

# Sarah--The Mother of Nations

[Genesis Chapters 11-23]

Sarah, the beloved wife of the patriarch, Abraham, is one of the most recognized women in the Old Testament. Abraham and Sarah are both highly honored around the world by Jews, Christians, and Muslims alike. Sarah, although not a perfect woman, was known for her beauty, faith, and loyalty. She was a woman who knew hardships, disappointments, and sorrows as she followed her husband and walked by faith in respect to God's promises. However, she was also an eyewitness to God's sovereignty, His supernatural protection, and God's faithfulness in keeping His Promises.

1. Sarai's given name at \_\_\_\_\_ means "princely" or "a princess" and could possibly indicate that she came from an \_\_\_\_\_ family. After all, she was the half-sister of Abram and came from a thriving city in Mesopotamia. Sarai's name is \_\_\_\_\_ mentioned in Genesis 11:29. Later, \_\_\_\_\_ changed Sarai's name to Sarah which means princess. Sarah's name change was important because it indicated God's \_\_\_\_\_ plan for Sarah to become the princess of many and the \_\_\_\_\_ of nations [Gen. 17:15, 16b]. God also changed Abram's name which means "exalted father" to Abraham which means "father of \_\_\_\_\_" [Gen. 17:5-6]. Rightly so, for God's \_\_\_\_\_ was for both Abraham and Sarah to be the progenitors of God's chosen people. Their name changes were the result of the great \_\_\_\_\_ given in the Abrahamic Covenant [Gen. 12:1-3] and God's promises were later \_\_\_\_\_ again [Gen. 17:7-11]. When God changes the names of individuals, it is known as \_\_\_\_\_ names. \*See insert A
2. The family \_\_\_\_\_ of Abram and Sarai is recorded in Genesis 11:27-29. Sarai, like Abram, came from the Ur of Chaldees, [the area near present day \_\_\_\_\_]. During the time of Abram and Sarai, the Ur of the Chaldees was a wealthy and \_\_\_\_\_ city that was full of pagan worship. This great city was under the influence of the Babylonian \_\_\_\_\_ god as well as the worship of other false gods. Scripture tells us that Abram received his \_\_\_\_\_ from God to go to Canaan while in this idolatrous city [Acts 7:2-3]. Abram's call included \_\_\_\_\_ his country, his family, and \_\_\_\_\_ that Abram knew to go to a foreign land. Abram \_\_\_\_\_ his call with his wife and his father, Terah. Although there is little known about Terah (a descendent of \_\_\_\_\_), we do know Terah \_\_\_\_\_ false gods in this pagan city. Idolatry was rampant during this time and the family that Abram came from was no \_\_\_\_\_ in worshipping false gods [Joshua 24:2]. Yet, God in His sovereignty, \_\_\_\_\_ out Abram (as well as Sarai) to eventually bring forth the \_\_\_\_\_ nation of Israel—nothing shy of God's amazing \_\_\_\_\_.

3. Sarai was the daughter of Terah. She was the \_\_\_\_\_ - \_\_\_\_\_ to Abram. Abram and Sarai had the \_\_\_\_\_ father but had different mothers [Gen. 20:12]. Abram was \_\_\_\_\_ years older than Sarai. The biblical story of this married couple begins when Abram is 75 and Sarai is 65. Scripture is \_\_\_\_\_ about their earlier years. During this time in history, marriages between \_\_\_\_\_ were permitted and very common in biblical days. It was not considered \_\_\_\_\_ to marry other family members. However, marriages were \_\_\_\_\_ allowed between siblings who had the \_\_\_\_\_ mother and father. Many Old Testament marriages were arranged because of economic, \_\_\_\_\_, and religious reasons. [Gen. 28:1-2]. **\*See Insert B**
  
4. According to the Scriptures, Sarai was extremely \_\_\_\_\_. Even in Hebrew folklore, her beauty was so extraordinary that Sarai is often compared to Eve, the most \_\_\_\_\_ woman of all. Abram was so aware of her beauty that he asked her to \_\_\_\_\_ twice to spare his life [Gen. 12:11-13]. Even as Sarah got older, her \_\_\_\_\_ never faded. At the age of 65 and then again at 90, Sarai captured the \_\_\_\_\_ of some of the most powerful men at that time who wanted her as their \_\_\_\_\_ [Gen. 12:14-15; 20:2].
  
5. The \_\_\_\_\_ thing we learn about Sarai is that she was childless [Gen. 11:30]. From the very beginning of her marriage, Sarai desperately \_\_\_\_\_ to have a child. As the biblical story begins here in Genesis, Sarai at 65 is already passed \_\_\_\_\_ age and still has no children to call her own. She experienced unbearable \_\_\_\_\_ because of this. In Jewish culture, it was a source of great \_\_\_\_\_ not to be able to bear offspring. Sarah's greatest \_\_\_\_\_ was her barrenness.
  
6. With Abram's call \_\_\_\_\_ on their minds, Terah took Abram, Sarai and Haran's son, Lot, and left Mesopotamia to go to Canaan. \_\_\_\_\_ father, Haran, died while in the Ur of the Chaldees. They traveled to Syria, which is right on the way down to Canaan, [the \_\_\_\_\_ Land]. While they were there, Terah died at the age of \_\_\_\_\_ years old. Abram and Sarai naturally assumed the \_\_\_\_\_ care of Lot from that point on [Gen. 11:28, 32]. While Abram and Sarai \_\_\_\_\_ in the land of Haran, God spoke a \_\_\_\_\_ time to Abram, this time confirming the Abrahamic Covenant. The Lord God told him to leave this country and go to the land God \_\_\_\_\_. God told Abram: 1) I [God] will make you a great \_\_\_\_\_; 2) I will bless you; 3) I will make your \_\_\_\_\_ great; 4) I will bless those who blessed you and curse those who cursed you; and 5) through your \_\_\_\_\_ all the families of the earth would be blessed [Gen. 12:1-3].
  
7. It took an incredible amount of \_\_\_\_\_ and obedience for both Abram and Sarai to leave everything they knew to follow God's \_\_\_\_\_ in their lives. And yet, that is exactly what they did, believing that God would \_\_\_\_\_

all His promises to them. Although God blessed them while in Haran with goods, cattle, sheep and servants, their lives would not be an \_\_\_\_\_ one – going from a city of luxury to living like nomads in \_\_\_\_\_ for the rest of their lives. As they left Haran, they traveled to Canaan. When they got to the plain of Moreh, God then \_\_\_\_\_ unto Abram again. God promised that Abram’s seed will be given this \_\_\_\_\_. Abram then built an \_\_\_\_\_ where God appeared to him at Bethel and \_\_\_\_\_ upon the Lord [Gen. 12:6-7, 8c].

8. Then \_\_\_\_\_ struck. This godly couple, who showed \_\_\_\_\_ faith earlier in following God’s will, went down to Egypt, without even seeking God in \_\_\_\_\_. Because Abram feared that Pharoah would \_\_\_\_\_ him to have Sarai, Abram asked her to lie by saying she was just his \_\_\_\_\_ not his wife. A half lie is still a lie. Sarai was a \_\_\_\_\_ wife who loved her husband dearly. Although she agreed to this deceptive plan, Abram was \_\_\_\_\_ at fault than Sarai. Just as Abram suspected, Pharoah heard of Sarah’s \_\_\_\_\_ and took her into his haram. \*See Insert C. Pharoah entreated Abram with \_\_\_\_\_ because of Sarai. God intervened and protected Sarai’s honor and \_\_\_\_\_ by sending a plague upon Pharoah and his entire household. Pharoah released Sarai, \_\_\_\_\_ Abram for his deception, and then sent them away [Gen. 12:16-20]. \*See Insert D.
  
9. The next time Sarai is mentioned is in connection with her \_\_\_\_\_ handmaid, Hagar. When Abram & Sarai went to Egypt, they brought back a young girl to be Sarai’s \_\_\_\_\_. By this time, more years had gone by, and Sarai still had no child. She knew of God’s promise that through her husband’s seed he would have an \_\_\_\_\_ [Gen. 15:2-5]. She must have felt a great \_\_\_\_\_ upon her shoulders; maybe even \_\_\_\_\_ and frustrated at times. How could her husband be a patriarch of a great nation if she could not give him a son? She felt \_\_\_\_\_ was keeping her from having children [Gen. 16:2]. Sarai was so \_\_\_\_\_ about her barrenness, that she acted in the \_\_\_\_\_ and came up with an ill-conceived plan that would make Abram a father. \*See insert E.
  
10. Sarai approached Abram with her misguided scheme and \_\_\_\_\_ him to have a child with her Egyptian handmaiden. After all, Sarah truly loved her husband and felt that maybe Hagar could provide them with an \_\_\_\_\_ that they could not have themselves. Abram went in unto Hagar, and she became pregnant with a \_\_\_\_\_. Hagar was at the complete \_\_\_\_\_ of Sarai’s foolish plan. She had no \_\_\_\_\_ as a servant to decline Abram coming into her, let alone carry his baby. Little did Sarai could ever \_\_\_\_\_ that this careless plan of hers would \_\_\_\_\_ on both her and Abram. It is no wonder that Abram would reap trouble for wherever \_\_\_\_\_ was practiced in Scriptures, there was always \_\_\_\_\_ between the wives. Abram’s \_\_\_\_\_ with Hagar was no exception to the rule [Gen. 16:1-3].

11. As soon as Hagar \_\_\_\_\_ she was with child, the relationship between Sarai and Hagar deteriorated quickly. Hagar was haughty and \_\_\_\_\_ and she despised her mistress, Sarai. Sarai, knowing she made a terrible \_\_\_\_\_, goes to her husband. Abram should have found a \_\_\_\_\_ solution between the two women, but he instead gave Sarai the \_\_\_\_\_ responsibility to deal with Hagar's insolence. \*See Insert F. Sarai's \_\_\_\_\_ got the best of her, and she was mean to Hagar. The encounter was so bad that Hagar \_\_\_\_\_ from Sarai's presence. \*See Insert G. Both Sarai and Abram were \_\_\_\_\_ in this situation. Neither of them sought God in this matter. They both failed to \_\_\_\_\_ God, and both found themselves in a very uncomfortable situation with Hagar [Gen. 16:4-6].
12. God had \_\_\_\_\_ and saw the plight of Hagar for the angel of the Lord appeared to Hagar and Ishmael near a \_\_\_\_\_. God told Hagar to go back and \_\_\_\_\_ herself to Sarai [Gen. 16:7-9]. The angel of the Lord then tells Hagar that 1) she will have \_\_\_\_\_ descendants; 2) she would have a son, and she was to call his name Ishmael [which means God \_\_\_\_\_], and 3) her son would be a wild man. Even to this present day, the Arab/Israeli conflict still exists between the \_\_\_\_\_ of Ishmael and Isaac [Gen. 16:10-12]. Hagar called the place where \_\_\_\_\_ appeared to her Beer-lahai-roi which means "a well of the Living One who \_\_\_\_\_ me." Hagar did \_\_\_\_\_ to Sarai, and Hagar gave birth to Abram's son when Abram was \_\_\_\_\_ years old [Gen 16:13-16].
13. \_\_\_\_\_ years passed since Ishmael was born, and Sarai still did not bear a child of her own. However, God [El Shaddai-the \_\_\_\_\_] appeared once again unto Abram. It was at this time that God changed \_\_\_\_\_ Abram's and Sarai's names. This is also the first time Sarah's name is \_\_\_\_\_ connected to the Abrahamic Covenant [Gen. 17:5, 15-16]. Sarah [not Hagar] would be the one to bear the son of the \_\_\_\_\_, even though she was well past childbearing age. Sarah was now \_\_\_\_\_ years old, and she was about to \_\_\_\_\_ (in the very near future) the greatest \_\_\_\_\_ of her life [Gen. 17:19,21]. \*See Insert H
14. Shortly afterwards, Sarah is now in her tent while Abraham is visited by \_\_\_\_\_ men. Abraham later realizes it is the \_\_\_\_\_ and two angels. Abraham, in typical Mid-Eastern hospitality, invited these men to stay for a \_\_\_\_\_ [Gen. 18-3-6]. While Sarah was making cakes for the visitors to eat, Sarah \_\_\_\_\_ one of the men say that she was going to give birth to a son [Gen. 18:9-10]. Sarah laughed within herself. Was it a laugh of unbelief or \_\_\_\_\_? How could an 89-year-old woman have a baby at this age? The LORD knew her \_\_\_\_\_ so when He questioned her, she \_\_\_\_\_ that she

laughed because Scripture said she was afraid. The LORD \_\_\_\_\_ her for her denial [Gen. 18:12-15].

15. Abraham took Sarah and journeyed south to Gerar. Again, Abraham asked Sarah to \_\_\_\_\_ the king of Gerar about her being Abraham's sister and not his \_\_\_\_\_ [Gen. 20:2-3]. Sarah now at the age of 90 was \_\_\_\_\_ very attractive. Just like Pharaoh, Abimelech took Sarah into his \_\_\_\_\_. Once again, Abraham and Sarah \_\_\_\_\_ to trust God. God graciously intervened on behalf of Sarah's \_\_\_\_\_ by coming to Abimelech in a dream. Although Abimelech did not \_\_\_\_\_ her, it was \_\_\_\_\_ who withheld him from doing so [Gen. 20:4-7]. God did this to protect the \_\_\_\_\_ mother of the promised Seed. **\*See Insert I.**
16. Abimelech \_\_\_\_\_ Abraham about his deception after Abimelech shares what Abraham did unto him and his \_\_\_\_\_. Although Abraham tries to justify himself, his testimony for God was once again \_\_\_\_\_. [Gen. 20:8-13]. Abimelech graciously gives gifts of sheep, oxen, servants and \_\_\_\_\_ to Abraham and Sarah. Abraham then prays to God for Abimelech and his household, and God \_\_\_\_\_ them [Gen. 20:17-18].
17. After many long years of waiting, Sarah finally gave birth to a son just as God \_\_\_\_\_ one year before. Abraham and Sarah were ecstatic, and both rejoiced in God's \_\_\_\_\_ of the promised heir. Abraham named their son Isaac which means "he laughs" [Gen.21:1-3]. What a \_\_\_\_\_ name, for Isaac's birth made Sarah laugh [Gen. 21:6-7]. It was through \_\_\_\_\_ that God's covenant would be fulfilled. On the eighth day, Abraham took Isaac and \_\_\_\_\_ him [Gen. 17:19, 21; 21:4-5]. Sarah fully understood that God could do anything, allowing her body not only to \_\_\_\_\_ a child but to \_\_\_\_\_ him until he was weaned. Scripture says Sarah's body was \_\_\_\_\_, and she conceived in \_\_\_\_\_ because she trusted in the \_\_\_\_\_ of God.
18. Sarah was so \_\_\_\_\_ to have a son of her own. When it came time to wean Isaac, Abraham had a big celebration. Although this was a happy occasion, Sarah saw Ishmael \_\_\_\_\_ Isaac. Sarah was not pleased. It was very possible that Ishmael was now able to understand that he was not the \_\_\_\_\_ heir of Abraham, and that Isaac was the one to inherit God's promises. **\*See Insert J.** Sarah immediately goes to her husband and bitterly \_\_\_\_\_ about Ishmael and wants Abraham to send Ishmael and Hagar away. Sarah's \_\_\_\_\_ once again comes out, and Abraham finds himself in the \_\_\_\_\_ of another family conflict [Gen. 21:8-11].
19. God told Abraham to listen to Sarah to \_\_\_\_\_ the promised Seed. Abraham, no doubt, loved his son Ishmael, and it must have been \_\_\_\_\_

for him to send Ishmael and Hagar away. However, Abraham obeyed God. He \_\_\_\_\_ God would protect them and fulfill His promise that Ishmael would become a great \_\_\_\_\_. Abraham gave them some food and \_\_\_\_\_ for their journey. Unfortunately, it didn't take long before the provisions were gone, and they were facing \_\_\_\_\_ [Gen. 12:12-16].

20. Once again \_\_\_\_\_ intervenes in the life of Hagar. He sees her plight, and God heard Ishmael's \_\_\_\_\_. The angel of God appears to Hagar and tells her that Ishmael will become a great nation—giving her \_\_\_\_\_ for the future. No wonder Hagar called God --El Roi – the God who sees. This is the \_\_\_\_\_ time God rescued her from trying circumstances. God now opens her \_\_\_\_\_, and God provides for her and Ishmael in the wilderness of Paran. The last we hear of Hagar is that she chose a \_\_\_\_\_ wife for Abraham's son, Ishmael [Gen.21:17-21].

21. After Hagar and Ishmael were sent away, Sarah is not \_\_\_\_\_ again in Scripture until she is 127 years old. These years, no doubt, were filled with much happiness and \_\_\_\_\_. God blessed Sarah by giving her a son she always dreamed of having. Her relationship with her husband, although not perfect, remained \_\_\_\_\_ and loving throughout their married life. Her obedience to her husband is noted by the apostle Peter in the N.T. [1 Peter 3:5-6a]. \*See Insert K. Sarah lived \_\_\_\_\_ years after the birth of her son Isaac. She died in Hebron in the Promised Land of Canaan, and Abraham \_\_\_\_\_ dearly for her. He buried her in the cave of Machpelah that he \_\_\_\_\_ for her burial [Gen. 23:1-2, 19-20]. When Abraham passed away at the age of 175 years old, his two \_\_\_\_\_ [Isaac and Ishmael] buried him beside Sarah. Just as Abraham and Sarah \_\_\_\_\_ together in life, they were buried together in death [Gen. 25:7, 9-10]. \*See Insert L.

**Conclusion:** Sarah is one of the most important women not only in God's word, but in \_\_\_\_\_ history for she is the "princess of many" and "the mother of all nations." Abraham and Sarah were \_\_\_\_\_ by God to bring forth the Jewish nation in which all nations would be \_\_\_\_\_. Sarah was determined, strong-willed and very beautiful. She turned the heads of men, yet she was a faithful and \_\_\_\_\_ wife to Abraham all the days of her life. Although Sarah had her flaws, she had other \_\_\_\_\_ qualities that far outshined her negative ones. The apostle Peter used her as an example of \_\_\_\_\_ to wives everywhere [1 Peter 3:5-7] and the writer of Hebrews commended her for her strong \_\_\_\_\_ [Hebrews 11:11]—of which only one other woman [Rahab] was given the \_\_\_\_\_ to be named in God's Hall of Faith. Sarah, along with her husband, was willing to give up the \_\_\_\_\_ of this world to follow God's calling in their lives.

Although Sarah was a flawed woman, her life stands as a real testimony of how she \_\_\_\_\_ to do God's will and yet \_\_\_\_\_ faithful to Him even through the various trials and disappointments of her life. May \_\_\_\_\_ also be found faithful in our walk with the Lord no matter what circumstances may come our way.





## Inserts for Sarah – the Mother of Nations

### Insert A

Herbert Lockyer, All the Women of the Bible, p. 155, explaining God's change of names for Abraham and Sarah:

Among the classified names of the Bible are those known as sacramental names, and are so-called because they were names given by God Himself, or under His inspiration in association with a particular promise, covenant or declaration of His, as to the character, destiny or mission of those distinctly named. Thus, a sacramental name became a sign and seal of an established covenant between God and the recipient of such a name. Two Bible characters bearing sacramental names are Abraham and Sarah, both of which signify the gracious purposes and promises of God.

### Insert B

John MacArthur, Twelve Extraordinary Women, p. 30, regarding Abraham and Sarah's marital relationship:

Incidentally, that kind of half-sibling marital relationship was not deemed incestuous in Abraham's time. Abraham's brother, Nahor, married a niece; and both Isaac and Jacob married cousins. Such marriages to close relatives were not the least bit unusual or scandalous in the patriarchal era—nor in previous times extending all the way back to creation. Obviously, since Adam and Eve were the only humans God originally created, it would have been absolutely essential in the beginning for some of Adam's offspring to wed their own siblings.

### Insert C

Frances Vander Velde, Women of the Bible, p. 26 speculates on how Sarai felt when taken into Pharaoh's harm:

We wonder how Sarai felt as she contemplated her situation in this heathen harem. Did Abram really love her? Had he not selfishly placed his own safety and that of his herds above the risk to her chastity? Sarai was in a predicament. The deceit was discovered when God graciously intervened. The King's house was plagued, and Abram the man of God stood shamefaced as he was reprovved by a heathen monarch. Later Sarai found herself in a similar situation when King Abimelech took her into his harem. Again Abram considered his own safety first, and the same kind of lie (Genesis 20:2) led to trouble and shame.

Insert D

Herbert Lockyer, All the Women of the Bible, p. 157-158, discussing Abraham and Sarah's deception:

As the Righteous One, He could not condone such trickery. Had He not called them out from their country for a specific mission? And was He not able to protect and preserve them from harm and danger in a strange land? Was not the half-lie told on two occasions an indication of the lack of faith in God's overshadowing care and power to fulfill His promise? Abraham's lofty soul suffered an eclipse of the virtue of faith for which he was renowned when he adopted such a plan of deception, exposing his wife to great peril, and also thwarting the divine plan for and through Sarah. . . the patriarch was more blameworthy than Sarah who should have resisted the dangerous plan of exposing herself for the sexual gratification of other men.

Insert E

John MacArthur, Twelve Extraordinary Women, P. 28, discussing Sarah's barrenness and how it affected her throughout her life:

From the time she became Abraham's wife, Sarah desired one thing above all others, and that was to have children. But she was barren throughout her normal child-bearing years. . . She was obviously tortured by her childlessness. Every recorded episode of ill temper or strife in her household is related to her frustrations about her own barrenness. It ate at her. She spent years in the grip of frustration and depression because of it. She desperately wanted to be a mother, but she finally concluded that God Himself was restraining her from having children (Gen. 16:2). So badly did she want her husband to have an heir that she concocted a scheme that was immoral, unrighteous, and utterly foolish.

Insert F

Arthur W. Pink, Gleanings in Genesis, p. 176, commenting on the results of going outside the will of God in the matter of Hagar:

The outcome of Abram's yielding to the specious temptation from his wife was quickly evidenced. "And he went in unto Hagar and she conceived; and when she saw that she had conceived, *her mistress was despised in her eyes*" (v. 4). The consequence was just what might have been expected. The Egyptian maid was elated at the honor (?) conferred upon her, and Sarai falls in her estimation. . . And now, when it was too late, Sarai repents and complains to her husband. . . "But Abram said unto Sarai, Behold, thy maid is in *thy* hand; do to her as it pleaseth thee (v. 6). Abram refuses to accept the

responsibility of Sarai “wrong” and leaves her to deal with the evil which was the fruitage of her own sowing. But observe how one evil leads to another: in wronging his wife, Abram now surrenders to her his position as head of the household.

Insert G

Ryrie Study Bible Expanded Edition, Footnote 16:4-6, p. 27 regarding Sarah’s treatment of Hagar:

After Hagar conceived, Sarah apparently reduced her to her former status as a slave and she was no longer Abraham’s concubine. This was Sarah’s legal right, though we may sympathize with Hagar’s plight.

Insert H

John MacArthur, Twelve Extraordinary Women, p. 42 talking about Sarah’s faith:

Here’s where the greatness of Sarah’s faith shines through. She had harbored hope for so long. Year after year had come and gone. She was now an old woman, and no matter how often she and Abraham tried to conceive, the promise was *still* unfulfilled. Most women would have given up long before this. A lesser woman might have despaired of ever seeing YHWH’s promise fulfilled and turned to paganism instead. But we are reminded again that Sarah “judged Him faithful who had promised” (Heb. 11:11). That is what made her so extraordinary.

Insert I

John MacArthur, Twelve Extraordinary Women, p. 46, regarding Abimelech and Sarah:

. . . Abraham journeyed south again this time into the land ruled by Abimelech king of Gerar. Sarah, though now ninety was still beautiful enough to stir the passions of a king. What had happened in Egypt twenty-five years earlier was replayed once more. Abraham again tried to pass Sarah off as his sister, and Abimelech, smitten with her beauty, began to pursue her. But God spared Sarah, by warning Abimelech in a dream that she was Abraham’s wife (Gen. 20:3). Scripture underscores the act that Abimelech was not permitted by God to touch her (20:6), lest there be any question about whose child she would soon bear.

Insert J

Gien Karsen, Her Name Is Woman, p. 26, regarding the weaning of Isaac:

The weaning of a child during this time was cause for much celebration, for it was considered to be a milestone in the youngster's life. Abraham's entire household and many of his friends from neighboring cities came to celebrate and to see for themselves the miracle God had performed for Abraham and Sarah. One hundred-year-old Abraham and 90-year-old Sarah had been blessed with a son in their old age, the son of promise from whose offspring the Messiah would later come.

Insert K

Gien Karssen, Her Name is Woman, p. 32, speaking of Sarah's marital relationship with her husband:

. . . her relationship with her husband was determined by her relationship with God. Her trust in God had made her a faithful, strong woman, enabling her to stand in life undaunted and steadfast, living in harmony with her husband. Because she had obeyed him and given him first place, he, in turn, respected her, listened to her advice and honored her with his friendship. They were friends as well as lovers discussing matters of mutual, daily concern. Since they were open to God and to one another, their marriage and spiritual lives were strong.

Insert L

Frances Vander Velde, Women of the Bible, p. 28, regarding Sarah's legacy:

So we see that faith, though tested and tried is rewarded, and Sarah is one of only two women named in the long list of the heroes of faith in Hebrews 11. Sarah, princess of many and mother of nations is among the cloud of witnesses whose faith we emulate. We can learn from both her faults and her virtues how to live a Christian life. In all her long pilgrimage with its constant trial and testing, she loved her husband, she acquiesced in his wishes and loyally went with him who had no abiding city. She respected his high calling and was a joint heir with him of the grace of life.