

99-06-06c Genesis Custom

So you have Abram speaking and raising his hand to the Lord God Most High, the Possessor of Heaven and Earth, swearing an oath. And so this is the invocation of witnesses. In a way this is suggesting that I call God in Heaven and everything in the Heavens and everything in the Earth as witness, that this is what I have dedicated myself to do.

So when Abraham invokes this language in verse 3 of chapter 24 and says, I will make you swear by the Lord, the God of Heaven and the God of the Earth, this is the most solemn oath that you can take. You remember over in Hebrews chapter 6, Hebrews 6.13, God, when He is going to take an oath, He could swear by nothing higher than He swears by Himself when He makes this oath. And so this is exceedingly important, exceedingly solemn.

You see this in the symbolic placing of the hand under the thigh. You see it in the language. Everything rides on the outcome of this in Abraham's mind, whether or not Isaac is going to get a wife, a suitable wife or not.

Do not take a wife from the sons of the daughters of the Canaanites among whom I dwell. Go to my country and to my family. It's interesting because this is what God called Abraham out from, isn't it? Back in 12 He said, get up out of your country, out from your kindred, and go to the place where I will show you.

Now Abraham is in that land, but he's sending the servant back to where he came from to find the wife for Isaac. Why does he reverse course? Well, that's what we mentioned earlier. This is going to be the place where faith is likely to be found.

Abraham is confident. He's applying the promise of God that if he's going to have offspring and if they're going to be a blessing and be blessed by God, they have to be people of faith. Isaac cannot be blessed if he's not a man of faith.

Isaac's family and offspring cannot be blessed unless they're people of faith. So Abraham has drawn this conclusion. There is going to be a young woman of faith.

Where is she most likely to be? She's going to be in my kindred. I'm not going to send Isaac out of the land because God has specifically promised this land. If you think about it, Abraham has done quite a lot of analysis and has drawn doctrinal conclusions from what he knows.

He's taken the promise of God, he's taken the circumstances as they are, and he has applied God's promise to his circumstance. And he has concluded there has to be a woman of faith for Isaac to marry. She's not going to be a Canaanite.

And Abraham is sensitive to the symbolism and to the record of these things that are

going to be passed on to his descendants. And he knows that it's got to be someone from his household. It's not going to be from Lot's branch of the family.

So someone is going to have to go back to the rest of the family that's outside the land. But it's interesting, he doesn't want Isaac to leave the land. And this would be like Israel going back to Egypt after having been brought out under the blood of the Passover lamb.

What Abraham figures is, there has to be a girl who's willing to make the same decision I made. That she will be willing to leave her family and her household and kindred. She's going to essentially follow in Abraham's footsteps in being willing to leave all of that and come to the land of promise.

So he's not going to have Isaac go the wrong direction. He's going to send the servant to find a girl who is willing to come the right direction. And who's going to literally follow in the steps of her father-in-law, the steps of faith that make one willing to leave everything that's familiar, everything that ties you to the old way of life.

And she's going to come from the same place Abraham came from. And she's going to come to the same place that Abraham has come. Abraham figured this out.

There's no revelation from God. He doesn't say, behold, O servant, God spoke to me last night. Abraham draws these conclusions.

He's a great man of faith and he's implementing. The president of Buckner wrote an introduction to our website and he talks about how Buckner has these great principles, but how do you put them into practice? And he says, well, this is the way we put feet to our ministry. This is how you actually get it going.

I thought that was kind of a quaint phrase, we put feet to our ministry. But this is what Abraham is doing. He's putting feet to his faith.

He says, if God has promised then this is the way it has to be. And he's confident. He says, look, I'm confident God's going to send an angel in front of you to bring this about.

This is the way it has to happen. He's not looking for any more Hagar solutions. He's not looking for any more let's find a servant in the household for Isaac to marry.

He knows that there's going to be a woman of faith. And he implements that. And it's a wonderful reminder to us that we have promises and principles from God that at first glance may seem general or may not seem specific enough to help us in our circumstances.

But if we meditate on these things, if we let God the Holy Spirit do his work in our souls, we will find that we have strength for every need. We have guidance. We have enough information in our souls to make the right decision, the decision that pleases God in

every area, in every circumstance.

There is no situation that faces us that we are insufficiently equipped for. If we feel insufficient, it's because we have not done what Abraham has done here. We haven't given ourselves the time to meditate and to reflect and to seek out the answer in what we know from God's Word.

It's not the time even necessarily to crack open the Bible and start looking for guidance. It's the time to crack open those great treasure stores in our soul of what we've already learned, what we already know, and what God the Holy Spirit can use to speak. He doesn't take from himself.

He doesn't give us a fresh word of knowledge. He takes the things that Jesus Christ spoke. He takes the mind of Christ that we've already learned.

We already have what we need in our soul if we'll just stop and think about it. That's the great illustration we have here as Abraham embarks on identifying and bringing back his prospective daughter-in-law. This is where we're going to have to leave Abraham for now.

When we come back and resume next time, we're going to see the very fascinating details of how this comes about. Is it legitimate to ask for a sign the way the servant does? For guidance or for identification? What all is going on in this interaction between the servant and Rebecca and the family that results in Rebecca returning? That's what we'll examine in detail next time. But let's close here in a word of prayer.

We thank you, Father, for the wonderful position that we have in this life, in this time, this place in history, and the place that we occupy in your plan. We thank you for the standing that we have in the Lord Jesus Christ, for the tremendous resources we have through your word that are enabled for us and are brought to fruition in our souls through the ministry of your Spirit. We pray that these things will be a source of application and understanding as we analyze where we are and where we're going in our lives.

We pray that in the smallest details and in the great decisions of our lives that these will be our guiding principles, these will be the resources upon which we draw so that we live in a way that pleases you and glorifies our Savior. We pray these things in Jesus' name. Amen.