

# Wilt thou go with this man? Christ. (Quality: Average)

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Date: 16 October 2006

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- [ 0 : 00 ] Those who were here with us yesterday morning may remember that we had to venture to speak from this book of Genesis, chapter 24, and we had to read verses 26 and 27.
- And in this we were reminded that 40 years ago this year we first stood in this pulpit and had to come with those same truths, and I just read them once more this evening.
- Genesis 24, and we once more read verses 26 and 27. And the man bowed down his head and worshipped the Lord.
- And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth.
- I, being in the way, the Lord led me to the house of my master's brethren.
- [ 1 : 31 ] Now, yesterday morning, the particular part of those two verses was this, I, being in the way, the Lord led me to the house of my master's brethren.
- And all I can say about yesterday morning's service is that we sought, with the Lord's help, to see how many of us that were present then, that is, yesterday morning, could in our measure say amen to these words, very personal words.
- I, being in the way, the way Christ Jesus, I, being in the way, the Lord led me to the house of my master's brethren.
- Now, this evening, we must tarry further in this same chapter, and one ventures to read this evening to you verses 57 and 58, in Genesis 24, verses 57 and 58.
- And they said, We will call the damsel and inquire at her mouth.
- [ 3 : 19 ] And they called Rebecca and said unto her, Wilt thou go with this man?
- And she said, I will go. I think we may have mentioned yesterday morning that really this, I speak this from my own heart, that I am sure that this chapter really, it speaks about the ministry of God's word, and the purpose of the ministry of God's holy word, is that poor sinners may be brought to Christ.
- And then, again this evening, oh, that the Holy Spirit would grant me every word that is to be spoken.
- But I have to venture, first of all, to speak from this chapter regarding the solemn work of the ministry.
- And then the purpose of the ministry, as we have in the two verses that I have had to read to you this evening.
- [ 5 : 03 ] The solemn work of the ministry is a divine appointment. And when the great God of heaven would separate poor, sinful men to go forth in the ministry of his word, he will begin to lay the burden of the ministry in their hearts.

It will be as it was really with Abraham's servant when Abraham said to him in verse 3, I will make thee swear, that is from this 24th chapter of Genesis, I will make thee swear by the Lord, the God of heaven and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell.

And we are told in verse 9, and the servant put his hand under the thigh of Abraham, his master, and swear to him concerning that matter.

Well there, when the Lord will fulfill his will, in the lives of poor, trembling men, and the Lord will see to it that they do tremble at the very thought of what it will mean to them to go forth in the Lord's name to preach his word.

And when that time divinely appointed will come, the only way I can vent you to speak first of all regarding it is that there will come a day in their life, a time in their life, when the Lord will begin to lay the burden of the ministry upon them.

[ 7 : 35 ] and that burden, when the Lord commences it, and he will commence it in his own sovereign way, but when the Lord does it, it will become to those that have received this commission from the great God of heaven, it will be a burden, the burden of the word of the Lord that will not only be commenced within them, but the Lord will see to it that that burden will be continued.

And for however long it may be, the Lord only knows that he will maintain that burden, and with that burden, the Holy Spirit will begin to unfold the truths of the word of God to these poor men, I use that way of speaking, that the Holy Spirit will begin to fulfill the very words of Jesus that we read of him after his resurrection when he said this concerning his disciples, that were to go forth in his holy name in the ministry.

And it was this, then opened he their understanding that they might understand the scriptures. And another word that the Lord will fulfill within them will be a word that is found in the first epistle of John, the second chapter, and this verse 27.

But the anointing, the anointing of the Holy Spirit for the solemn work of the ministry, but the anointing which ye have received of him abideth in you.

Now this is something that will be carried. This is something that will be borne by those who in the Lord's own time and way must go forth upon the walls of Zion.

[ 10 : 27 ] But the anointing which ye have received of him abideth in you, and it will never leave them until the last breath I was going to say, that anointing will never leave them and all the burden that they will carry.

I would just remind you in this of David, who was to be King David over Israel. And you may remember how God commanded Samuel to go to the home of Jesse, for there he would anoint one of Jesse's sons to be King over Israel.

You may remember how it went, and how all the sons of Jesse that were there, the Lord told Samuel that the Lord's anointed was not among them.

And then there was this question put by Samuel to Jesse, I hear all thy sons. And Jesse of course had to tell Samuel, well there is one more, the youngest, and he is with the sheep, send and fetch him.

Samuel had to solemnly learn that this anointing was the work of God the Holy Spirit. And the great God of heaven had to tell Samuel that man looketh on the outward appearance, but the Lord looketh upon the heart.

[ 12 : 18 ] But when David comes in, yes he was the youngest, but when David came in, the Lord said to Samuel, arise and anoint him, for this is he.

And from that moment that anointing remained with David, and so it will ever be with those whom the Lord will send forth in his great and holy name.

I come back to this word then, that the anointing which you have received of him abideth in you. And it will mean this, that these poor, trembling men, and the nearer they come to the day when they will begin to preach, they will tremble more and more.

The burden will become heavier and heavier, until the Lord's time will come for them. And the Lord will make it known, he will make it known in Zion, and he will make it known to bed and bearers, he will make it known to fathers and mothers in Israel, that here is a poor man whom the Lord will send forth in his holy name.

And this will be become, it will be something that will be known and felt. and often when the Lord will send a poor man forth in his name, it will be found, and I use this way of speaking, so often you will find there are godly mothers in Israel, and fathers in Israel, but mothers in Israel as well, who are carrying this burden.

[ 14 : 16 ] and you say, unbeknown to the one whom the Lord will send, there are these who will become burdened, and they will carry that burden, they will watch, they will wait, they will pray.

But let me just finally remind you of the whole of this 27th verse, in the first epistle of John chapter 2, about the anointing, which ye have received of him, abideth in you.

And ye need not let any man teach you, but as the same anointing, teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

However, through these past years in the ministry, from time to time the Lord has burdened me in this way, and I have that burden upon my spirit again this evening.

Now, a further thought regarding what it will mean. With those that the Lord lays this burden upon them, they will find this, and that they will find it as they go about their lives, and all that it may mean, their daily calling, whatever it is, that they will find this, that the word of God, will, the Lord, the Holy Spirit, will speak one word or another into their soul, and they will find, they will find, that the burden of it is such, that they will find themselves, in their hearts, in their minds, they will find themselves preaching the very word of God.

[ 16 : 20 ] It may be, well, about their daily duties, or wherever it is. Well, then, this, of course, is found in this remarkable chapter in Genesis 24.

war. So, this dear servant of Abraham's, who is a type of God's servants, as they are sent forth, he has to take this journey.

And what is the burden of the ministry? Well, when the Lord sends these poor men forth in his name, their burden is, just as it was with the apostle Paul, when he could say this, and what did he say?

He spoke of his burden, he traveled, he traveled for these souls, whom the Lord would send forth in his holy name.

And the burden of it was this, the Lord would send them forth, and in the Lord's own way and time, their burden will be that they might be, as Abraham's servant, his one burden was, to fulfill his master's will in seeking for a bride, for Isaac.

[ 17 : 57 ] work, but in the ministry of the word, it would be that we may be enabled in our ministry, our desire, our burden is, to meet with souls at the well, to meet with them, to be enabled to find them through the word of God.

And then, as it was with Abraham's servant, you know, his one burden was to take Rebecca back to his master, to take Rebecca back to his master.

Hinder me not, he said, we've read it this evening, haven't we? Or we may have read it yesterday morning. But this was his burden, and he says, hinder me not, seeing the Lord hath prospered my way, send me away, that I may go to my master.

Well, that is one side of the subject. Now, the other side of it, of course, as recorded in this chapter, was it was to be Rebecca.

She was to be the wife of Isaac. Putting it in a gospel sense, these poor dear souls who are quickened into life and who are brought alone to Christ, and the burden in the ministry of it is this, that they may be married to Christ.

[ 19 : 40 ] That is the burden that they carry. And I feel I can honestly say that is the burden that I have carried all through these years.

And the apostles said his burden was to present them as a chaste virgin to Christ. And that is the, really that is at the very center of the ministry.

Well, then may we look at the other side, regarding those who are brought into union with Christ.

how does the Lord do it? Well, we know, of course, that Rebecca was to be met at an appointed well.

You see, it's like this in the ministry of God's word. As the Lord's servant, as they come here, their burden is to that end. well, may I be enabled to unfold this a little more.

[ 20 : 55 ] I wonder how many of us here this evening have had this experience, not once or twice, and yet, if I may put it in this way, special times of blessing in the life of a child of God are comparatively fair.

And I know it has been said by one or another of God's servants, but I use the same way of speaking this evening, special times of blessing, often in the life of a child of God, could be numbered on one hand, according to the will of God.

God, well I wonder how many of us here tonight have proved this. May the Holy Spirit be our remembrance, sir.

May we be taken back this evening in our life, and may the Holy Spirit come and to, I only use the way of speaking, remind us, or take us back.

well dear friends, have you known what Rebecca knew? When a day, an appointed day, came in your life, and what was it that the Lord did within you?

[ 22 : 24 ] Well, he burdened you about your soul. I know I mentioned mainly yesterday morning the sovereignty of God both in providence and grace, and the Lord bringing the two together.

I wonder how many of us done this evening in looking back, and I'm aware that you need the Holy Spirit to do this for you, but if you could be taken back this evening, friends, I ask you, have you known even a little of what Rebecca knew?

she must come to this well on this appointed day, and it fell on the day, that Rebecca must come to this well, and Abraham's servant must come there too.

Well, you know something of this. The Lord knows if you can, and if any of you could say in your heart this evening, yes, I hope it will be like it, when you may be taken back in your life to, I'm going to use even to one occasion, or a few occasions, when one or another of God's servants have been sent by God, whether it was here, I use this way of speaking, wherever it may be, but if it was in this house of God, and one or another of God's servants have been sent here by God to find you, to enter into your very path, to enter into the burdens of your soul, and any of you that have known this, and if you're reminded, I hope you will be, of the one or event, that ever it could be so, and the sovereignty of God will be made known in it, as to whom the Lord may use.

If I remember rightly, it was a poor simple preacher whom God used to quicken Augustus top lady's soul into life.

[ 24 : 37 ] But the Lord brings two together. He'll bring a poor, trending servant of God and whoever it may be, and he'll bring them together in Christ.

Well, of course, we know that this happened. But how does the Lord do it? First of all, we read, and did read, yesterday morning, of the burden of Abraham's servant's soul.

How burdened he was, and how did he pray? Behold, first of all, it's this, and he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.

And he said, friends, he'd had this commission. This was the burden he was carrying. And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day and show kindness unto my master Abraham.

Behold, I stand here by the well of water, the house of God. Christ is the well, that deep, sweet well of love.

[ 25 : 56 ] Behold, I stand here by the well of water, and the daughters of the men of the city come out to draw water. This is when the Lord brings poor sinners into the house of God like this.

Have you known something of it? when you've come with a burdened heart, and really the word of God will express how you were known and felt, I seek and hope to find a portion for my soul.

When you've really been burdened, when you've known much sacred prayer, when you've known what it is, have any of you known it today? Have any of you been praying about the service this evening?

have you been asking the Lord that your burden might be met? That the exercises of your souls may be met? Have you been praying in that way today?

You will know if you have. And he goes on and he prays, and let it come to pass, that the damsel to whom I shall say, let down thy pitcher, I pray thee that I may drink, and she shall say, drink, notice you see how they brought together.

[ 27 : 16 ] The very thing that the servant of Abraham prayed for, the Lord was working it out in Rebecca's life, on that very day, for this very purpose, and let it come to pass.

You see, there's two sides to this subject, there's the ministry, and there's the hearing of the word, there's the exercise, of living souls, and let it come to pass, that the damsels to whom I shall say, let down thy pitcher, I pray thee that I may drink, and she shall say, drink.

Friends, have you ever understood this, when as one or another of God's servants preach, the very word of God is being drawn out of them by the hearers.

And that's the way they come together. How do they come together? They come together through the divine work of God, the Holy Spirit, they come together in the very word of God.

Put it another way, they're brought together in Christ. Christ. Oh, I can at least, I can say this, that throughout the years there have been times, and oh, may it be so again this evening, friends, when there have been those in the pews, and the burden of their soul, the Lord has used it to draw his word out of me.

[ 28 : 52 ] Oh, I hope it will be like that this evening. And what will it mean? It will mean this, there are those of you being praying for me. There are those of you that are burdened.

There are those of you that are exercised. Have any of you come to chapel in your feelings, even perhaps for the last time? Oh, but you've so prayed, haven't you?

And you've come here, if only, if only, and I did wonder, I have to leave this with you, but I did wonder whether there might be even one person here tonight that may have prayed that I might read the rest of this chapter.

You know, these are things that happen. These are things that take place. And if there are even one here tonight, and if you, you understand this, if you've prayed that I might read the rest of the chapter, and any of you prayed I might have to come again with it.

I can only hope it may be so. But then we also read this, he prays and let it come to pass, and it came to pass.

[ 30 : 07 ] When those two petitions come together, I hope it could be so here this very evening, we might be brought together in Christ, in the word of God.

and then of course we go on a little, because the servant ran to meet her, and the servant ran to meet her, and yet you see his prayer was answered, and Rebecca, friends, Rebecca had got to be there.

Have you known a few times at least, when it's been like that with you, you've had to be in a certain chapel, on a certain day, and there the Lord has brought you together in Christ, and whoever the minister may be, he's found you, he's entered into your experience, he's entered into your path, and of course we know it can be, and it's wonderful when it is, when the servant of God, and when you may have felt it's as though he's known everything about you, and he's described the burden of your soul, and you've been filled with wonder because of it, well then, here is Rebecca, here is the other side of this subject, oh, her prayer was answered, and the servant ran to meet her, just like Philip ran to meet the eunuch in the desert,

Philip ran with her to him, and all the wonder of this, when the Lord brings it in, in the service for instance, and God's servant, any of you that have known it, and you felt it well, whoever it may have been, it's as though he had to run to meet you, and he's found you, he's entered into you, the very burden of your soul, and then we have the other side of it with Rebecca, and the servant ran to meet her, and said, let me, I pray thee, drink a little water of thy pitcher, and she said, drink my Lord, and she hastened and let down her pitcher upon her hand, and gave him, friends, you know, it's like this, in the gospel field, when the burden of poor sinners, is drawn out of them, bound through the word of Christ, and she said, drink my

Lord, and she hastened and let down her pitcher upon her hand, and gave him drink, and when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking, and see how prayer was answered, and then we have this, and the man wandering at her, held his peace, to whether the Lord had made his journey prosperous or not, and you know, friends, any true God sent minister of Jesus Christ, he'll never, he'll ever feel his need to be preserved from putting his own hand to anything, but he'll wait to see what the Lord may do, and then another part of the subject is this, he asked her a question, oh that the Lord might put this same question to ourselves here tonight, and he said, whose daughter art thou, whose son art thou, whose daughter, do you hope you're a son or a daughter of the

[ 34 : 09 ] Lord God almighty, do you hope that your name is written in the Lamb's book of life, your burden is, you want to know, am I one of them, am I made a real Christian, washed in the Redeemer's blood, have I union with the church's living head, then another part of the subject is this, as the Lord's servants preach, so the Holy Spirit takes the word, and applies it with power into the hearts of hearers, friend have you ever known something of this, any of you here tonight, have you known what it is for the word of God to be applied to your very soul, and when you really thought it was for you, and if you've ever known this, and if you've ever gone home like this, you'll have been like Ruth, who not only gleaned and gathered, but she took it home, she took home what she gleaned, and she had to beat it out, and that is what happens in the lives of these dear sons, whom the

Lord will bring alone to Christ. and I must soon come to a close, but there are other truths here and I can only just briefly convey them to you.

What was the effect of this upon Rebecca when she received those tokens of love?

how did she respond to this? Well, this is how she responded. What a response it was.

And he said, whose daughter art thou, tell me, I pray, there is a room in my father's house for us to lodge in. She said, moreover, we have both strong and provender enough and room to lodge in.

[ 36 : 29 ] You see, her heart was opened. She'd been met with at the well. Her heart was opened. And what else do we read? Well, we read this, and the damsel ran and told them of her mother's house these things.

There is a beautiful description of poor sinners being compelled by the love of Christ. And it could be summed up with these words, Then will I tell to sinners round what a dear saviour I have found.

I'll point to thy redeeming blood and say, behold the way to God. Have you ever said that? Then will I tell. And the damsel ran and told them of her mother's house these things.

Her mother's house. What does it say to us? It says this of these dear souls, they have to go and tell who to?

Come and heal all ye that fear God and I will tell what the Lord has done for my soul. Come and heal all ye that fear God. I want to read it as it is in Psalm 66.

[ 37 : 52 ] 66. This is what happens to these poor sinners. Come and hear all ye that fear God and I will declare what he hath done for my soul.

Go and tell it there. You see, go and tell it. And the damsel ran and told them of her mother's house. These things.

And there's a beautiful word in Solomon's song that takes this up. And it says, there was this one, saw ye him whom my soul loveth?

Is that the burden of your soul, is he? Saw ye him whom my soul loveth? But then it comes to this, I found him whom my soul loveth.

And I held him and could not, would not let him go until I had brought him, Jesus, into my mother's house, the church of God, till I brought him into my mother's house, into the chamber of her that conceived me.

[ 39 : 02 ] You see, the church brought together in this. And it noticed too that Laban and Bethuel, Laban had to say this, this is the language of a church whom the Lord prepares to receive poor sinners.

And he said, come in, thou blessed art the Lord, wherefore standest thou without? For I have prepared the house and room for the camels.

Now the whole thing is brought out into the open. It's all brought out into the open. and really there's a beautiful description of this in the account of the dear woman with the issue of blood.

She had to, she'd spend all that she had on many physicians and rather grow worse. She hears of Jesus and she comes to him.

She presses through the crowd. She touches the hang of his garment. she receives virtue from him and she felt in her body that she was healed of the plague.

[ 40 : 21 ] Then what do we read about her? We read this, and when the woman saw that she was not hid, no longer, she couldn't be hidden any longer, and when the woman saw that she was not hid, she came trembling and falling down before him and before all the people, she told for what cause she had touched him and how she was healed immediately.

these poor sinners, they're being made compelled to go and tell what the Lord has done for their soul.

Now, I have to leave it, but you may say, well, what about these two verses that you've read to us this evening? Well, here we have, Rebecca, here we have these dear souls being brought to this point.

Abraham's servant said, hinder me not, seeing the Lord hath prospered my way, send me away that I may go to my master.

Now, here comes this time, very solemn moment in Rebecca's life, and they said, we will call the damsel and inquire at her mouth, and they called Rebecca and said unto her, will thou go with this man?

[ 41 : 53 ] Who is the man? It's Jesus. Jesus. And they called Rebecca, you know, when the Lord does this, and he speaks such words as these into a poor sinner's heart, and they called Rebecca, you know what it is to be called feelingly, directly into the Lord's presence, and this question is put to you, and they called Rebecca, and said unto her, will they go with this man?

And she said, I will go, I will go, go, I will go, then will I tell to sinners round, and not till there, but then will I tell to sinners round, what a dear saviour I have found, oh has Christ been made precious to any of our souls here this evening?

I have to leave it with you, will they go with this man? and she said, I will go, that was it, amen.