they going to be? And they'll be radiant over the bounty of the Lord. Now, I want you to understand.

It says in the over the grain and the new wine and the oil and over the young of the flock and the herd. Their life shall be like a watered garden. Now, here's what God is promising to a Jacob.

The heritage of Jacob is this. The heritage of Jacob is that they will be, have a life like a watered garden. It'll be continually watered by the Holy Spirit.

And their lives may not be perfect. It may not be everything it's supposed to be. But when the instruction of the word of God comes and shines light on their sins, they smite their thigh.

Are you hearing me? They don't stand in their own strength and stubbornness. Whenever the instruction of God comes, it says after the instruction came, I smote my thigh. An instruction came.

Everyone with a Jacob's heart. Oh, there are things that you may not know are sin. There are things that you didn't know you had an attitude for.

But when the instruction comes, you smote the thigh and you grab hold of God and you say, God, and I've been saying this all week. You say, God, I will wrestle with you. I'm not going to let go of you.

Do you bless me? And the blessing I want is to be radiant with your glory. And the blessing I want is to be a well watered garden where the Holy Spirit keeps disclosing you to me. That's my desire.

Let's see this Jacob Isaiah chapter 10. Isaiah chapter 10. Isaiah chapter 10.

How many survivors will there be to the house of Esau? No survivors. It'll be completely ransacked. Now notice this.

Isaiah chapter 10, verse 20. Now, it will come about in the day that the remnant of Israel and those of what house? The house of Jacob who have escaped will never again rely on the one who struck them, but will truly rely on the Lord, the Holy One of Israel. Now, that's an important statement because to us, that means spiritually this, that they'll never again rely upon Satan, his character and the things of the world, but they're going to cling to Jesus Christ.

The Holy One of Israel. Verse 21. A remnant will return.

The remnant of whom? Of Jacob to the mighty God. For though your people, O Israel, may be like the sand of the sea. How many are going to come follow this way? Only a remnant within them will return.

A destruction is determined overflowing with righteousness. You know what he's saying? Saying the same thing Jesus said. The way to walk is very narrow and there's only going to be a few that are going to walk this way.

There are not going to be many people willing to pay the price and walk the way of a Jacob. There are not many who are going to be willing to walk the way of coming to the place of no strength and clinging to God until the blessing of a new name and a new vision of God comes to their lives. There are going to be a lot

who are going to look for bypass.

Isaiah 27. Jacob Isaiah 27. Isaiah chapter 27, verse seven.

Like the striking of him who has struck them, has he struck them or like the slaughter of the slain? Have they been slain? Thou didst contend with them by banishing them, by driving them away with his fierce wind. He's expelled them on the day of the east wind. Therefore, through this Jacob's iniquity, whose iniquity? Jacob's iniquity will be forgiven.

What is it? And this will be the full price of the pardoning of his sin when he makes all the altar stones like pulverized chalk stones. When Asherim and incense altars will not stand. Now he's not talking about works.

But he's saying this Jacob will so wrestle with God that he takes those altars of his life that are sin. He takes the incense altars. He takes the things that are not like God that are worldly and all the things that are not like it, like his Lord that's in his life.

And he so treats them that he pulverizes them until they're nothing more than chalk dust that can be blown away. And he won't let go of God until it takes place. How many of you see that? Jeremiah chapter 10.

Jeremiah 10. Jeremiah 10. Verse one.

Hear the word of the Lord which speaks to you, O house of Israel. Thus says the Lord, do not learn the way of the nations. Could we say don't learn the way of the world? I say, could we say don't learn the way of the world? Don't learn the way of the world.

And do not be terrified by the signs of the heavens, although the nations are terrified by them. For the customs of the peoples are what? They're worthless or they're vanity. The new American standard says they're a delusion.

And then he describes it. Verse eight. Well, verse six.

There's none like thee, O Lord. Thou art great and great is thy name and might. Who would not fear thee, O king of the nations? Indeed, it is.

I do. For among all the wise men of the world, the nations and in all their kingdoms, there's none like thee. But the people now notice they are altogether stupid and foolish.

The King James says they're brutish. And says that the King James says their stock is a doctrine of vanities. But now let me just read it to you in the new American standard.

But they are altogether stupid and foolish in their discipline of delusion. Their idol is wood. This this Esau people so love the world, the things of the world and so seek after God.

Whenever the flesh has a desire, they're willing to satisfy that desire and call it righteous. Because they may walk with God for a while, but the most important thing is to satisfy what the flesh needs. And I'll tell you something.

There's a people that will follow after that. Brother David and I went to hear a message not too long ago. Someone, we just went in and listened.

When we came out, we both came to, he asked me and I asked him, what'd you think of the message? We both came to the same conclusion. It was fun. It was fun.

See, there were a lot of good things said. Truth. But it didn't challenge my heart to be any different than the way I was when I walked in there.

Are you hearing what I'm saying? And I can see how a crowd could flock to that. Because it's fun. Because you hear some good things and you can put some practical psychology at work.

But then you walk away with nothing but psychology. And the heart's not touched. And it's fun to sit under that kind of a ministry.

It's fun to sit under that kind of a message. It's painful to wrestle with God. Until you get to the place that your thigh is smitten and there's no place to turn.

It's painful to come to a place where there's nothing you desire but Jesus. It's painful. It takes the cutting of a sword.

How many of you know that the world's ways and God's ways are not the same? The way the world escapes the sword is to run from it. And I'm talking about the sword of the word of God. And the way a Jacob, a Jacob survives the sword is he lets it cut him wide open.

Because like in Hebrews chapter four, when it speaks of a, of a sword, a two-edged sword, that's sharp and active and able to discern to the very heart of your motives. And that no one is hidden from his sight, that all things are laid bare. A Jacob comes to a place, even though he was a trickster, even though he was a deceiver.

He comes to a place of wrestling with God where he says, God, take the sword and cut me wide open. I don't like the surgery, but it's the only thing that can save my life. Because he knows, as in that fourth chapter of Hebrews, that that chapter ends with a throne of grace.

And he's willing to be cut open because he knows there's the healing throne of grace. But there's a discipline of delusion for an Esau heart. He disciplines himself in his delusion.

Look at verse 14. Every man is stupid and devoid of knowledge. Every goldsmith is put to shame by his idols for his molten images are deceitful and there's no breath in them.

They're worthless, a work of mockery in the time of their punishment. They'll perish. Now look at this.

The portion of Jacob is not like these. Why? Because he takes all the idols and the altar stones and the asherim in his life and he clings to God until they're pulverized like chalk dust. Are you seeing it? I say, are you seeing it? The portion of Jacob is not like these.

He said, don't follow the way of the world. Turn with me to Jeremiah six. Very quickly.

Don't follow the way of the nations. I want you to understand something. I see something in the word of God.

We didn't read on down, but in Jeremiah 31, that same chapter where he talks about Jacob and he talks about the smiting of the thigh. In the 21st verse, as you go on down in Jeremiah 31, he deals with the fact.

He says that.

Look for the highway. Set up road marks. Look for the highway.

My friends, there's a highway. God wants us to travel. Isaiah 35 calls it the highway of holiness.

He said only the redeemed to walk there. Now notice this. You know, God, I read this earlier, but I want you to see it.

Verse 16. Thus says the Lord. Stand by the ways and see and ask for the ancient paths where the way.

What way is it? The good way is and walk in it and you'll find rest for your souls. But they said, we'll not walk in it. God even sends watchman to them.

He says, and I sent watchman over you saying, listen to the sound of the trumpet. But they said, we're not going to listen. Listen to me.

There are Jacobs and our Esau. There are those who cry out for the old path ministry. And there are those who cry out for the new path ministry.

And Jeremiah six describes what a new path ministry is like. God says, cry out, cry out for the ancient paths, the paths of holiness. But here's a new path ministry.

Verse seven. As a well keeps its waters fresh. So she keeps a fresh her wickedness.

Violence and destruction are heard in her sickness and wounds are ever before me. You see a new path ministry never deals with sin. An Esau heart doesn't deal with sin.

But a new path ministry allows the people under that ministry to keep their wickedness fresh. She keeps fresh her wickedness. Verse 10.

A new path ministry, an Esau heart cannot hear the message. Of holiness, because it has no delight in it. Verse 10.

To whom shall I speak and give warning that they may hear? Behold, their ears are closed. They cannot listen. Behold, the word of the Lord has become a reproach to them.

Why? They've got no delight in it. Verse 13. Another characteristic.

This is why I say it's an Esau heart. An Esau heart says, give me what I can get. God, give me what I deserve.

Give me my rights. Give me my covenant blessings. You go to these new path ministry conventions and you find out how to have more from God.

And every once in a while they say, oh, by the way, you're not allowed to walk in sin. But we all know that you're not walking in sin. So then they go on to the blessings.

Now, are you hearing what I'm saying? I'm telling you, those are new path ministries that don't cry out for the ancient past. And here's what? It's an Esau heart. Verse 13.

For from the least of them even to the greatest of them, everyone is greedy for gain. They're given to covetousness. An unbridled covetousness.

And even the prophet, even to the priest, everyone deals falsely. And all the while, they're saying, peace, peace. They've healed the brokenness of my people superficially.

Saying, peace, peace. But there is no peace. We were warned in Thessalonians that that's going to be a characteristic of the last days.

That there will be people crying, peace, peace, when there's no peace. A new path ministry keeps wickedness fresh. The sins never dealt with.

An Esau heart does that. But a Jacob cries out for the sin to be exposed. And it clings to God with a tenacity.

Saying, God, I've got to have you. I've got to have you. And that's all he wants.

I'm going to close by having you turn with me to Hebrews chapter 11. Hebrews 11. Hebrews 11.

The last thing ever spoken about Jacob's right here. The last thing ever said about Jacob's in the 11th chapter of Hebrews. Verse 21.

By faith, Jacob, as he was dying, blessed each of the sons of Joseph. And worshiped. Leaning on the top of his staff.

He worships God leaning on the top of his staff because he comes with a smitten thigh. He's still limping. Are you hearing me? In the very beginning, Jacob was a man who was a deceiver and a trickster.

And he tricked his father Isaac so that he could get the blessing. At the very end of his life, Joseph has two sons. Manasseh and Ephraim.

Ephraim's supposed to receive the blessing. And Joseph so wants his son Manasseh to receive the blessing. And so he brings and sets Manasseh on the right hand.

And the right hand was to touch his head for the blessing. Ephraim on the left. But Jacob's got a smitten thigh.

He's not living for himself anymore. He's not trying to trick anybody. He's worshiping God, leaning on a smitten thigh and resting on a staff.

And the rod of God is his staff. That's what comforts him. And so God has spoken to his heart.

And instead of being a trickster. Instead of satisfying the desire of man in the flesh, even his beloved Joseph. He does what God says.

And he takes his hands. Joseph puts his right hand on Manasseh, his left hand on Ephraim. But God says, no, that's not the way I want it.

And so Jacob crosses his hands. And he blesses Ephraim because that's God's will. He doesn't want the flesh anymore.

And Joseph says, it says that he gets angry in Genesis 48 and says, no, father. He said, yes, my son. This is the way it's got to be.

That's a Jacob heart. Doesn't care what the crowd says. Doesn't care what other people think.

They've been brought to a place of no strength, leaning on the staff of God, worshiping him, choosing the will of God. That's what God's developing today. A remnant of Jacob's.

Esau will have no survivor. My friends, I don't know if it does anything to you. But what I understand that few will enter the narrow way.

It makes me that much more diligent to want to be one of the few. The path of holiness, not a bypass. But the highway of holiness.

Of a place of no strength, a smitten thigh. So I've got nothing to lean on but Jesus. Amen.

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