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Go to My Country and My Own Relatives and Get a Wife for My Son Isaac

24: 1-9

Go to my country and my own relatives and get a wife for my son Isaac DIG: What does Abraham communicate about God to his servant to whom he gives the responsibility of finding a wife for Isaac? What problems would be created if Isaac married a Canaanite? For ADONAI? For him? For you?

REFLECT: What can we learn about looking for a suitable spouse today? If you are looking to get married, how is this similar to the way the Lord wants us to find a mate today (see Second Corinthians 6:14-18)? Are there still “Canaanites” in the land where you live? Should you marry one of them?

Avraham was now old and well advanced in years, and ADONAI had blessed him in every way (24:1). Abraham was now one hundred and forty years old (25:20), and many of the individual promises of his covenant with God had been fulfilled in his lifetime. And as he approached the end of his life, his desire was to secure a suitable wife for his son. Isaac (Hebrew: Yitz'chak) was forty years old, and it was certainly time for him to be married. The parents normally chose the spouse for their children, but even at this age, Isaac completely trusted his father's judgment in such an important decision.

He said to the chief servant in his household, the one in charge of all that he had (24:2a). The unnamed chief servant had a position of authority. He would have been the inheritor if Isaac had not been born. But he held no animosity and looked out for the welfare of his master. Avraham said: Put your hand under my thigh (24:2b). This is a euphemism for the holding of the genitals, which are the source of life. It is a solemn sign that if the oath were not carried out, the children who would be born to Abraham would avenge the servant's unfaithfulness.³⁸² This oath is also seen here and in 47:29.

The LORD Himself would be the witness to this oath. Abraham said: I want you to swear by ADONAI, the God of heaven and the God of earth. The chief servant must swear that he would not get a wife for Avraham's son from the daughters of the

Canaanites, among whom I am living. That is the key element in the oath. **But he** wanted **him** to **go to Abraham's country, to Avraham's own** brother Nahor, **and get a wife for his son Isaac (24:3-4)**. Now, **Abraham** was not from **a family** with a godly line of history. In fact, **they** were **idol worshipers (Joshua 24:2)**. So, in essence, there was very little difference between **the Canaanites** and **the Babylonians** (**Abraham's** family background) in regard to **their** religious beliefs. If not, then what difference did it make whether **she** came from **the Canaanites** or **Abraham's** idolatrous **Babylonian family**?

It seems that **Abraham's** main concern was the moral degradation of **the Canaanite** society. True, **Abraham's family** were **idol** worshipers, but apparently, **their** version of idolatry was different from **the Canaanite** practices. **Laban, Isaac's** future brother-in-law, is a good example of this. **He** was cunning, (**to see link click [Hg - Jacob Marries Leah and Rachel](#)**), but not evil like **the Canaanites** who were notoriously sinful and practiced abominable customs in **their** form of idol worship. In other words, it was not the ideas and beliefs of the family of the girl who was destined to be the mother of the nation that were apt to endanger its future - but evil deeds.

What can we conclude from all of this? First, it is instructive to learn from **Abraham's** example. **He** had no choice. **He** could not choose another believer for **his son's wife** because there wasn't any to be had. Therefore, **he** chose to do the next best thing. Instead of subjecting **himself** and **his** household to the sin and degradation of the society around **him** by choosing **a wife for Isaac** from **them**, **he** sought one from a people who, although they may not have been believers like he was, were nonetheless relatively free from the debauchery of **the Canaanite** society. It seems that the cultural or family background of the people our children intend to marry matters more than we think. The saying is true that we marry not just our spouse, but their family also. But **Abraham** gave **Eliezer** some very general criteria. **She** must be a virgin, one who loved **her** own family but who would be willing to make **her** home in the Promised Land. **The Canaanites** were cursed under the curse of Ham; so **Avraham** wanted a bride **for his son** from the line of Shem.

Second, **Abraham** was really a man of faith. **He** demonstrates it again and again, and here **he** is magnificent. **He** is basically saying to **his chief servant**, "You can count on **God** to lead you. **He** has promised me this." **Avraham** is not taking a leap in the dark. *Faith is not a leap in the dark!* It must rest upon the Word of **God**. Many people say, "I believe in **God**, and it will come to pass." That's fine. It is wonderful for you to believe **God**, but do you have something in writing from **Him**? **Abraham** always asked for it in writing. **ADONAI** had made a contract with **him**. **Avraham** was really saying, "**Elohim** has promised **me** that through **my** seed **Yitz'chak**. **He** is going to bring a blessing to the world. You can be sure of

one thing. **The LORD** has a **bride** back there for **Isaac**." You see, **Avraham** rests upon what **God** has already said. We need not be foolish today. Faith is not foolishness. It is resting upon something. It is always reasonable. It is never a leap in the dark. *Faith is not a gamble; it is a sure thing.* And **Abraham** was sure.

My friend of the faith, if you have a young man or a young woman in your home that is of marriageable age, you ought to pray that he or she will not marry one of the **Canaanites**. They are still in the land, and there is always the danger of one of our young people marrying one of them. If they do, as someone has put it, they will have the devil for their father-in-law, and they are always going to have trouble with him.³⁸³



Abraham was too old to make the long trip back to Mesopotamia himself, for it was over four hundred and fifty miles. But **he** insisted that **Isaac** not go, because **he** knew that the heir of **God's** promises should stay in **the Promised Land**. As a matter of fact, during **his** entire lifetime, **Isaac** never left **Canaan** at all (**26:2-3**). If **Yitz'chak** had gone in search of a bride, there might have been too great a temptation for **him** to stay with **her** among **her** own people, rather than returning to **Canaan**. **She** must be willing to come to **him**. Also, to reach Haran and Nahor from the Hebron-Beersheba region, **Isaac** would have to cross the land of Moriah, and **he** was forbidden to go **back** that way again (**24:6** and **8**). Therefore, **Abraham** sent **his chief servant** on the mission.³⁸⁴

Earlier in **Chapter 22:1-8**, we portrayed **Isaac as a type of Christ**. Here, in **Chapter 24**, that type is continued. **Therefore, by type, Abraham, who is portrayed as God the Father, sends his chief servant, who is pictured as the Ruach, to a far away place to gather a bride, or the Church, for His Son, Yeshua Messiah.** This **chief servant** is unnamed here, but back in **15:2** the one who would have inherited **Abraham's** estate if **he** remained childless was **Eliezer of Damascus**. And **Eliezer** means *God helps or God comforts*. The reason **the servant's** name is not mentioned here is that he was going in the

name of **Isaac** and not **his** own name (**John 16:13**).

The servant raised a logical question: **What if the woman is unwilling to come back with me to this land? Shall I then take your son back to Aram, the country you came from (24:5)?** Isaac, the **son** of promise, must *not* be removed from **Canaan**, the Land of Promise! **In type, the bride of Messiah is to be brought to the bridegroom's home in heaven (Matthew 25:1-13).** To emphasize this point **Abraham** says: **Make sure that you do not take my son back there (24:6). What happens when the Son comes back again? He comes back as the Lion of the Tribe of Judah (Revelation 5:5), because he brings the day of vengeance (Isaiah 61:2b), the hour of His judgment (Revelation 14:7), and the wrath of God (Revelation 16:1). And He comes with His Church, the Bride, who follows Him riding on white horses and dressed in fine linen, white and clean (Revelation 19:14).** No, the bride must be gathered before **Messiah** returns.

Abraham had faith that **the LORD** would provide divine guidance to find such a **wife for Isaac**. He said: **ADONAI, the God of heaven, who brought me out of my father's household and my native land and who spoke to me and promised me on oath, saying, "To your offspring I will give you this land" - He will send His angel before you so that you can get a wife for my son from there (24:7).** When compound names of **God** are used they emphasize **His** relationship to man or the nation of Isra'el in particular. Here **His** relationship to Isra'el is emphasized. But to relieve **the chief servant's** anxiety, **Abraham** provides one exception. **If the woman is unwilling to come back with you, then you will be released from this oath of mine.** For the reasons mentioned above, **Abraham** emphasizes a second time: **Do not take my son back to Aram (24:8).** In **his** lifetime, **Isaac** would never leave the Promised **Land, and neither would Yeshua Messiah.**

So the servant put his hand under the thigh of his master Abraham and swore an oath to him concerning this matter (24:9). Thus, a solemn **oath** precedes the mission. Now watch the **chief servant** as he goes out to get a bride for **Isaac**.