

The Journey of Separation

Abram & Sarai's journey towards the covenant promises is one filled with separation. It's not easy to separate yourself from someone you love or let go of your own plans and ideas. Yet this can affect the twists and turns of the journey. This journey is not something that you do without the LORD!

Let's begin with the word separate:

Separate: Strong's #6504 פָּרַד to divide, to separate, to flee; it's related to perud רוּד meaning separation or division; the root word is rud רוּד meaning to wander restlessly, roam, or to show restlessness
*Rud – Strong's #7300 רוּד is used of a people who having as it were broken God's yoke, go on unbridled.

Note: Jeremiah 2:31 – “O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? A land of darkness? Wherefore say my people, we are lords (rud) we will come no more unto thee?”

*The LORD used this verb in Jeremiah to ask why His people felt they were free to roam.

There are 2 verses of Scripture that come to mind: 1 Peter 5:8 – “Be sober, be vigilant because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour.”

Job 2:2 – “And the LORD said unto Satan, from whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.”

Unfortunately a grievous famine is now before Abram & Sarai and with any kind of disaster, God's Presence is what you need the most! And it brings out the best and the worst in people!

Genesis 12:12, 13 – “Therefore, it shall come to pass when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister! That it may be well with me for thy sake; and my soul shall live because of thee.”

Well: Strong's #3190 יָטַב to be good, be pleasing, be glad

For thy Sake: Strong's #5668 'avur עָבוּר means because, for the sake of, on account of; it indicates the price for something and is placed in front of that item. (Amos 2:16)

Amos 2:16 – “Thus saith the LORD, For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for (#5668) a pair of shoes.”
*From Strong's #5674 'avar עָבַר meaning to cross over, to pass over

One would kind of get the idea that Abram just put a price on Sarai for crossing over!

Genesis 12:14 – “And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair.”
This is exactly what Abram is concerned about! The question is, do they stick with the plan? Thou art my sister...

Very: Strong's #3966 me'od מְאֹד meaning exceedingly
Fair: Strong's #3303 yafah יָפָה meaning fair, beautiful

Note Genesis 12:15 – “The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.”

The Hebrew text in Gen 12 uses some unique play on words! For instance, the name of Pharaoh's princes is written Sarei שָׂרֵי the same as the name Sarai שָׂרַי The difference is that one is a title while the other becomes a prophetic declaration! She – Sarai, will become the co-regent of the earth with Abram!

The next unique play on words is that Pharaoh is written as Far'oh פַּרְעֹה with a soft f/ph sound. This is important because from Gen.1 to Gen. 12:15 this is the first time that I have seen a Fey “f” beginning a word! Remember the law of first reference, the letter fey makes no sound, it's voiceless.

Later in the same verse, Pharaoh is written with the dot in the middle making the sound “P” as in Par'oh. The dot in the middle of the Pey is called a degesh, and means “piercing”. It modifies the sound of the specific letter. Pey at the beginning indicates a mouth – to speak – to

release seed. A mouth is something we use to speak and the entire purpose of speaking is to communicate with another individual.

Genesis 12:15 continues with "...and the woman was taken into Pharaoh's house." Sarai is now seen as just a woman in Pharaoh's house, she lost her identity! Identity theft goes back a long ways. The commentaries say: Sarai was abducted and taken to Pharaoh's palace.

Genesis 12:16 – "And he entreated Abram well for her sake: and he had sheep, and oxen, and he donkeys, and menservants, and maidservants, and she donkeys, and camels."

Entreated & well is the same word in the Hebrew – Yatav!

Pharaoh: Strong's #6547 Par'oh פַּרְעֹה means his great house; the 2 letter root of Pharaoh is Par פַּר Strong's #6499 – a bull; this is important because the ruling sign in the constellations at the time was Taurus – the Bull. Pharaoh still rules the world's economy – the sign of the Bull drives the stock market!

Yahweh blessed the house of Pharaoh because of Sarai. Pharaoh's house was a place of business because he controls the economic system of the world.

Just when everything was going well for Abram and Sarai...

Genesis 12:17 – "And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife."

And plagued: Strong's #5060 naga' נָגַע to touch, reach, strike, to be stricken (by disease).

Genesis 3:3 – "But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch/naga' (#5060) it lest ye die."

The King James Bible left out a word here. The word is devar – meaning speech, word, thing – Strong's #1697 דְּבַר

"And the LORD plagued Pharaoh and his house with great plagues because of the word of Sarai Abram's wife."

Genesis 12:18 – “And Pharaoh called Abram, and said, What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife?”

*Pharaoh called Abram. All this time Far’oh has been silent until his hands got caught in the cookie jar.

Genesis 12:19 – “Why saidst thou, she is my sister?” I don’t believe that Abram told Pharaoh that Sarai was his sister. Abram told Sarai to say you are my sister. Remember Sarai was abducted.

The word sister – Strong’s #269 ‘achot אָחוֹת means sister, beloved, bride, half-sister; Song of Solomon used the word to refer to a Bride!

Song of Solomon 4:10 – “How fair is thy love, my sister, my spouse! How much better is thy love than wine! And the smell of thine ointments than all spices!” – ‘Achoti Kallah

Sarai in the Land of Canaan

Genesis 16:1 – “Now Sarai Abram’s wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.”

Hagar: Strong’s #1904 Hagar אֲגָרָה Flight

Hagar was a daughter of Pharaoh, an Egyptian princess, and became Abram’s wife and bore him Ishmael.

Handmaid: Strong’s #8198 Shifchah שִׁפְחָה maid, maid-servant, as belonging to a mistress, slave girl; from Strong’s #4940 Mishpachah מִשְׁפָּחָה clan, family, tribe

*Note the first time handmaid “shifchah” is used: Gen. 12:16 and is connected to Abram, Sarai, & Pharaoh.

Genesis 16:2 – “And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her, And Abram hearkened to the voice of Sarai.”

Note: Sarai’s desire is to have children. There’s nothing wrong with a woman wanting to have children. But this is what Yahweh had promised her. Is this act of unbelief separating her from the promise?

Genesis 16:3 – “And Sarai Abram’s wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.”

Let’s look at the phrase after Abram had dwelt ten years in the land of Canaan.

Dwelt: Strong’s #3427 Yashav יָשָׁב meaning to set, to dwell, to inhabit, to endure; yashav is related to Strong’s #7675 shevet שֵׁבֶת meaning a seat, dwelling place; shevet has the same 3 letter root as Strong’s #7676 Shabbat meaning rest.

The Hebrew text reads: Miqets ‘eser shanim le shevet ‘Abram be’erets Kena’an.

כָּנְעַן בְּאֶרֶץ אַבְרָם לְשֵׁבֶת שְׁנַיִם שָׁרָע מִקֵּץ

After ten years of restful Shabbat Abram had in the land of Canaan. Canaan was the land of giants.

Note Genesis 16:4 – “And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.” Let’s look at the word for mistress and despised.

Mistress: Strong’s #1404 geveret גִּבְרַת lady, queen, mistress of servants; she owns servants; from Strong’s #1376 gevir גִּבִּיר lord, ruler, a master, so called from the idea of power – to be one with the power (Sarai).

Despised: Strong’s #7043 qalal קָלַל it is used to describe speaking lightly of another or cursing another. A person cursing another person. (Ex 21:17) people cursing God (Lev. 24:11) or God cursing people (Gen. 12:3).

This word is used in many different ways, but most uses trace back to the basic idea of this word which is lightness. In its most simple meaning, it referred to the easing of a burden. It can also mean the lighting of a ship (Jon. 11:5).

1 Kings 12:4 – “Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter (#7043 despised) and we will serve thee.”

Note Luke 11:45 – “Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.” Reproachest: Strong’s #5195 hoobridzo means one who injures another by speaking evil of him.

Luke 11:46 – “And he said, Woe unto you also ye lawyers! For ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.”

It is also important to know the first time this word despised is used in Gen. 8:8 – “Also he sent forth a dove from him, to see if the waters were abated (#7043) from off the face of the ground.” *Abated means to decrease in amount or value.

Think about this. What if Gen. 16:4 takes the focus off Sarai who starts everything and puts everything on Hagar. Which leads us to believe that when Hagar saw that she had conceived, her mistress Sarai was despised in her eyes. The Bible makes it clear that for 10 years there had been peace in Abram’s house. Hagar could have despised Sarai for not lightning the burden. Yahshua only spoke evil of the lawyers because of what? The heavy burden they put on the people!

Let’s look a little more –

Genesis 16:5 – “And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom: and she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.”

Genesis 16:6 – “But Abram said unto Sarai, Behold thy maid is in thy hand, do to her as it pleaseth thee, And when Sarai dealt hardly with her, she fled from her face.”

The commentary says: Your maidservant is in your hand. To me she is a wife. I have no right to treat her unkindly. But to you she is a servant: if she mistreated you; do what you feel is right. (Radak: Haamek Davar). Sarai’s intent was not malicious, but to force Hagar to cease her insulting demeanor. But instead of acknowledging Sarai’s superior position, Hagar fled (Abarbanel; sfomo).

Let's go back and look at the word ten – After Abram had dwelt ten years: the number 10 is a complete and perfect numeral. The meaning of 10 is one of testimony, law, responsibility, and the completeness of order. Day 10 of the 7th month is also the Holy Day known as the Day of Atonement. The Day of Atonement is 10 days of inspecting the inner self, your heart. The number 10 is the letter Yod in Hebrew and means the hand.

Hand: Strong's #3027 Yad יָד strength, power; note thy maid is in thy hand, do to her as it pleaseth thee.

*Sarai had the power to lift the burden or to set Hagar free. Remember it wasn't too long ago when Sarai was in the house of Pharaoh and Yahweh intervenes on her behalf.

To do to her as it pleaseth thee, in the Hebrew its עִינֵיב הַטוֹב לָהּ-יִשַׁע do to her the good in your eyes.

Good: Strong's #2896 Tov טוֹב means good, pleasant, agreeable, kind, right

Eyes: Strong's #5869 'ayin עַיִן means eye, physical eye, spring, fountain; a spring and fountain gives life

Abram says Behold thy maid is in thy hand; do to her the good in your eyes. "There is good in your eyes."

The word to "do" is used as a command לָהּ-יִשַׁע 'asi

Note Genesis 16:6 – "And when Sarai dealt hardly with her, she fled from her face."

Dealt hardly: Strong's #6031 'anah עָנָה to afflict, oppress, humble, be bowed down, to be put down, to be depressed; from Strong's #6030 'anah means to answer, respond, to testify, respond as a witness. This has become a legal court case (Gen. 30:33)

She fled: Strong's #1272 barach בָּרַח to flee, run away, drive away, put to flight, Hagar's name means flight

Genesis 15:13 – "And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs and shall serve them,

and they shall afflict (#6031) them four hundred years.” This is what Yahweh spoke to Abram before this ever happened.

*Dealt hardly and afflict are the same word – ‘anah אָנַח from ‘anah to answer.

Genesis 16:7 – “And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.”

Fountain: ‘Ayin – eye

Shur: Strong’s #7793 Shur שׁוּר wall; a place southwest of Palestine on the eastern border or within the border of Egypt. (Going home?)

Shur is connected to the House of Pharaoh, show name is often rendered “House of the Bull” as in Par- Bull. It’s a counterfeit of the House of Taurus, the Bull or Shur in Hebrew. Joseph reigns under this sign!

Genesis 16:8 – “And he said, Hagar, Sarai’s maid, whence camest thou? And whither wilt thou go? And she said, I flee from the face of my mistress Sarai.”

Genesis 16:9 – “And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.”

Submit: Strong’s #6031 ‘anah אָנַח to afflict, oppress, humble, be afflicted, the same word as dealt hardly, afflict and now submit thyself under her hands!

Genesis 16:10 – “And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.”

Genesis 16:11 – “And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.”

In the Hebrew, the verse reads – Gen. 16:11 – “And say to her did an angel of Yahweh, Indeed you will conceive and you will give birth to a son; you shall call his name Ishmael for Yahweh has listened to your cries from your affliction.”

Conceive: Strong’s #2030 Hareh הָרָה means pregnant, “you will become pregnant”

Ishmael: Strong's #3458 Yishma'el יִשְׁמָעֵאל God will hear or whom God hears

Affliction: Strong's #6040 'oni אָוֶן means affliction, poverty, misery; it refers to a state of oppression or extreme discomfort, physically, mentally, or spiritually: Hagar was abused and afflicted by Sarai.

*Gen. 16:11 – Affliction from 'anah dealt hardly, submit, afflict.

Genesis 16:12 – “And he will be a wild man; (Ishmael) his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.”

Wild: Strong's #6501 pere' פָּרָה a wild donkey; from #6500 para' to be fruitful, to flourish

Sarai's desire to have children through Hagar and her struggle for power literally sucked the life and joy out of her family and to top it all off she had Ishmael as a son!

Genesis 21:9 – “And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking”

Mocking: Strong's #6711 tsachaq צָחַק means to laugh, mock, play, to sport, make sport

Genesis 21:10 – “Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of the bondwoman shall not be heir with my son, even with Isaac.” (Hagar no longer)

Cast: Strong's #1644 garash גָּרַשׁ means to drive out, expel, cast out, divorce

Heir: Strong's #3423 yarash יָרַשׁ indicates inheritance, taken by a single heir

Genesis 21:11 – “And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice, for in Isaac shall thy seed be called.”

Now let's look a little more at Gen. 16:11 in the Hebrew texts – Indeed you will conceive and you will give birth to a son

*The commentary says: Hagar had already been pregnant but she had miscarried. But what if she didn't miscarry? But when she went back to Sarai she didn't have a baby. If I was Hagar I wouldn't want Sarai to have my baby. What if its Hagar's child who grew up and became King either of Egypt or his seed?

Genesis 15:13 – “And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs and shall serve them; and they shall afflict them four hundred years.”

Afflict: 'Anah from 'anah to answer, dealt hardly, submit

Exodus 1:8 – “Now there arose up a new king over Egypt, which knew not Joseph.” Joseph's name in Egypt was Tsofnat Pa'neach Strong's #6847 **צִפְנַת פְּעִינָח** means treasury of the glorious rest (Ne'ach means rest)

*Zohar comments that the name change was an instance of divine providence, for it helped to conceal Joseph's identity from his family. Rashi & Rambam interpret: Mefaresh Hatsefunot as he who explains what is hidden. **הַצְפוּנוֹת שֶׁמִּפְרָשׁ**

Treasury means a place in which treasure is kept, Tsofnat Pa'neach is the keeper of the treasure. Joseph was over everything of Pharaoh. But as long as Joseph is in Pharaoh's he can't fulfill his role as the House of Taurus the Bull or Shur in Hebrew. Joseph reigns under this sign! That being said the whole house of Israel will never be complete, in the heaven's or on earth.

Joseph: Strong's #3130 Yosef יוֹסֵף Yahweh has added; from Strong's #3254 yasaf יָסַף to add, increase, do again

Exodus 1:11 – “Therefore they did set over them taskmasters to afflict them with their burdens.”

Exodus 3:7 – “And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters: for I know their sorrows:”

Affliction – 'oni – it refers to a state of oppression or extreme discomfort physically, mentally, or spiritually. The first time used is in Gen. 16:11, how Sarai abused Hagar.

Yahweh sent Ishmael to deliver Hagar, and he also sent Moses to deliver Israel!

In the Days of Yahshua

Luke 10:38 – “Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.”

Martha: Strong’s #3136 Martha meaning mistress or she was rebellious; sister of Lazarus and Mary. In Hebrew its geveret – mistress, lady, queen, mistress of servants; from gevir meaning lord, ruler.

Luke 10:39 – “And she had a sister called Mary, which also sat at Yahshua’s feet, and heard his word.”

Feet: Strong’s #4228 pooce refers to disciples listening to their teachers instruction are said to be at his feet.

Heard: Shama’ שמע

Word: Strong’s #3056 logos

Luke 10:40 – “But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.”

Cumbered: Strong’s #4049 perispao to draw, to draw different ways at the same time, hence to distract with cares and responsibilities, preoccupied with cares or business, too busy; connected to Strong’s #6030 ‘anah אָנָה means to answer, respond, to testify, respond as a witness; also connected to Strong’s #6031 ‘anah אָנָה means to afflict, oppress, humble, to be depressed, means to deal with hardly, submit, afflict, affliction, ‘oni

Luke 10:41 – “And Yahshua answered and said unto her, Martha, Martha, thou art careful and troubled about many things.”

Answered: Strong’s #6031 & #6030 ‘anah to give an answer to a question proposed

Luke 10:42 – “But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.”

Yahweh sends Yahshua to deliver Mary!