

# Genesis

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[ 0 : 00 ] If you may help me this evening, I desire to direct your attention to the words you'll find in the 24th chapter of the book of Genesis.

The 58th verse. And they called Rebekah and said unto her, Will thou go with this man? And she said, I will go.

The 24th chapter of the book of Genesis, the 58th verse. And they called Rebekah and said unto her, Will thou go with this man? And she said, I will go.

I believe I tried to speak from this word. The last Sunday morning I was here with you before I was laid aside for a little.

Well, I haven't emptied it. I know that. There's plenty there still in it. And I hope the Lord, the Spirit may lead me for a few moments into those truths, not only that are contained in that which I have given out the text, for those things that lead up to it.

[ 1 : 35 ] We have read in your hearing a part of this chapter. And no doubt you're acquainted with the history of it. How that Abraham's servant was invited into the house of Laban, Nahor.

And there he asked for the hand of Rebekah on the behalf of Isaac, his master's son.

And the final was in the words that we have here. As they said, And they called Rebekah and said unto him, Wilt thou go with this man?

It was for her to answer the point. Well now, we see in this, friends, in this whole chapter, and that which led up to the words that I've given out of text, the predestinating purposes of God.

How everything is ordered and all things in short concerning his one people that our life's minutest circumstance subject to his eyes and every step before our lives here are all ordered according to his sovereignty and his divine will.

[ 3 : 15 ] It's a great mercy then to be made a child of God to have that blessed hope that we're among those whom he has loved from all eternity and that hope that our times, whatever they are, are in his hands.

There's everything, every trial, every temptation, every blessing, and everything attendant to our life here and hereafter are ordered according to his wise decree.

Abraham had the promise of the Lord that his sea should be as the stars in heaven, the sand, but the sea shore.

that it came to such a time and it seemed impossible that it could be so according to the order of man, that God is not man.

He said, my thoughts are not your thoughts, your thoughts, my thoughts. His thoughts are our even in the heavens.

[ 4 : 38 ] And oh, how we try to reason things out ourselves. Yet I've never come to any conclusion, right conclusion, by being left in that place.

Have you? What a mercy then to leave it in his hands, to place it in his feet, not as a fatalist that won't do for us. Oh, there's no room for fatalism.

Although we can't alter the plan of salvation, we can't alter or deter or turn in any way the sovereignty of God that doesn't leave us in a state of fatalism.

That's a wretched place to become elected, taking his scepter and dashing it against his throne, against his cross.

You see, if the Lord has put his life, his life, his spirit into our soul, if he has quickened us from life into life eternal, there will be evidence of that life.

[ 5 : 53 ] And that life will go out after Christ. And not even but Christ will do that sin again. not even that which comes from him will do them any good.

And they will seek his guidance, the subtleties of his love, the senses of his pardoning mercy, and to be built up by faith and hope in the finished work of a precious Christ and a hope beyond it all.

And that will be the work, exercise, and I will say the blessing of the grace of God and the heart of the new man of grace.

See, there's two natures. in regard to a child of God, he carries about his body of sin and death and he will do to the grave.

He won't alter that. But he's got another nature which is holy, pure, and undefiled. And that nature will go out after the things of God, will hunger and thirst after it.

[ 7 : 10 ] will continually desire to hear his voice as they pass along through life's journey. And all will be overruled and is overruled according to his purpose.

You see, although Abraham had that promise, how it was tried, wasn't it? He looked at the steward of his house and he said, oh, he said, this Eliezer, that's all there is.

You see, all would become Eliezer's. All Abraham's, well, would become Eliezer's at the time of Abraham's death that there were no sons.

And poor Abraham looked upon it when he came to that place which was impossible for man. Oh, he said, this Eliezer, where's the promises of God now?

Where am I? What am I? Oh, this is not right, everything's wrong. God, and it feels sometimes, have you been brought there sometimes to feel that and the word of God's grace is tried.

[ 8 : 34 ] You may have the new man of grace in your heart but you can't always lay hold of the hope that is in you. You may have that hope, you may have that faith but you cannot raise it up in your own heart.

that life will never die and nothing will separate you from the love of God which is in Christ Jesus our Lord. The apostles write when he said, nothing can separate us from the love of God.

Whatever they are, afflictions, trials, difficulties, whatever they are, they never separate us. They can't do. You see, the trial of God is one with Christ.

He draws his very spiritual life from Christ by reason of being a union with him, a member of his mystical body and the Lord won't lose any member of his body.

No, you're perfect at the thing concerning them. You see, the blessing is then in having a good hope and a precious Christ and that he has quickened us from the death and sin to the life and righteousness.

[ 9 : 54 ] How should we know this then? How can we tell it? Well, one way you can tell it, by tracing God's gracious dealings with you. you see how he dealt here with Abraham.

He brought him feeling there to a hopeless and hopeless situation. As I said this morning, he empties whom he fills.

There's no emptying, there's no filling, there's no separating, there's no distinguishing grace. And so you see, we are brought to that place when we can do nothing except one thing, praise.

And the Lord has promised to grant that spirit of grace wherever we are, whatever our situation. And haven't you found that so?

You couldn't call it much of a prayer perhaps as you viewed it, but all the signs, the groans, the looking up, the falling of a tear, the thing this felt in the heart and soul of man that words can never express.

[ 11 : 12 ] Ah, what a mercy. When they can know deliver and see, then this man their strength shall be. And it's by these very exercises that God makes himself manifest unto his dear people.

And he drops in that blessed experience of the word where he said, because I live, ye shall live also. Because I'll never leave thee, nor forsake thee.

Because I have loved thee with an everlasting love, and therefore with loving kindness have I drawn thee. Doesn't seem like it sometimes, does it? seems far from love as you and I view it at times.

In our carnal reasonings, at least it is to mine, I don't know how it is with you, it has been with me, but oh, he brings a submissive to his will.

To that place, to have to say, although painful sometimes, nevertheless, not my will, but thine be done. Yes, he works all things according to his divine will.

[ 12 : 30 ] You see the purposes of Abraham here in desiring a wife for Isaac. He didn't send him into a foreign land, he didn't send his steward there, he sent him among his own people, that he might seek out a wife there.

Oh, that's good, for when one is unequally joined together, oh, often that terminates in a path of sorrow.

That if among your own people, among those that fear God, what a difference then, isn't there? What a difference. How can two walk together except they be agreed?

I see some young people here, young men and women this evening, it's good to see you here in the house of prayer, especially in this dark day. But I seek one among your own people.

God's to see because the word of God's true, you know, how can you walk together if you're not agreed? Don't be hasty.

[ 13 : 47 ] What's the hand of God? Seek his guidance and his blessing. If you can't ask the Lord's blessing upon it, leave it alone. You better leave it alone altogether.

for if you enter into it without that, it means trouble for you. Oh, it's a mercy. You see, how this turned out good, didn't it?

This trial that Abraham is here, it raised up that blessed hope once more. Then he speaks of God giving him that promise.

and he declares it unto his servant. And he told him to go to the house of his people and there to see.

I said, the servant, maybe the maid will not want, will be willing to go with me. Ah, he said something stronger than that. He said, God has told me.

[ 14 : 57 ] God will go before you. God will send his angel before you. It will be all overruled. What a mercy to have this faith given.

Although there was no evidence how it could be brought about, and so in the strength of that, Abraham leaning upon his God, upon the promise that God had given him, that he would bring it to pass, and his servant Elijah going forth to seek that wife, and see how good his servant Elijah, how he went about it rightly, didn't he?

He sought God's guidance, did he? Wilt thou make it manifest to me? and even went so far as to point the way and means by which God should make it known to him.

It isn't always judicious, so to do. God will work in his own way, but there are times when he does incline his dear people to seek the way God shall deal with them so that they can see his hand working.

him, and so this Elijah sought the blessing upon the Lord, that the Lord would go before him, and he sought in this way as we have read that this damsel should come to the well at that very time, and that she should there dip down into the well to draw water, and he should ask of her drink, and she should answer, drink my Lord, and I will give to thy camels also.

[ 16 : 56 ] Oh, how, what must have been in the heart and mind of Eliezer, Abraham's servant at this time, she saw all this working out in a wonderful way.

Ah, it's good to see the hand of God, friend, bringing the path to them, especially when you've been brought to that place of doubting and fearing and trembling, and then you've seen God's hand working.

Just think out where you are tonight, friend, for a moment. Think of the circumstances you're in. What's around you?

Why are you here? How is it you're here? you never thought you'd be here a few years ago? And the circumstances now in your life, you never thought it'd be brought to pass, would you, a few years ago?

But it has, hasn't it? And here you are. Can you trace God's over-ruling hand? Would you have chosen the way?

[ 18 : 13 ] You see how the Lord establishes goings, doesn't he? How he strengthens faith. He doesn't lay the plan all out before you, but he does tell us that all is in his hands.

And so he works. And he so works in his loving kindness and tender mercy for our good and for his glory.

You see how this in every detail minutely worked out and all to the glory of God. No glory to Eliezer. He didn't accomplish anything.

God condescend to come in that very way that that man asked that he might have the sign and evidence that God was in this matter and that he would feel the desire of Abraham.

And he brought to the house he's brought face to face with the relatives of Rebecca and they were willing to open their house to him and give him shelter.

[ 19 : 31 ] And when he spoke of his purpose they said we can say neither good or bad that we see the hand of the Lord in it. Let the maid speak for herself.

There's a time friends isn't there when we have to speak for ourselves and not for another. Another can't speak from us another can't decide the case for us can they?

People might say you ought to do this and you ought to do the other and you shouldn't do this and you shouldn't do the other or why don't you do so and so why don't you do so and so it's all very well.

You see that these things in the hand of the Lord is for you and your soul to answer in regard to these solemn verities you know the things of God especially when it comes to the things concerning your faith and your hope in a precious Christ as well as in providence I don't divide I don't separate them.

I believe providence and grace are mingled and the lives of a child of God. A life's minutest circumstance not some all.

[ 20 : 56 ] You might look at all and look back and say was God there? I can't see it you might do yet you know. His hand was in it but there's God's permissive will and God's ordained will.

Even the sinner doesn't sin as he likes. His sins is according to God's permissive will and when the cup of iniquity is fallen the hand of justice and judgment will fall upon him.

But there is God's ordained will wherein his purposes were ripe and fast says the hymn writer unfolding every hour and the bunch sometimes may have a bitter taste but sweet will be the flower.

I often talk of that hymn. Like us you know sometimes you can't see the flower opening can you? You sit in your garden and watch your rose.

You can't see that bud opening you can't see a movement. But on the coming day you come down and look and I you see it has moved. And sometimes my friends you can't feel a movement or see a movement in your soul.

[ 22 : 13 ] Marks of grace I have none to show. But another time I you feel a little softening, a little sweetness, a little hope, a little love coming in.

Isn't it wonderful how God works? Isn't it wonderful? And ever might tell you well you want more than that you know. Well much more than that.

Don't you believe in my friends. You hang on to the little cast not away your little hope. If God has anything brought anything in your soul to soften your heart, to draw your affections to him, even only for a brief, brief moment, hold it.

Don't let it go. The devil could never give you that and you couldn't raise it up yourself, could you? when only perhaps a few days before you were doubting and fearing and wondering where you are.

And you went so far as to wonder whether there was anything right in religion at all. And you look round, the devil took you round and he showed you this one, that one and the other one.

[ 23 : 23 ] And then you looked at yourself and you thought, well I'm just as good as they are, I know. In fact I feel better. Ah my dear friend, leave it alone.

And it's your soul and God it's you going to answer the question. That's how it stands. Let everything else be shut up. You see, there's another thing that is very pointed in this circumstance here.

See, Rebecca had nothing of her own. All the riches she had was given to her by the servant of Abraham.

He gave the earrings and the bracelets and he put them on. Ah my friends, I'm sure what a blessed fullness there is in the precious Christ.

And when the Holy Spirit takes the things of Jesus and places them in the heart, the riches of his sovereign grace, is there anything like unto it?

[ 24 : 31 ] it's he, the Holy Spirit, that takes the things of Jesus and reveals them to you. Isn't all the riches of his grace far better than all the riches it which world can give?

Could all the gold of so far purchase it? Never. But when he gives you a little of those riches out of his blessed fullness, causes your heart to rejoice for a few moments, gives you some secret soft sweet influence, for how you want to love him don't you, how you want to serve him, how you desire and pray to be kept from sin that may not grieve you, and how sin troubles you, doesn't it?

When in your thoughts or when you're overtaken perhaps in a worldly mind, circumstances, your heart and mind is taken away with it, even the responsibilities of life can do that sometimes.

They can take your heart and mind, can't you, be swallowed up with it, and how it makes manifest to you, how empty these things are, you want something more than that, the Lord won't leave you there.

He came to the servant, he came to Rebecca, and he came face to face, he had already enriched her, he gave her the earrings and the bracelet, he put the gold upon her, and now there was something more.

[ 26 : 18 ] The question is asked, will thou go with this man? What a point that is, isn't it? Will thou go with him? I don't hear of any refusal, or any questioning, on the part of Rebecca.

it had all been explained to her, what riches there was in Abraham's house, and how this, his son would be partaker of.

She held in her possession the earrings and the bracelets, there was a proof of it, and she was firmly persuaded that what this servant Abraham's servant Elisha was saying was true.

Oh, what a mercy there is when the Lord reveals these things unto us. Although we have nothing to bring, save our own sinful flesh, that he comes and enriches with his grace, and inclines the heart, and all our ways to acknowledge him, to follow him.

Wilt thou go with this man? Has the question ever come to you, or been put to you? Are you satisfied to pass along, having a normal religion?

[ 27 : 54 ] Art thou willing to go with this man? It doesn't always mean that everything is going to be comfortable with you in the flesh? Quite the reverse.

For your affections now must be taken off of everything else. Save this one Isaac. And when this spiritual Isaac, the question rises up, wilt thou go with this man?

Art thou longing and desiring to meet this Isaac? Would you see Jesus? Aren't you willing to sacrifice to give up all?

Can you rise above your doubts and fears, your tremblings? Whatever the future holds for you, are you willing to go with him, knowing that the Lord is with you?

Remember what he said, he said, in the world you shall have tribulation. I'm not going to tell you that if you're so led to go with him, it's going to be joy, peace, and happiness all your pathway, and you're going to be happy ever after.

[ 29 : 14 ] I don't believe in that, my friend. Oh, no, but I do, I believe this, that you're secure, you're safe, it's well with you.

Although you may feel your sinful infirmities are utterly unworthy, yet, if those blessings have been granted unto you, and the riches of his grace in any measure, he has laid claim to you, and you have accepted them in your heart.

Oh, yes, for they're made willing in the day of his power. Some of you don't like the word accepting, I expect. Haven't you accepted Christ when he's been revealed to you?

Haven't you been made willing in the day of his power? Well, you had no thought of him until the riches of his grace was made manifest to you, and you were willing then into the day of his power.

What a mercy, and having led you thus far, he had never leave you. With all the difficulties, with all the fears, with all the base specks, slidings, turnings away, of our carnal nature, and the fearful uproar that you'll one day fall in the hand of Saul, the enemy is too strong for you, and you have to come, as I tried to preach, I believe, a little while ago, you have no power, no might against this great enemy, neither know we what to do, but our eyes are up unto thee.

[ 31 : 12 ] Never think that you've got power over Satan, and his beguiling power, you haven't. If you were left in his hand, he'd carry your ways, he's carrying many away, in delusion, and in deception.

But you see, what a mercy, in this case, if you know anything of the riches of his grace, nothing can separate you. I think sometimes, and I believe I have mentioned it before, with Adam and Eve in that fall, that great and awful fall, wherein all humanity was ruined under the curse.

Eve was deceived, but Adam was not deceived. And you see, he for took of the fruit an act of disobedience.

And you see, he loved his Eve, and he wouldn't be parted from her, although he knew she'd follow. Yet his love was so great, he wouldn't be parted from her, and he fell with her, in her iniquity.

Well, there's a difference now between Christ and Adam in regard to that. You see, Christ saw his bride ruined and the fall, yet he loved her, notwithstanding all.

[ 32 : 58 ] He swore in all her filth and iniquity, but he had betrothed her unto him in righteousness, and he so loved her that he wouldn't let her go.

He didn't fall with his bride, but he fell for her, as a difference between Adam's fall and Christ.

See, he took the sins of his bride upon himself, and he bore her guilt and shame, so great was his love.

And as the word says, greater love was no man than this, and a man lay down his life for his friends. Christ, while we yet sinners, died for the ungodly.

Would you go with this man, such a one that's died for your sins, if he's put any hope in your soul, if he's put the ornaments of grace there in any measure, are you willing to suffer with him, that you might reign with him?

[ 34 : 16 ] Are you willing to put your pride away, your fears and your tremblings away, and us to go forth as Rebecca did, in the strength of what?

Eliezer spoke to her, of the house of Abraham, and are you willing to go forth in the strength of the Lord, and make mention of his righteousness, yea of his only, leave yours behind?

what a mercy wilt thou go? And those of you who have gone, how do you find it?

You can't do without him. There's a blessed union now, and you miss him from time to time, as you pass along, although there is the union, there are times when your heart is sorrowing, isn't it?

Oh, that I knew when I might find him. You're weary and tired of going on from day to day, not hearing his voice, not having any touches of his love.

[ 35 : 31 ] Oh, that I knew when I might find him, said Job, didn't he? He knew he was there, but he couldn't find me. Everything got in the way, and so it is sometimes, isn't it?

All our sins, our worldly mindedness, our self-seeking, our awful pride, it all gets in the way. You know he's there, but you can't, you want these removed, and then it's well with him, and you're willing to go with him, and such a path.

Now, these delivering mercies bring you near to the Lord. What a blessing there is in it, friends. And if we're willing to go with him here, to show forth the praises of him who has called us out of nature's darkness, why, my friends, we shall be more than willing to enter into glory where he is, where we shall see the full riches of his grace.

And as you're brought along in these things, you know, it is with us as it was with that Queen of Sheba, as Solomon showed her the riches of his house, and of his court, of his table, of his servants, and when she saw the way, he went up into the house of God, her heart fainted within, and she said, there is not half been told me.

And oh, as you move along, friends, how much, how little you seem to know, there is not half been told you, has there? But what a longing to know more, and to be enriched with his grace.

[ 37 : 28 ] Well, we've another service. And I must lay the few remarks. Art thou willing? Not many in this day, is there?

Not many concerned about it, are they? Art thou willing? Not merely to pass through the ordinance of believers baptism, consistent with the order of our church.

It's good, blessed, when you're able to do that. But art thou willing to go with him? What a mercy! Which pulls the world, self, pride?

Which pulls fears, tremblings? Do they all pull against it? Art thou willing to go with this man? remember what he said, you know, Father, I will that all those whom thou hast given me be with me where I am, that they may behold my glory.

Oh, what riches there, how they'll shine in the face of Jesus Christ, the glory of God, art thou willing?

[ 38 : 56 ] Ah, don't seek any betterment in self, you never find that there, you never find that. the old man of sin will be with you to the dying day, but the Lord has promised this, he said, sin shall not have dominion, grace shall reign, may the Lord bless the pure of us, and may he be able to answer that question, for those that are of me, he said, I will honour, in blessing I will bless, wilt thou go this man.

Amen.