

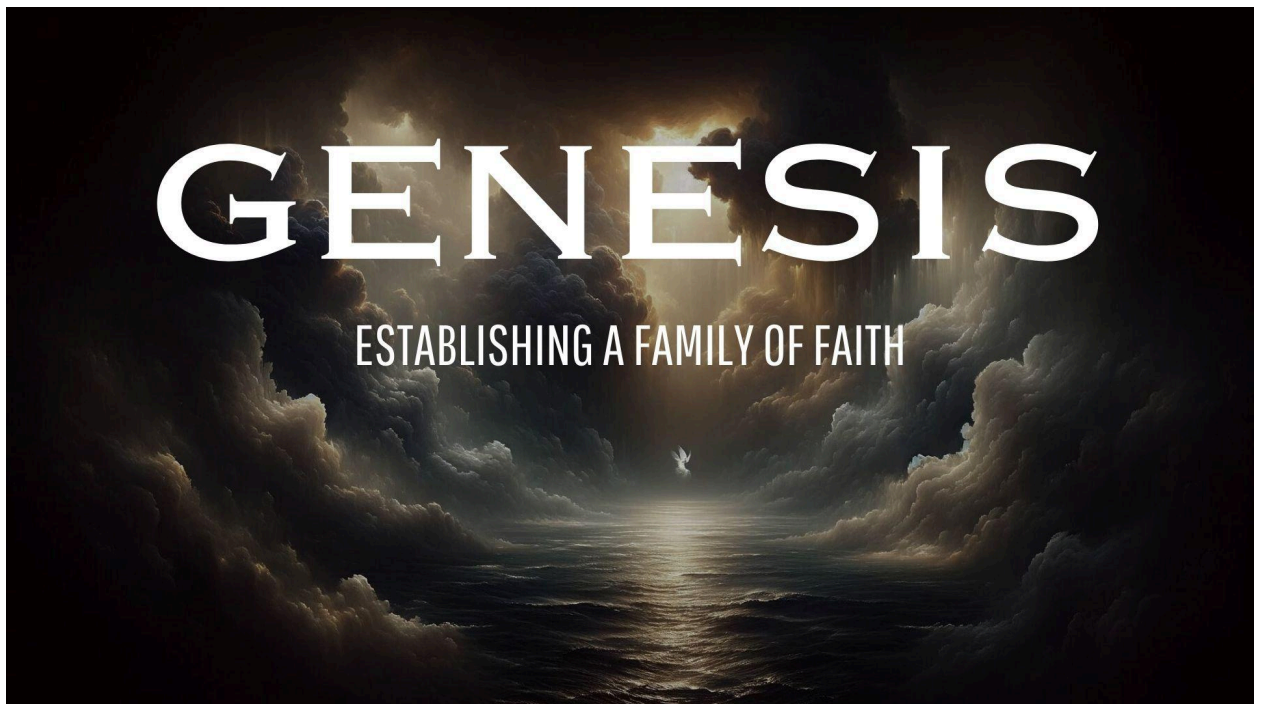
- **Introduction:**



Good Evening, TAC

- It is your Pastor's joy to be up here tonight teaching the Word of God. The God of Abram is performing mighty works within our body. Families are being strengthened, teams unified, righteousness fought for and wickedness removed. Our study of Genesis has truly become the focus of much of what we are doing. We are thrilled to continue to learn alongside you all.

- - Each chapter in Genesis has left us with more opportunities to walk out our own faith like the fathers of faith we so highly esteem, tonight will be no different. There are powerful prophetic patterns, timeless truths, and keys to the future hidden within this chapter. But before we get there, a review is in order. And tonight we are taking our review back three months.
- (SLIDE)



- Although Genesis (Bere Shith) means "origin" and "in the beginning", the creation of the world, although the first chapter of the book, is not the central theme of the book – by now we know that it is the "origin" or "beginning" of the family of faith.

- But before Noah or Abram, In Genesis 3 we saw sin enter into creation. God had given Man a land to live in – the garden of Eden, and a plan to walk out – subdue the earth.
- Within that land and plan there was a boundary:

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Genesis 3:16-18 "You may surely eat of every tree of the garden, ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

- Although Adam and Eve were already created in the image of God. **Eve fell prey to the lie that she could obtain the likeness of God in her own strength, according to her own will** and ate the fruit. We learned this in Gen 3 in this slide:

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(SLIDE)

ADAM'S GARDEN

- THERE IS A GARDEN, A TREE, AND A SERPENT
- MAN THOUGHT EQUALITY WITH GOD WAS SOMETHING TO BE GRASPED
- MAN FILLED HIMSELF ACCORDING TO HIS OWN WILL
- MAN REALIZED HE WAS NAKED AND FILLED WITH SHAME

JESUS' GARDEN

- JESUS WAS IN A GARDEN (JN 19:41), ON A TREE, CRUSHING THE SERPENT'S HEAD
- JESUS DID NOT CONSIDER EQUALITY WITH GOD A THING TO BE GRASPED
- JESUS EMPTIED HIMSELF TO CARRY OUT THE WILL OF THE FATHER
- JESUS WAS CRUCIFIED NAKED AND SCORNE THE SHAME

- As Adam and Eve filled themselves according to their own will, sin entered the world, the result was immediate shame and disgrace from what they had done.
- This led us to one of our first prophetic patterns in Genesis, you may remember this slide:
- (SLIDE)

SEE-DESIRE-TAKE-HIDE

EVE SAW THE FRUIT, IT WAS DESIRABLE, SHE TOOK AND ATE IT...AND THEY HID FROM THE LORD

GEN.3:6-7

ACHAN SAW THE PLUNDER, COVETED THE ITEMS AND TOOK THEM...THEY WERE HIDDEN IN HIS TENT

JOSHUA 7

DAVID SAW BATHSHEBA BATHING, SHE WAS BEAUTIFUL, HE HAD HER BROUGHT TO HIM, HE TRIED TO COVER UP WHAT HE DID

2 SAM. 11

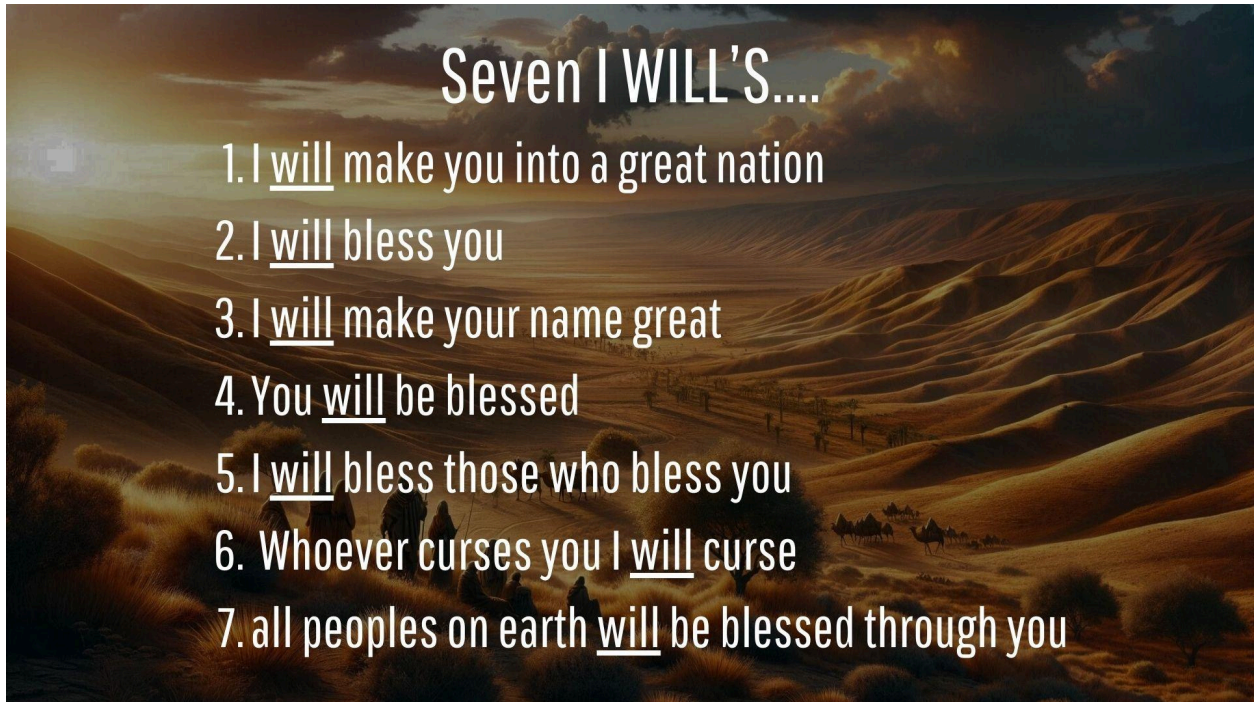
GEHAZI SAW THAT ELISHA HAD PASSED ON NAMAAN'S REWARD, HE RAN TO HIM TOOK THE REWARD, AND TRIED TO HIDE WHAT HE DID

2 KINGS 4

- **Because Adam listened to his wife**, after seeing, desiring and taking, he hid from God with his wife. This would become a pattern for many who felt the rightful fear of God in their sin and hid or covered up what they had done.
- Within Adam and Eve's attempt to take or obtain what they wanted in their own strength, they were removed from the Garden, but not without the essential prophecy being given to them
-
- **Genesis 3:15** "And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."
-
- Every prophecy from this point on will derive from and add to this initial prophecy. The promises being given to Abram are leading the family of faith to the ultimate target of crushing the head of the serpent. Let's remember the foundation of these

promises given to Abram while he was still in Ur of the Chaldeans...the 7 I WILL'S:

- (SLIDE)



- These seven I will statements were given to Abram before he had performed his great acts of faith. These were promises that God attached his own name to: saying I WILL...
- These would not be completed by the hand of Abram or any of his descendants, but God himself would be the one to ensure these promises were kept.
- The promises were not the only thing spoken to Abram, God also gave him a fourfold command – we will need a slide to help with this one:

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(SLIDE)



Fourfold Command

1. Leave your country

2. Leave your people

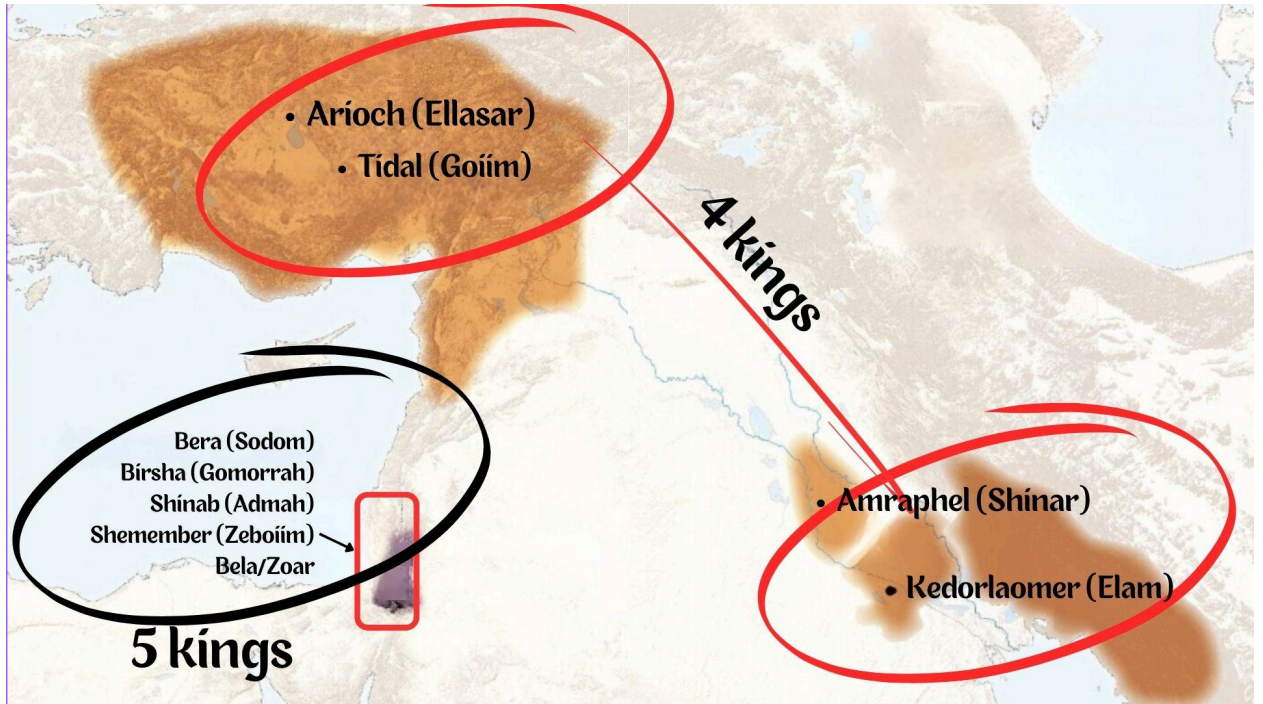
3. Leave your Father's household

4. Go to the land I will show you

- Abram obeyed these commands, some right away, while others took trial and testing to fully obey.
- But, as Abram did obey the Lord, each time he did it lead to further clarity concerning his calling, and the character of God.
You'll remember this slide
- (SLIDE)

<u>Obedience</u>	leads to	<u>Further Clarity</u>
Abram goes to Canaan	-----	Offspring receive land
Parts with Lot	-----	full breadth of land
Refuses king of Sodom	-----	Sees the Debar Yahweh
Believes God	-----	Future of Descendants revealed
Hagar/Ishmael/covenant of circum.	-----	New names/Isaac's birth/land
Circumcises all males	-----	Isaac's birth timing confirmed
Willing to sacrifice Isaac	-----	Descendants blessed and victorious
Won't intermix with Canaan	-----	Secures future for his son

- The Lord not only gave further clarity, he also provided supernatural support for Abram. Whether in the astonishing victory over transregional giant slaying nations, or the deliverance from Egypt with not only his life, but also the spoils of Egypt.
- All of these supernatural acts of God for Abram revealed to us many more prophetic patterns. Such as the patterns related to the geography of Israel and the future enemies of Israel in this slide:
- (SLIDE)



- Israel has always been surrounded by enemies to the North and the East.
- Another prophetic pattern that we saw begin is while in Egypt Abram and his descendants would experience divine help and come out stronger, not because of Egypt but because of the strong hand of the Lord
- You will see this in the next slide when Abram experienced a famine and went to Egypt
- (SLIDE)

Prophetic Pattern

<u>Event</u>	<u>Abram</u>	<u>Israel</u>
1. Famine in the Land	Genesis 12:10	Genesis 47:13
2. Descent to Egypt	Genesis 12:10	Genesis 47:37
3. Attempt to kill males but females survive	Genesis 12:12	Exodus 1:22
4. Plagues on Egypt	Genesis 12:17	Exodus 7-11
5. Spoils of Egypt	Genesis 12:16	Exodus 12:35-36
6. Deliverence	Genesis 12:19	Exodus 15
7. Ascent into the Negev	Genesis 13:1	Numbers 13:17,22

- This would directly be reflected in the Exodus story as Jacob and his sons descend into Egypt to eventually return to Canaan with the spoils of Egypt. But this prophetic pattern will not end here, we will see more descendants of Abram seek help in Egypt during tumultuous times, such as Joseph, Mary and Jesus in Matthew 2. All of them receive divine help from God while in Egypt.
- These patterns are important to understanding the whole of Biblical History, remember: Genesis is the seed book for all doctrine and prophetic fulfillment for all of scripture, properly understanding these patterns helps us rightly exegete the rest of scripture, take Hosea 11 for example:
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 - Hosea 11:1 “When Israel was a child, I loved him, and out of Egypt I called my son.
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- One of the most compelling discoveries in recent weeks was the appearance of the Debar YHWH to Abram last week. We learned that the Word of the Lord is not merely the words that YHWH speaks, he is indeed a person, this is not solely a New Testament revelation but a truth originating in the Tanakh, you should remember Psalm 33:4-6
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- **Psalm 33:4-6** "For the word of the LORD is right and true; he is faithful in all he does. The LORD loves righteousness and justice; the earth is full of his unfailing love. By the word of the LORD were the heavens made, their starry host by the breath of his mouth."
-
- Genesis 15 was the first instance of the Debar YHWH in scripture, we were compelled by the first words he spoke – do you remember them?
 - DO NOT BE AFRAID
- (SLIDE)



- Not only is this an imperative command by Debar YHWH, it is in fact the most repeated command in the Bible. We learned last week and this Sunday that we are commanded to ONLY fear God, those who are in sin should fear God, but those who are walking in righteousness must not fear anything else in this world. Perhaps the most pertinent scripture on this was found in Isaiah 8:12-13

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- **Isaiah 8:12-13** "12 "Do not call conspiracy all that this people calls conspiracy, and do not fear what they fear, nor be in dread. 13 But the Lord of hosts, him you shall honor as holy. Let him be your fear, and let him be your dread."

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- Abram exemplified fear of the Lord by his righteous walk. He had no fear regarding giving Lot first choice in the land, no fear

in facing off against giant killing kings, yet, there was one thing he feared that the Debar YHWH spoke directly to, his ability to produce a son.

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- Last week we saw the first conversation Abram has with the Debar YHWH, and in it, he voices his concern that he has no son from his own body. God responds to these fears and questions not with anger, but with more clarity, promises and a covenant that God himself would initiate.

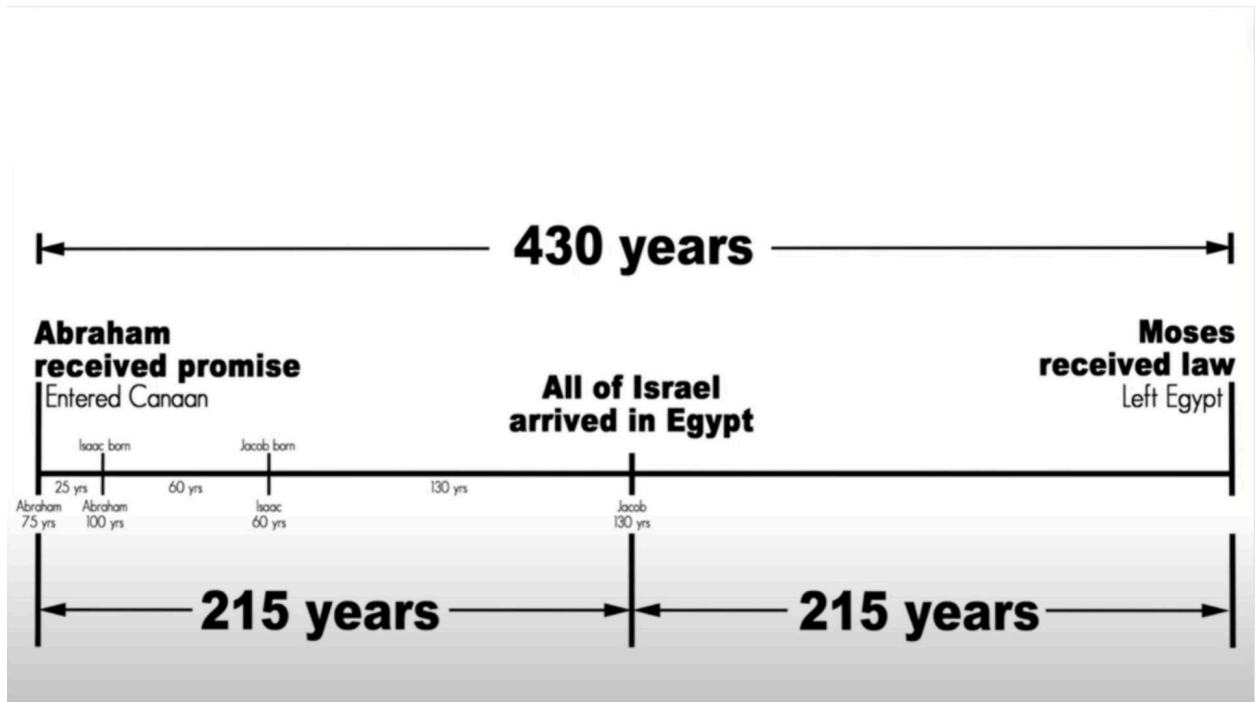
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- The Word of the Lord's response to Abram was in regards to not only the Quantity of his offspring but also the Quality. The Word of the Lord told Abram to: "LOOK at the heavens...so shall your offspring be". This promise meant that Abram's offspring would not only be many in number, but would shine like the stars and possess a supernatural calling. This revelation changes the way we as Westerner's and Gentiles read passages like

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- Daniel 12:3-4 "3 Those who are wise **will shine like the brightness of the heavens**, and those who lead many to righteousness, **like the stars for ever and ever.** "
- Israel's destiny is to shine like the stars and bring righteousness to the nations, but it would not come without difficulty. The Word of the Lord also spoke to a time coming for Abram's descendants when they would be enslaved and mistreated in a country not their own. You should remember this slide:

- (SLIDE)



- We went into great depth last week to explain the seemingly contradictory dating for Israel's time in Egypt. Remember, when something seems confusing or contradictory, it is an invitation for further study! The Word of God is perfect and we are learning to become better students.
- What is even more compelling than the math we discussed was that while God spoke to Abram concerning his descendants time in a country not their own and his promise to bring them back – Abram was asleep!
- This detail could be easy to misinterpret: you should not read this and think that you need only to sleep while God makes an everlasting covenant to prosper you.
- The Lord performed his Covenant with Abram while he was asleep to demonstrate his unilateral, unconditional covenant and commitment to Abram and his descendants. The Covenant made in Genesis 15 had no requirements or actions for Abram. It was God alone who walked between the blood of the sacrifice to confirm His covenant. You should remember this slide:

- (SLIDE)



- As Abram slept, the Lord swore by his own name that he would give Abram the land from the great River of Egypt to the Euphrates. There is nothing Abram could have done to annul, disinherit or break this covenant. God swore he would do it by saying that if it does not come true God himself should become like the slain animals.
 - The God of Israel always keeps his promises. We are still waiting today for the fulfillment of these words to Abram, Israel has yet to inherit the land sworn to them in Genesis 15, you can see this land on the next slide:
- (SLIDE)



- We will pick up in chapter 16 today with Abram having received a covenant from the Lord. He is promised that his descendants would inherit all of this land, and that his descendants would include a son from his own body – Abram's deepest desire.
- This should be the desire of all who fear the Lord.

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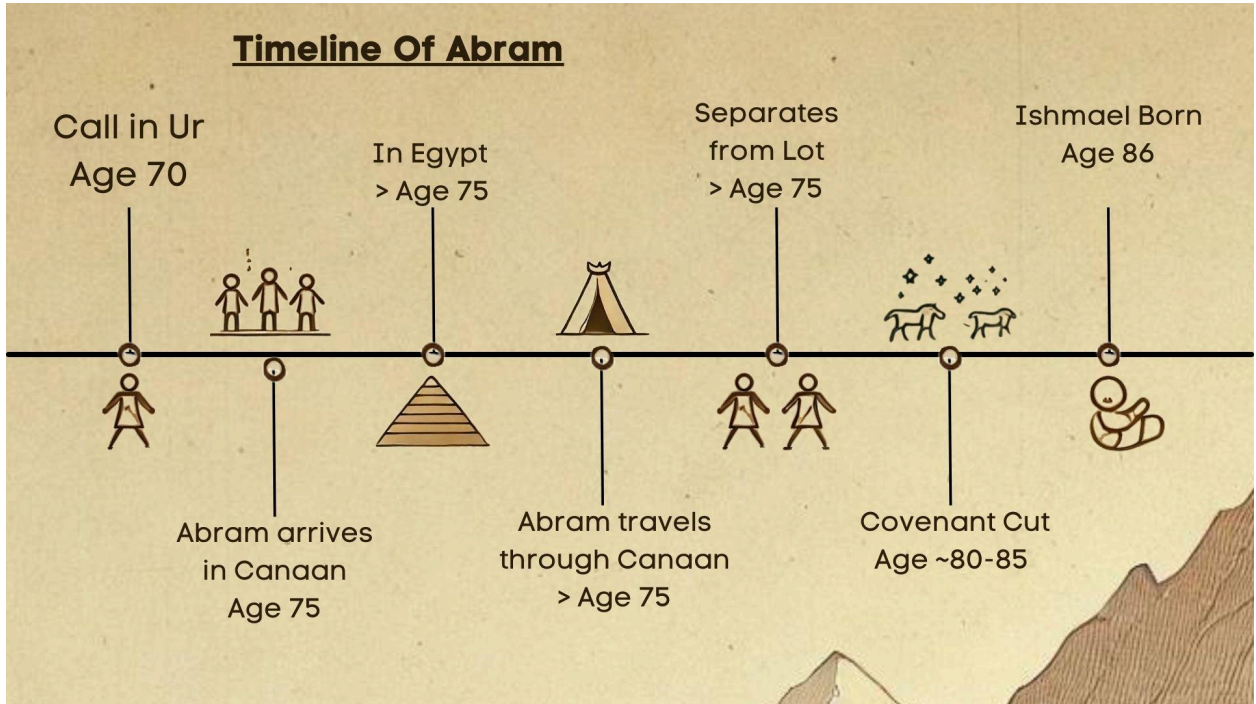
- **Psalm 128:3-4 (NIV):** "Your wife will be like a fruitful vine within your house; your children will be like olive shoots around your table. Yes, this will be the blessing for the man who fears the Lord."

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- Let's have **Aaron Payauys** come up and read the text tonight and pray

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- Before we dive into verse 1, we want to walk you through a timeline that we have made for you that will help keep us all together as we move through the events of Abram's life.



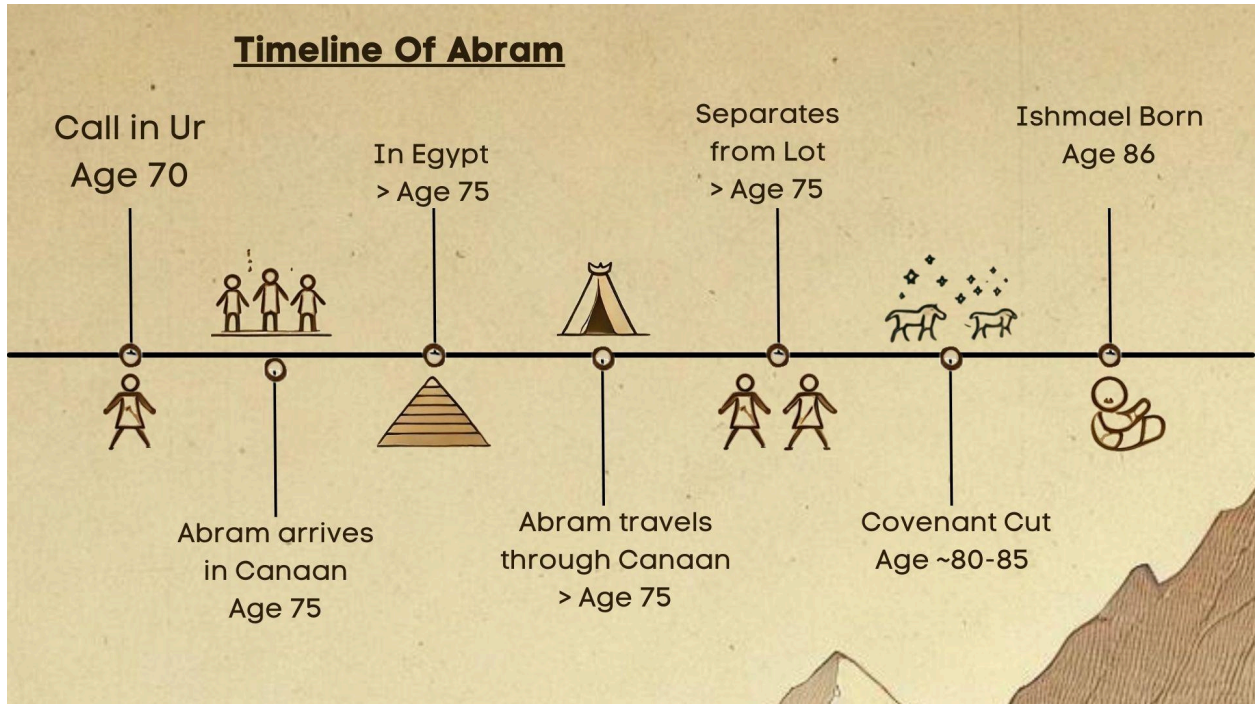
- We remember from Acts 7:2-4 from Stephen's speech that God was speaking to Abram while he was still in Mesopotamia, at that time he was 70 years old. We then see that Abram was 75 years old when he arrives at Canaan from Genesis 12:4.
- These next 4 events that take place we do not know his exact age, but we can look for some clues.
- Remember this slide that details the journeys of Abram and Lot?

(SLIDE)

Lot Went With Him

“Lot went with him” 12:4	Haran to Shechem:	- 400 miles
	Shechem to Bethel/Ai:	- 20 miles
	Bethel/Ai to Negev	-100 miles
	Negev to Egypt:	- 200 miles
	Egypt to Negev:	- 200 miles
“Lot was moving with him” 13:5	<u>Negev to Bethel/Ai:</u>	<u>- 100 miles</u>
		-1020 miles

- They journey over 1000 miles together, and go into Egypt because of the famine, and then come out after Pharaoh discovers that Sarai is Abram's wife. Abram and Lot continue to multiply until they can no longer remain together because their herds have gotten so large. The shortest reasonable amount of time that would have to pass for all of this to occur is at least 18 months to 2 years.
- So although we don't know exactly how old he was in Egypt, nor as he continued to travel through Canaan...while we can't know exactly how old he was when he separated from Lot...we do know that years are going by in between these events.
- (SLIDE)



- It is reasonable to assume that by the time we get to the cutting of the covenant in Genesis 15 that Abram is between 80-85 years old.
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- We know from our text tonight that Abram is 86 years old when Ishmael was born meaning Abram was likely 85 when Hagar was given the promise.
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- Why is it necessary to go through this timeline?
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- It's important for us to establish that between the time that God tells Abram that a son will come from his own body in Genesis 15:4 and the time that Sarai says, "Behold now, the LORD has prevented me from bearing children. Go in to my servant; it may

be that I shall obtain children by her." was anywhere from approximately 5 years to a few days.

- - We will visit this moral dilemma that Abram and Sarai find themselves in here shortly but it was necessary for us to lay out this reminder for where we are at in the story and establish approximately how much time passes by in between when God tells Abram that a son will come from his body and when his wife suggests sleeping with the Egyptian in their household.
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- Now that we have laid that groundwork let's pick up in verse 1.
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Hagar and Ishmael

1 Now Sarai, Abram's wife, had borne him no children. But she had an Egyptian maidservant named Hagar; 2 so she said to Abram, "The Lord has kept me from having children. Go, sleep with my maidservant; perhaps I can build a family through her."

- Most of you are familiar with this story and even some of the cultural context since we have taught on this subject before, but we want to give you a few sources that corroborate the normative practice of producing children through a maidservant or slave during this time and for some time after.

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(Do not read Slide)

Producing Children through a Maidservant

Quotation: "If a man marries a naditu [priestess] and she gives a maidservant to her husband, and the maidservant bears children, the father cannot claim the children of the maidservant for himself, and the maidservant cannot take the place of the wife."

"Code of Hammurabi," in *The Ancient Near East: An Anthology of Texts and Pictures*, edited by James B. Pritchard, Princeton University Press, 1958.

Quotation: "If Gilimninu [the wife] will not bear children, Gilimninu shall take a woman of N/Lullu-land [a maidservant] as a wife for Shennima [the husband]."

Reference: Robert H. Pfeiffer, *State Letters of Assyria: A Transliteration and Translation of 355 Official Assyrian Letters Dating from the Sargonid Period (722-625 B.C.)*, Yale University Press, 1935.

- This first slide contains a quote from two ancient sources. The first references a quotation from the "Code of Hammurabi". The Code of Hammurabi is one of the oldest deciphered writings of significant length in the world, dating back to around 1754 BC. It provides a detailed look at the laws and customs of ancient Babylon, including family and marriage practices.
- It says: "If a man marries a naditu [priestess] and she gives a maidservant to her husband, and the maidservant bears children, the father cannot claim the children of the maidservant for himself, and the maidservant cannot take the place of the wife."
- The second quotation comes from a collection of legal and economic texts from the ancient Hurrian city of Nuzi. The Nuzi Tablets were discovered in modern-day Iraq and date back to the 15th century BC.
- The quotation says: "If Gilimninu [the wife] will not bear children, Gilimninu shall take a woman of N/Lullu-land [a maidservant] as a wife for Shennima [the husband]"

(Do not read Slide)

Producing Children through a Maidservant

Quotation: "A wife who has not borne children may give her husband a slave-girl to bear children on her behalf. The children born to the slave-girl will be considered the children of the wife."

Reference: Dominique Collon, *First Impressions: Cylinder Seals in the Ancient Near East*, British Museum Press, 1987.

- This third quotation is from the Alalakh Texts. The Alalakh Texts are from an ancient city near present-day Turkey and they include legal agreements that also reflect the practice of wives giving maidservants to their husbands to produce heirs.
- The quotation is "A wife who has not borne children may give her husband a slave-girl to bear children on her behalf. The children born to the slave-girl will be considered the children of the wife."
- We also can cite the Bible itself as this practice continues more than 150 years later with Jacob and the maidservants of his wives.

- (READ Slide)

Producing Children through a Maidservant

Genesis 30:1-3 "When Rachel saw that she was not bearing Jacob any children, she became jealous of her sister. So she said to Jacob, 'Give me children, or I'll die!' Jacob became angry with her and said, 'Am I in the place of God, who has kept you from having children?' Then she said, 'Here is Bilhah, my servant. Sleep with her so that she can bear children for me and I too can build a family through her.'"

Genesis 30:9-10: "When Leah saw that she had stopped having children, she took her servant Zilpah and gave her to Jacob as a wife. Leah's servant Zilpah bore Jacob a son."

- Jacob, Leah, and Rachel surely would have known the struggles that Abram and Sarai went through as a result of the decision to grow the family through their servant, but it did not stop them. Rachel says of her servant, sleep with her so I can build a family through her. We can only suppose that even after Leah had children with Jacob, that competition with her sister drove her to give her husband another wife who would provide children that could be credited to her.

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- Let's examine this story with Abram and Sarai a little more closely and see what clues the scriptures give us that might help us understand what is driving a decision like this beyond it being culturally acceptable.

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- 1. We see in v.2 that Sarai says, "the Lord has kept me from having children". Other versions say, "prevented, restrained, or denied" me. Sarai's comment while understandable sums up her current condition as one of restriction from the Lord. The Lord has denied me. We saw similar language from her husband last week:

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- **Genesis 15:3** "Behold, you have given me no offspring..."

-
- So while Abram and Sarai are waiting on the promises of the Lord, they are coming to conclusions based on their current condition and the passage of time.

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- 2. V.3 says, "so, after Abram had lived ten years in the land of Canaan, Sarai, Abram's wife, took Hagar the Egyptian, her servant, and gave her to Abram her husband as a wife..."

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- The way this sentence is structured is very purposeful.
 - After 10 years
 - Sarai...his wife.... Who was leading this sequence of events)
 - She took an Egyptian woman
 - Her servant
 - And gave her to her husband as a wife.....

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- By not slowing down the narrative the writer is placing emphasis on the rapid, sudden and shocking nature of the

events that are unfolding. This is a decision made in haste, and one that seems driven by fear, impatience, and even frustration.

- - 3. The third piece we see at work potentially is in the previous chapter. You'll remember a slide that we have shown over the past several weeks. Notice that we have now changed where the line is as chapter 15 brought us more revelation about promises for Abram's offspring.
- (SLIDE)

7 Progressive Revelations of Abraham's Offspring

Genesis 12:1-3	NATION	They will be a great nation
Genesis 12:7	LAND	They will have their own land
Genesis 13:14-17	QUANTITY	Their number will be vast.
Genesis 15:5	QUALITY	Their quality will be heavenly
<hr/>		
Genesis 17:7-9	COVENANTED PEOPLE	God will have a covenant with them
Genesis 18:18-19	STANDARDS OF RIGHTEOUSNESS	They will be standards of righteousness and justice on earth.
Genesis 22:17-18	VICTORIOUS	Possessing the gate of their enemies.

- - We not only learned that their quality would be like the stars but also that a son would come from Abram's own body.
- - Can you conceive of how Sarai might assume that at her age of 75 the promise might be more centered around her husband?

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- And that if this is a culturally accepted and normative practice, maybe the family was supposed to be built up through Hagar?

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- While these details are helping you gain a better understanding of the position they both were in, let's visit the scriptures to see where these two went wrong.

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- **Galatians 4:21-23** "Tell me, you who want to be under the law, are you not aware of what the law says? For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. His son by the slave woman was born according to the flesh, but his son by the free woman was born as the result of a divine promise.

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- What happens here in this story would serve as a great allegory for the rest of time
- The contrast would be that this child was born of the flesh and the child to come was born as the result of divine promise
- God had promised to build Abram up, but he took his wife's advice to take it into his own hands

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- **Psalm 127:1-3:** "Unless the Lord builds the house, the builders labor in vain. Unless the Lord watches over the city, the guards stand watch in vain. In vain you rise early and stay up late, toiling for food to eat— for he grants sleep to those he loves. Children are a heritage from the Lord, offspring a reward from him."

- Sarai literally said, "Perhaps I can build a family through her"
- In this day and age, here in America, no one would be tempted to offer another woman to your husband to build up your family or compete with your sister, but the temptation to misunderstand the promises of God, grow impatient and begin to take steps to make it happen in your own strength is a temptation that is alive and well in the people of God.

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- **Proverbs 3:5-6:** "Trust in the Lord with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight."

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- We built a solid case that helped you see how Sarai might have arrived at the conclusion that building the family up through Hagar may have been what God had in mind
- However there is no mention of Abram and Sarai ever consulting God about this idea

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- **Zechariah 4:6:** "So he said to me, 'This is the word of the Lord to Zerubbabel: "Not by might nor by power, but by my Spirit," says the Lord Almighty.'"

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- The Lord's plan has always been to build up His family and His house by the power of His Spirit and not by the might of man.
- His plan to build is beyond what you are capable of and is dependent upon Him supernaturally providing.

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- **Joshua 21:45:** "Not one of all the Lord's good promises to Israel failed; every one was fulfilled."

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- God wanted to teach Abram and Sarai to walk by faith trusting that He would accomplish everything He promised
- The moment they broke from that strategy, unforeseen troubles abounded.

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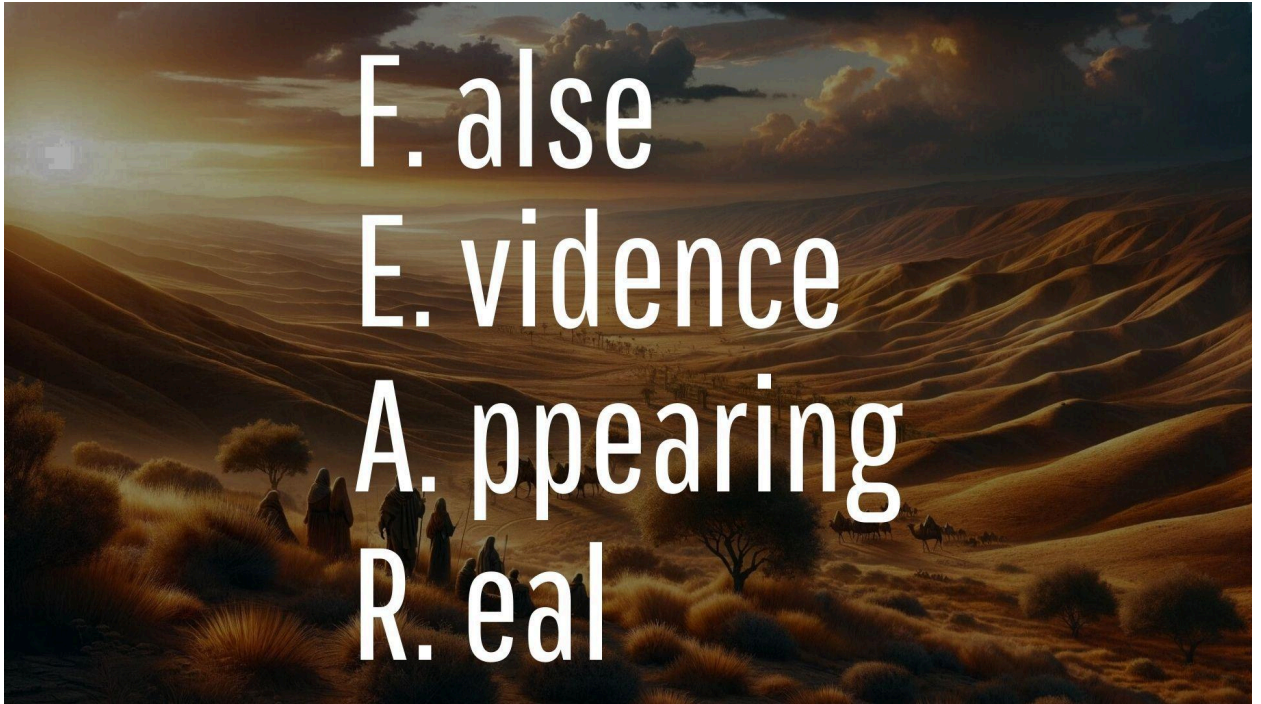
- **2 Samuel 7:28:** "Sovereign Lord, you are God! Your covenant is trustworthy, and you have promised these good things to your servant."

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- King David was a man well acquainted with waiting on the promises of God and not taking matters into his own hands. The confidence we have as we wait does not come from false evidence appearing real

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(SLIDE)



- He is sovereign over the events that unfold and the timing of the fulfillment of His promises in our life.

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- **John 1:12-13:** "Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God—children born not of natural descent, nor of human decision or a husband's will, but born of God."

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- Abram's relationship with God was not based on His decision, but on God's extension of a covenant to Him.
- We should remember that our salvation was not contrived and orchestrated because of our well thought out strategies but was a gift from God, this is the basis for our trust as we wait on Him to fulfill every good thing that He has promised.
- We learn that Hagar the Egyptian has been traveling with the family now, presumably acquired during their time in Egypt.

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- **Gen. 12:16:** "He treated Abram well for her sake, and Abram acquired sheep and cattle, male and female donkeys, menservants and maidservants, and camels."
-
- Throughout the scriptures Israel's relationship with Egypt is volatile and unpredictable. Take a look at this slide:
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(Read this slide:)

Out of Egypt I called My Son...

1. Abram goes down to Egypt during famine	Gen 12:10-20
2. Abram acquires a child through Hagar, the Egyptian	Gen 16:1-4
3. Jacob's family goes to Egypt during famine	Gen 46:1-7
4. Solomon intermarries with Pharaoh's daughter	1 Ki 3:1
5. Hezekiah sought alliance with Egypt against Assyria	Is. 30:1-2
6. Remnant of Judah seeks refuge in Egypt from Babylon	Jer 43:7
7. Zedekiah sought military help from Egypt against Babylon	Ez 17:15-17
8. Joseph and Mary flee with Jesus to Egypt	Mt 2:13-15

- In this list, and keep in mind it is not exhaustive...
 - Egypt is a refuge during famine twice. (both times it leads to dangerous and unfavorable circumstances)

- Egypt is used to build up and secure the family of Abraham twice. (both times it backfires with lasting consequences)
- Egypt is a refuge during oppression twice. (except for Jesus, this was warned against by the prophets)
- Alliance with Egypt is sought twice. (neither time do they come through)

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- By the time we get to Solomon, the relationship with Egypt becomes synonymous with man seeking security. Over time Egypt also proves to be an unreliable source of help.

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- **Ezekiel 29:6-7** "Then all who live in Egypt will know that I am the Lord. You have been a staff of reed for the people of Israel. When they grasped you with their hands, you splintered and you tore open their shoulders; when they leaned on you, you broke and their backs were wrenched."

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- Though Egypt is held responsible for its failure to deliver on alliances and promised aid, it is the people of Israel who have had to suffer throughout the centuries for relying on chariots, horses, and foreign power.

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- **2 Kings 18:21**
- "Look now, you are depending on Egypt, that splintered reed of a staff, which pierces the hand of anyone who leans on it! Such is Pharaoh king of Egypt to all who depend on him."

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- Although this message is coming from the Assyrian King Sennacherib's field commander, the hard truth the people must

recognize is that he is right, trusting in Egypt for prosperity has proven unreliable.

- We can trace this misplaced trust back to the story with Hagar.

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From our introduction to Egypt through Abram during the famine in Canaan, relations with Pharaoh's land have been completely unpredictable and unreliable. As we move forward in the story, remember that rerouting to Egypt during difficulty is where the relationship with Hagar began.

Abram agreed to what Sarai said. 3 So after Abram had been living in Canaan ten years, Sarai his wife took her Egyptian maidservant Hagar and gave her to her husband to be his wife. 4 He slept with Hagar, and she conceived.

- As culturally unrelatable as many of these practices are, the dynamics of Abram and Sarai's marriage are still present today. In fact, upon reading this short exchange, perhaps many of the wives in the room are surprised at how quickly Abram agrees to Sarai's idea! Perhaps Sarai was surprised too, and maybe hopeful Abram would disagree to the idea!
- Jokes aside: Abram heard from God that a son would come from his own body, Sarai's suggestion does not go against this promise. It was completely appropriate in Abram's day to take another wife, but here is the issue: Abram was the one who had received all direction from the Word of the Lord up until this point. As far as we know, despite the normalcy of having several wives, it was not in Abram's mind to do this in order to obtain the promise from God! God had proven himself over and over again that he could supernaturally help him, this situation

was no exception in his mind. But, when presented with a different idea that seemed as though it would bring about what he desired most quickly, he took it, and he did so without consulting the Lord, his biggest mistake.

- This is a lesson Abram's descendants would learn throughout the generations: changing the course you are currently on in faith requires a word from the Lord. Additionally, it is costly to be swayed by your wife's emotions and fears.
- Let's see this in a few other instances: most notably, you should immediately think of Adam and Eve in Genesis 3:17, look at what the Lord says to Adam after he ate the fruit.

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- **Genesis 3:17** "17 To Adam he said, "Because you listened to your wife and ate fruit from the tree about which I commanded you, 'You must not eat from it,' "Cursed is the ground because of you;

through painful toil you will eat food from it
all the days of your life.

18 It will produce thorns and thistles for you,
and you will eat the plants of the field.

19 By the sweat of your brow
you will eat your food
until you return to the ground,
since from it you were taken;
for dust you are
and to dust you will return."

•

- Adam listened to his wife even though it directly went against the Lord. Adam knew better than to eat of the fruit, but since his wife told him to, it was too difficult for him to say no.
- For Adam he lost almost everything but his wife, and she received increased pain because of it and he had to work much harder.

- When we deviate from what the Lord has told us, it causes pain in those closest to us, namely our wives and more work for us.
- Is this not exactly the situation Abram finds himself? His choice to marry Hagar does not help Sarai like she suggested it would, it only causes her more pain and thus, more work for him as a husband and father to not only tend to Sarai but also his new wife Hagar and all the strife these two women will stir up.

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- **Judges 16:4-5;15-17** "4 Some time later, he fell in love with a woman in the Valley of Sorek whose name was Delilah. 5 The rulers of the Philistines went to her and said, "See if you can lure him into showing you the secret of his great strength and how we can overpower him so we may tie him up and subdue him. 15 Then she said to him, "How can you say, 'I love you,' when you won't confide in me? This is the third time you have made a fool of me and haven't told me the secret of your great strength." 16 With such nagging she prodded him day after day until he was sick to death of it. 17 So he told her everything."

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- Samson knew from birth he was to be a Nazarite and that no razor should be taken to his head. His entire life God has blessed this vow and given him victory after victory.
- Yet, when a beautiful woman was put in front of him, he was persuaded to go against that life-long vow, merely out of annoyance and fatigue. As we know, this cost Samson his life.

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- **1 Kings 11:1-4** "11 King Solomon, however, loved many foreign women besides Pharaoh's daughter—Moabites, Ammonites, Edomites, Sidonians and Hittites. 2 They were from nations about which the Lord had told the Israelites, "You must not intermarry with them, because they will surely turn your hearts after their gods." Nevertheless, Solomon held fast to them in

love. **3** He had seven hundred wives of royal birth and three hundred concubines, and his wives led him astray. **4** As Solomon grew old, his wives turned his heart after other gods, and his heart was not fully devoted to the Lord his God, as the heart of David his father had been."

-

- Again we see great men are led away by the wives they love.
- In Abram's case, Sarai's suggestion in their context was not wrong, or strange. The primary issue in his choice is that it was not something Abram was directed by the Lord to do, but from his wife who was distressed with fears and lies.
- Men who fear God must stand on what God says even when their wife offers another solution that may seem more favorable or simply: easier.

-

- **1 Kings 21:25 "25** (There was never anyone like Ahab, who sold himself to do evil in the eyes of the Lord, **urged on by Jezebel his wife**. **26** He behaved in the vilest manner by going after idols, like the Amorites the Lord drove out before Israel.)"

-

- The text says that there was never anyone like Ahab. He committed evil acts that were initiated by Jezebel, but he is responsible for carrying them out.
- In the same way, we will see distress come upon the house of Abram, and even though this was Sarai's idea, Abram is responsible.

-

- **Deuteronomy 13:6-8** "If your very own brother, or your son or daughter, **or the wife you love**, or your closest friend secretly entices you, saying, 'Let us go and worship other gods' (gods that neither you nor your ancestors have known), gods of the

peoples around you, whether near or far, from one end of the land to the other, do not yield to them or listen to them. Show them no pity. Do not spare them or shield them."

- - Moses, with the patriarchs as his example, is writing this warning: every man has the propensity to be enticed by his family but especially **the wife he loves.**
 - Although culturally acceptable, Sarai was enticing Abram to go a different way than what he was on. It is not harsh or inconsiderate to say "no" to the enticing words that you know are not from God, even from the wife you love.
-

When she knew she was pregnant, she began to despise her mistress. 5 Then Sarai said to Abram, "You are responsible for the wrong I am suffering. I put my servant in your arms, and now that she knows she is pregnant, she despises me. May the Lord judge between you and me." 6 "Your servant is in your hands," Abram said. "Do with her whatever you think best." Then Sarai mistreated Hagar; so she fled from her.

- The pattern for Genesis 3:17 is the same here, Abram's choice to listen to his wife in her fear and lies only led to more pain for her. Not only that, the woman who was once her trusted servant and friend she now despises. And the husband she loves she is angry with and is blaming for her suffering.
- There are several things to note here: first, Sarai blames Abram for her suffering. Now, let me ask you a question: *Is Abram to blame?*
- Let me ask you another question: *Whose choice was it to reproduce through Hagar?*
- The answer is of course – Abram!
- Despite the idea originating with Sarai, it was Abram's choice to actually marry her and sleep with her!

- Husbands are responsible for the God-given vision for each family of faith, they are the final authority and arbiter to every decision and responsibility. Abram is no exception. And the New Testament confirms this is how Sarai treated him.
 - **1 Peter 3:5-6** "5 For this is the way the holy women of the past who put their hope in God used to adorn themselves. They submitted themselves to their own husbands, 6 like Sarah, who obeyed Abraham and called him her lord.

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- Peter affirms this relationship specifically as being in right order, Sarai submitted to Abram, he was the leader and head of the home.
- Paul additionally affirms this as the right order for all families of faith.

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- **1 Corinthians 11:2** "3 But I want you to realize that the head of every man is Christ, and the head of the woman is man,[\[a\]](#) and the head of Christ is God"

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- Sarai suggested it, but Abram did it. In fact, we could take the time and study the language behind "agreed" and find it is in fact: *shema*. But we have other matters to discuss.
- Abram's actions have created another feud within his household, not unlike the quarrelling we saw in chapter 13.
- It is worth asking: *why did Sarai despise Hagar if this was her idea, and a cultural norm?*
- The word for "despise" is Qalal, you may remember it from this slide

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(SLIDE)

Genesis 12:2-3

If they do this to Abraham:

Curse (H7043) - קָלַל (qalal):

Meaning: To curse, to treat with contempt, to despise.

Connotation: making light of, treating with contempt, or showing disrespect. It can imply a less severe form of cursing, such as belittling or dishonoring someone.

God will do to them:

Curse (H779) - אָרַר (a'ar):

Meaning: To curse, to bitterly curse.

Connotation: invoking harm, misfortune, or a curse upon someone in a strong and emphatic manner. It implies a pronounced and active curse.

*Strong's Concordance, Brown-Driver-Briggs Hebrew Lexicon, Theological Wordbook of the Old Testament

- In v.4 when we read that Hagar "despises" Sarai, this is the first example of Someone treating Abram and his family with this sort of contempt. This is serious in the eyes of God. In chapter 12 as God was giving Abram the heptadic blessing His declaration was that anyone that shows contempt for Abram (the assumption being that his wife is included in this) would be bitterly cursed. The chaos that is brewing between these two women will have profound implications.
- This is more than just a small tif between housewives.
- Listen to how the book of Jashar recounts their relationship.
- (READ SLIDE)

Jashar 16:28-32

28 And Abram hearkened to the voice of his wife Sarai, and he took his handmaid Hagar and Abram came to her and she conceived. 29 And when Hagar saw that she had conceived she rejoiced greatly, and her mistress was despised in her eyes, and she said within herself, This can only be that I am better before God than Sarai my mistress, for all the days that my mistress has been with my lord, she did not conceive, but me the Lord has caused in so short a time to conceive by him. 30 And when Sarai saw that Hagar had conceived by Abram, Sarai was jealous of her handmaid, and Sarai said within herself, This is surely nothing else but that she must be better than I am.

31 And Sarai said unto Abram, My wrong be upon thee, for at the time when thou didst pray before the Lord for children why didst thou not pray on my account, that the Lord should give me seed from thee?

32 And when I speak to Hagar in thy presence, she despiseth my words, because she has conceived, and thou wilt say nothing to her; may the Lord judge between me and thee for what thou hast done to me.

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- With new insight from the book of Jashar we see much more into the dynamic that was created through the marrying of Hagar. Hagar began to gloat over Sarai, claiming she was better in the sight of God, and Sarai believed her and became so jealous she mistreated her.
- Not only that, Jashar claims that Sarai also became angry at Abram, saying that he should have asked God that his offspring of promise come through her.
- For us, we know the outcome and true intentions of God, but for Sarai and Abram, they only know what God had revealed up until that moment. As far as they know, Ishmael is the promised son and they will believe this for another 13 years.
- Neither women are guiltless, Hagar for gloating over the blessing she received from God, and Sarai for being jealous and mistreating her.

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- Proverbs 16:18-19

- **18** Pride goes before destruction,
a haughty spirit before a fall.
- **19** Better to be lowly in spirit along with the oppressed
than to share plunder with the proud.

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- It should be no surprise Hagar was brought to a lowly place, this is the result for those with a haughty spirit. But by God's mercy He will still meet Hagar and give her another chance

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- **James 3:16 (NIV)**
- "For where you have envy and selfish ambition, there you find disorder and every evil practice."

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- Envy and jealous is the beginning of all sorts of evil. Hagar was wrong for having a haughty spirit towards Sarai, but Sarai was equally wrong for the way she treated her husbands wife.
- This feud between Sarai and Hagar should serve as a reminder for us, not only should we expect to fall when we are full of pride in our blessings, but also to remember that when we are treated sinfully, the Godly response is not to retaliate with more sinful behavior.

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- **James 3:16** "Do not be overcome by evil, but overcome evil with good.

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- Sinful behavior is not corrected with more sinful behavior. If Sarai had trusted in the Lord who had led them all the way from Haran. She would have saved much pain and distress. Instead of mistreating Hagar, Sarai would have done well to trust in the portion and boundary God had given her

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- **Psalm 16:5-6** "Lord, you alone are my portion and my cup; you make my lot secure.
6 The boundary lines have fallen for me in pleasant places; surely I have a delightful inheritance."
-
- The result of Sarai's mistreatment of Hagar leads to Hagar leaving the home of her husband. Hagar flees. What we are going to see in Hagar's action is another Prophetic Pattern. We will see that Hagar is going on a similar journey that her husband was on earlier in our study, and the same journey his descendants will experience in 2 generations.
 - Let's look at this slide:
- **(READ THE SLIDE)**

<u>Abraham/Israel</u>	<u>Hagar</u>
• Father of Israel	• An Egyptian
• Enslaved and mistreated in Egypt (Gen. 15:13, Ex.1)	• Enslaved and mistreated in Abraham's house (Gen. 16:1-6)
• Flees to the desert (Ex. 12:31-33)	• Flees to the desert (Gen. 16:6)
• Encounters God in the desert (Ex. 19)	• Encounters God in the desert (Gen. 16:7-13)
• Receives promises securing their future (Ex. 19:3-6)	• Receives promises securing her future (16:9)

- Those who receive great promises from God, always first go through great trials and mistreatment. Hagar is no exception. These prophetic patterns consistently point towards a merciful and promise keeping God. Despite Hagar's actions towards Sarai, God will still encounter Hagar in the desert and give her and her son a promise. In fact, not only does her experience with the Lord showcase a prophetic pattern, but even the road she was travelling on does ! Let's read the next verse:

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7 The angel of the Lord found Hagar near a spring in the desert; it was the spring that is beside the road to Shur.

- Verse 7 tells us that an angel of the Lord found Hagar at a spring on the road to Shur, this spring will get a name in the later verses: Beer Lahai Roi or (*well of the Living One who sees me*)
- As we stated last week, we will continue to unashamedly drill into each one of the you importance of first time occurrence throughout the seed-Book for all Biblical Doctrine
- This week we are introduced for the first time the Angel of the Lord. The Angel of the Lord appears dozens of time throughout the bible, only a few books have no mention of them such as Ezra, Nehemiah, Esther. Here is a slide with commentary from Bakers Encyclopedia of the Bible to help you understand their role.

- (READ SLIDE)

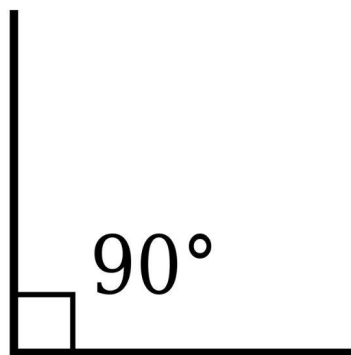
Angel of the Lord מַלְאֲכֵי יְהוָה

Angel of the Lord. Angelic being mentioned in the Bible, more properly translated the “messenger” of the Lord. In the OT the angel of the Lord, as God’s personal emissary, performed special functions at particular times in the history of Israel.

The OT references portray a variety of services rendered but a basic unity of purpose: the gracious intervention of the Lord toward his people, sometimes to an individual, sometimes on a national scale

Bakers Encyclopedia of the Bible

THE “ANGLE” OF THE LORD



- Angels speak on behalf of the Lord. Now, we have discussed spiritual powers at length in Genesis thus far, the Angel of the Lord should not be confused with the corrupted spiritual powers we see in Genesis 6. These spiritual beings are allied and serve the Lord of Hosts and speak on his behalf. Let's survey some passages to gain a better understanding of how the Angel of the Lord does interact with God's people

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- **1 Kings 1:3** But the angel of the Lord said to Elijah the Tishbite, "Go up and meet the messengers of the king of Samaria and ask them, 'Is it because there is no God in Israel that you are going off to consult Baal-Zebub, the god of Ekron?' **4** Therefore this is what the Lord says: 'You will not leave the bed you are lying on. You will certainly die!' " So Elijah went.

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- Elijah has an encounter with the Angel of the Lord. Here the words of the Angel are treated as synonymous as the words of the Lord himself. The Angel is giving Elijah a message of judgment for the King of Samaria. The Angel gives a blessing in Genesis 16 but here also delivers judgment.

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- **Psalm 34:7** "The angel of the Lord encamps around those who fear him, and he delivers them."

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- We primarily see Angels as messengers but we also see they are agents of defense around those who fear the Lord.
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- **Matthew 2:13-15** "[13](#)When the Magi had gone, an angel of the Lord appeared to Joseph in a dream. "Get up!" he said. "Take the Child and His mother and flee to Egypt. Stay there until I tell you, for Herod is going to search for the Child to kill Him." [14](#)So he got up, took the Child and His mother by night, and withdrew to Egypt, [15](#)where he stayed until the death of Herod. This fulfilled what the Lord had spoken through the prophet: "Out of Egypt I called My Son."

-
- The Angel of the Lord is used here to save the life of Jesus and his mother and father. God uses his angels to deliver messages of blessing, provide supernatural defense and a saving word from the enemies of God.
- As you can see in each instance, Angels of the Lord are God's agents to provide supernatural help to his people.
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- **Acts 5:17-20** "[17](#) Then the high priest and all his associates, who were members of the party of the Sadducees, were filled with jealousy. [18](#) They arrested the apostles and put them in the public jail. [19](#) But during the night an angel of the Lord opened the doors of the jail and brought them out. [20](#) "Go, stand in the temple courts," he said, "and tell the people all about this new life."

-
- The Angel of the Lord is not merely an ethereal presence like the ghost of Christmas past. Angel's are powerful warrior

messengers who here, actually interact with and affect the natural world. This Angel breaks out the Apostles from jail!

- - **Revelation 22:8-9** "8 I, John, am the one who heard and saw these things. And when I had heard and seen them, I fell down to worship at the feet of the angel who had been showing them to me. 9 But he said to me, "Don't do that! I am a fellow servant with you and with your fellow prophets and with all who keep the words of this scroll. Worship God!"
- - The Angel that has been showing John the revelation of Jesus directs John's worship to God alone. He knows his place, he is not God and does not desire worship for himself, his sole purpose is to carry out the will of the Lord of Hosts.
 - We encourage you to continue your study into spiritual beings, angels, giants and the like. A proper understanding of these beings helps us frame our place in God's plan, and gives us a window into the destiny of the descendants of Abram who themselves will one day shine like "stars".
- - Moving on: Where Hagar was headed should be no surprise to you, she was headed back to Egypt.
- (SLIDE)



- The road to Shur was leading her back to her people and place of origin, where she was most likely given to Abram back in chapter 12.
- The cultural forces may be difficult to relate to, but Hagar's flight back to Egypt is indicative of many believers who face difficulty or punishment for their own actions and flee in fear and bitterness.
- This kind of actions are almost always rooted in fear. Do you remember our definition of fear from Sunday?

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(READ SLIDES)

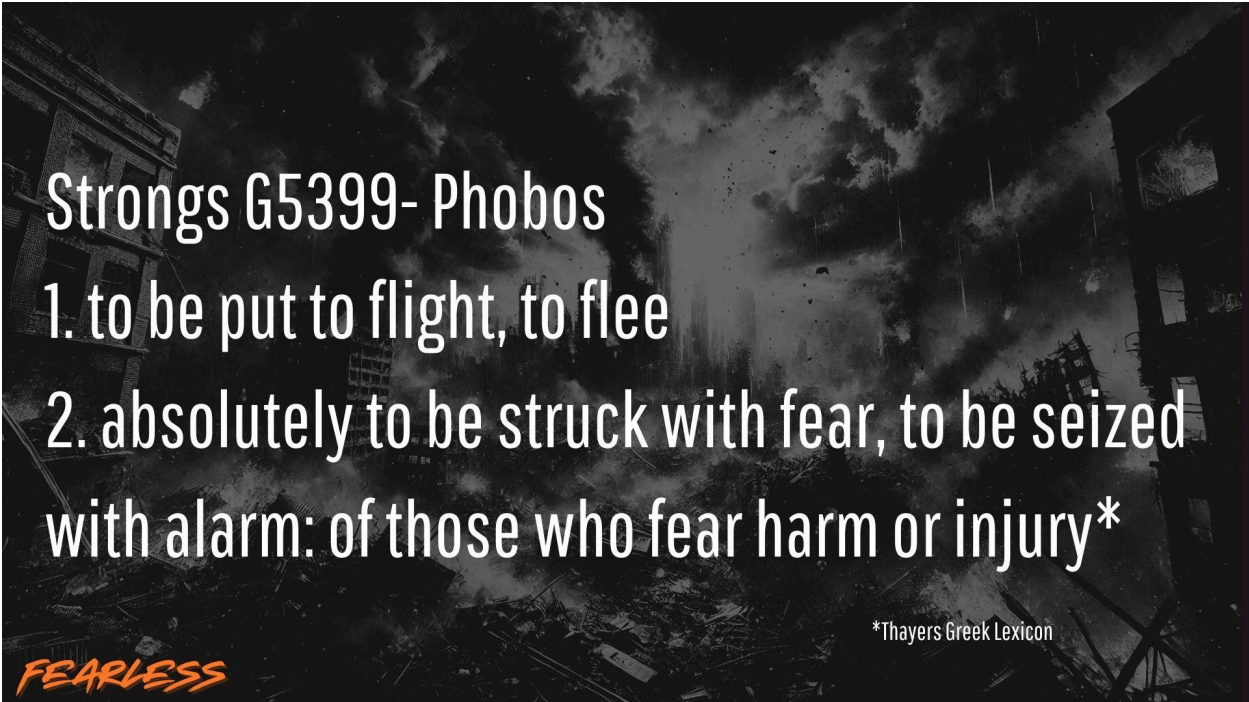


Strong's H3372-

"be frightened, i.e., be in a state of feeling great distress, and deep concern of pain or unfavorable circumstance" *

* James Swanson, Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament) (Oak Harbor: Logos Research Systems, Inc., 1997)

FEARLESS



Strong's G5399- Phobos

1. to be put to flight, to flee

2. absolutely to be struck with fear, to be seized with alarm: of those who fear harm or injury*

*Thayers Greek Lexicon

FEARLESS

- In Hagar's situation she was suffering, but it was not suffering for righteousness sake, more on that in a moment.
- She was operating out of fear, and not fear of the Lord!
- notice that Hagar did not change her actions in response to the mistreatment. She did not repent and seek to make amends with Sarai, she merely runs away.
- This is the propensity for both saints facing adversity to their calling, and those in sin who live in fear to face their own failures and mistakes. The writer of Hebrews warns us concerning this:

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- Hebrews 10:38
 - "And, 'But my righteous one will live by faith. And I take no pleasure in the one who shrinks back.'

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- God takes no pleasure when we shrink back from adversity or personal responsibility for ones actions.
- By the grace of God this church will not be filled with saints who shrink back. Hagar's flight should serve as a reminder and warning to never run from your problems, but face with them humility and confidence.

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- **Hebrews 10:39** "But we do not belong to those who shrink back and are destroyed, but to those who have faith and are saved."

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- Despite Hagar's actions, as we read in this verse, an Angel of the Lord appears to her during her journey. Not only that, but the Angel appears at a spring.
- Now, those unfamiliar with the region may think nothing of this small geographical marker. But upon further study, the Angel appearing at this Spring that Hagar found, likely saved Hagar's life. Look at a description of this region in Exodus

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- **Exodus 15:22** ²² Then Moses made Israel set out from the Red Sea, and they went into the wilderness of Shur. They went three days in the wilderness and found no water"

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- When leaving Egypt, Moses and the Israelites are in the wilderness of *shur*. And it is described as having no water. Hagar is traveling in this region for several days, and stops upon a spring where an Angel finds her. Imagine for a minute, a pregnant woman wandering the desert of Arabia for days, full of bitterness, anger and contempt toward her mistress. It is not hard to imagine a tragic end for a woman in her position, but instead, in God's mercy, he leads her to a spring, and God speaks to her there. Consider the character of God to lead his people in this way.

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- **Isaiah 49:8-10** 8 This is what the Lord says:
- “In the time of my favor I will answer you,
and in the day of salvation I will help you;
I will keep you and will make you
to be a covenant for the people,
to restore the land
and to reassign its desolate inheritances,
9 to say to the captives, ‘Come out,’

and to those in darkness, 'Be free!'

“They will feed beside the roads
and find pasture on every barren hill.
10 They will neither hunger nor thirst,
nor will the desert heat or the sun beat down on them.
He who has compassion on them will guide them
and lead them beside springs of water.

- God has pity on the captives and those in darkness.
- God has pity on Hagar, someone in darkness who needs to be free, and as the desert heat is beating down on her she is lead to a spring to hear from God.
- Our God is the same yesterday, today and forever.
 - God will go on to meet Moses in Ex 2 after he fled Egypt in fear.
 - He will meet Elijah in 1 Kings 19 after he flees from Jezebel.
 - God will hear Jonah in the stomach of a fish after he fled his calling in Jonah 2.
 - God will speak to Gideon who is hiding in the winepress in Judges 6
 - Finally in Genesis 28 we will see God appear to Jacob at Bethel as he flees his brother.
- God's calling is irrevocable, his plans cannot be thwarted and He will never break his covenant with his people. Even in fleeing and fear, the God who Sees meets his people to strengthen them to fulfill their destiny, and rejoices in their repentance to turn from fear and stand in faith.

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- **Luke 15: 3-7 "3** So he told them this parable: **4** “What man of you, having a hundred sheep, if he has lost one of them, does

not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it? **5** And when he has found it, he lays it on his shoulders, rejoicing. **6** And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was lost.' **7** Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance."

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- Let's keep reading

- **8 And he said, "Hagar, servant of Sarai, where have you come from, and where are you going?"**

"I'm running away from my mistress Sarai," she answered.

9 Then the angel of the Lord told her, "Go back to your mistress and submit to her."

- The Angel of the Lord does not validate Hagar's feelings or reason for fleeing Abram's home. He speaks directly to her and asked two questions

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Two questions are posed to Hagar as she is identified as the servant of Sarai:

- Where have you come from?
 - Where are you going?

-

Truly these two questions have very specific immediate answers: She answers the first question only, "I'm running away from my

mistress Sarai".

The angel of the Lord is the one who fills in the missing information of where she is going, "Return to your mistress and submit to her."

The Angel sent by the Lord undoubtedly knew the answer to his question, much like the Lord knew the answer to his own question in Genesis 3:

- **Genesis 3:8-9** 8 Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden. 9 But the Lord God called to the man, "Where are you?"
-
- Despite our best efforts to flee, the Lord is always aware of our ways and we cannot escape his sight.
-
- Psalm 139:1-4
- 1O LORD, You have searched me

and known me.

2You know when I sit and when I rise;

You understand my thoughts from afar.

3You search out my path and my lying down;

You are aware of all my ways.

4Even before a word is on my tongue,

You know all about it, O LORD.

- The Angel of the Lord was not asking because he needed information. Before a word was on her tongue the Lord saw her and knew her condition. In asking Hagar these two questions, it revealed the true condition of her heart.

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- **Luke 6:45** "The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks."

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- Perhaps Jesus said it best, we are often blind to our own sin. In his mercy God will send messengers the true condition of our heart, and we must respond in humility.

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- As we learned earlier, the angel of the Lord is a messenger from God, this means that the instructions for Hagar to return are being given by God himself. Despite the sin surrounding this chapter, God is still enacting his will into the situation.

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- It was the will of God for Hagar to become pregnant.
- It was the will of God for Hagar to have a son named Ishmael.

- It was the will of God for Hagar to return to her mistress and submit to her.
- It was the will of God for Ishmael to grow up in Abraham's house being trained and taught by him.
- And it was the will of God for Ishmael to eventually be sent away.
-
- Notice as well the instruction that the Angel of the Lord gives Hagar:
- **9 Then the angel of the Lord told her, “Go back to your mistress and submit to her.”**
- This may not be the response you would expect, especially not in today's culture. But God unashamedly calls all people into right submission. Children to parents, wife to husbands, and men to their authority and God. This submission to authority is not optional and is not predicated on the authority being of good character! God puts the onus on the servant to submit even if the one they are submitting to is wrong.
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- **Jeremiah 27:12-15** "12 To Zedekiah king of Judah I spoke in like manner: “Bring your necks under the yoke of the king of Babylon, and serve him and his people and live. 13 Why will you and your people die by the sword, by famine, and by pestilence, as the Lord has spoken concerning any nation that will not serve the king of Babylon? 14 Do not listen to the words of the prophets who are saying to you, ‘You shall not serve the king of Babylon,’ for it is a lie that they are prophesying to you. 15 I have not sent them, declares the Lord, but they are prophesying falsely in my name, with the result that I will drive you out and you will perish, you and the prophets who are

prophesying to you." "I gave the same message to Zedekiah king of Judah. I said, 'Bow your neck under the yoke of the king of Babylon; serve him and his people, and you will live.'"

-

- These are the words of the Lord to the King of Judah, his chosen nation! They are commanded to ignore the prophets and submit themselves to BABYLON. Babylon was not a righteous ruler or had a merciful King, this nation invaded Israel and exiled the Jews.
- Yet, despite the character of the King of Babylon, Israel was commanded to submit and be serve him and his people – why?
- God had willed for this to happen due to Israel's sin and his divine plan.
- Hagar had sinned and brought judgment upon herself, the Angel of the Lord commands her to return and submit. This is the consequence of her actions and the action required for God's will to be carried out.

-

- **Ecclesiastes 8:2-4** "Obey the king's command, I say, because you took an oath before God. Do not be in a hurry to leave the king's presence. Do not stand up for a bad cause, for he will do whatever he pleases. Since a king's word is supreme, who can say to him, "What are you doing?""

-

- Solomon's instruction to Obey the King is not given a qualifier that the King is good, he is merely the supreme authority and obedience to him is obedience to God, that is why he writes - *because you took an oath before God.*
- Any experienced Bible student cannot read this without thinking of Paul's letter to the Romans

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- **Romans 13:1-2** "Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves."

-

- In a deteriorating society such as ours, sexual immorality and idolatry are not the only ungodly practices running rampant. Our world is full of people who hate their leaders and despise the idea of submitting to anyone, whether they are good or evil. The New Testament writers knew far better than we did the importance God placed on this principle, and what it was truly like to have to submit to someone who may mistreat you. The Apostle Peter possibly comments on this best:

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- **1 Peter 2:18-23** "**18 Servants**, be subject to your masters with all respect, not only to the good and gentle but also to the unjust. **19** For this is a gracious thing, when, mindful of God, one endures sorrows while suffering unjustly. **20** For what credit is it if, when you sin and are beaten for it, you endure? But if when you do good and suffer for it you endure, this is a gracious thing in the sight of God. **21** For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. **22** He committed no sin, neither was deceit found in his mouth. **23** When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly."

-

- If Christ submitted to unfair judgments, and Hagar obeyed the Angel of the Lord to submit to a mistress who was mistreating

her, how much more Saints in this room should you submit to parents, husbands, and leaders who are righteous, good and gentle, and not unjust or mistreating you.

-
- It's now time for us to begin to tell the story of Hagar & Ishmael and the family that comes from them as we explore the topic of where they come from and where they are truly going.
-
- Let's begin with unlocking the descendants of Hagar. While there is some debate about the connection of Hagar with the Arabian tribe referred to as the Hagrites that appears several times in the Bible, most scholars agree, this tribe descends from Hagar.
-

(READ THE SLIDE)

Hagrites

“Hagrite. Arabian tribe descended from Hagar, Abraham’s concubine. Being nomads, the Hagrites roamed the desert east of Gilead. Relations between Israel and the Hagrites were usually hostile.” Baker Encyclopedia of the Bible

“It is generally supposed that the Hagrites were the descendants of Hagar. This is favored by the fact that of the three names, Jetur, Naphish, and Nodab, which are mentioned in 1 Chron. 5:19, apparently as names of Hagrite tribes or chiefs, Jetur and Naphish appear in Gen. 25:15 as names of sons of Ishmael.”

The New Unger’s Bible Dictionary

- The Baker encyclopedia and The New Unger's Bible dictionary both corroborate the connection of Hagar to the Hagrites. Note from Baker's the comment on the hostility between Israel and the Hagrites.
-
- In the New Ungers notice that the sons of Ishmael and the Hagrites appear together, we will visit that shortly.
-

(READ THE SLIDE)

Hagrites

Hagarenes', Ha'garites (named after Hagar), a people dwelling to the east of Palestine, with whom the tribes of Reuben made war in the time of Saul. 1 Chron. 5:10, 18–20. The same people, as confederate against Israel, are mentioned in Ps. 83:6. It is generally believed that they were named after Hagar, and that the important town and district of Hejer, on the borders of the Persian Gulf, represent them.

Smith's Bible Dictionary.

- Here we find a third reliable source in the Smith's Bible Dictionary. Notice the reference to the Hagrites dwelling to the East of Israel which is the direction that Hagar and Ishmael are

sent in Genesis 21:14. Later on the Hagriles are making war against the tribes that dwell in the east. They are mentioned again in Psalm 83 and in 1 Chronicles multiple times.

-
- Between these three reliable sources and the connections that we will see in the text, it is our conclusion that the Hagriles are indeed descended from Hagar, dwell in the east, are hostile toward Israel, are often seen in connection with Ishmaelites, and grow to be a numerous people, as the prophesy foretells.
-
- Let's take a look at the scriptures that mention the Hagriles.
-

(READ THE SLIDE)

Hagriles- (in scripture)

Psalm 83:2-6

For look, your enemies are making a commotion; those who hate you are hostile.

3 They carefully plot against your people, and make plans to harm the ones you cherish.

4 They say, "Come on, let's annihilate them so they are no longer a nation.

Then the name of Israel will be remembered no more."

5 Yes, they devise a unified strategy; they form an alliance against you.

6 It includes the tents of Edom and the Ishmaelites, Moab and the Hagriles,

1 Chronicles 5:10

During the time of Saul they attacked the Hagriles and defeated them. They took over their territory in the entire eastern region of Gilead.

- In Psalm 83:6 four different groups are mentioned.
 - The Edomites
 - The Ishmaelites
 - The Moabites
 - - The Hagarites
-
- Do you recognize what these 4 have in common? They all have relation to Abraham. Edom is of course Esau, Abraham's grandson.
- The Ishmaelites are of course descended from Abraham's son Ishmael.

The Moabites are descended from Lot, Abraham's nephew.

& the Hagarites, descended from Hagar.

- What we see is that the sinful relatives removed from Abraham's household become enemies who hate God and are hostile.
- It says of these groups of people that they carefully plot against God's people and make plans to harm the ones He cherishes.
 - Their aim is to annihilate Israel so they are no longer a nation. They do not want the name of Israel to be remembered anymore and they form an alliance together.
 - Consider something for a moment, if Abram had followed God's instructions completely right away, he never would have brought Lot along with him to the promised land correct?
- If he never would have brought Lot then we wouldn't have the Moabites or the Ammonites who become Israel's enemies.
 - If Abram would have gone to Canaan and stayed there just like the Lord instructed him to do then he never would have gone to

Egypt and he never would have acquired Hagar who never would have had Ishmael right?

- So simply put, if Abram had completely obeyed God's instructions then he and his descendants wouldn't have to fight against these enemies...there would be no Moabites, Ammonites, Hagrites, Ishmaelites...Esau wouldn't have been able to marry into Ishmael's bitter family and multiply and solidify his offenses against the family...we might not have the Edomites.

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- **Galatians 6:7-8:** "Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life."

•

- We have seen how sexual immorality produced the Nephilim on the earth.
- We have seen how sexual immorality resulted in a curse on Ham's son - Canaan who produced the offspring that would populate the promised land. We are seeing the beginnings of Israel's greatest foes as a result of Abram having sex with Hagar.
- We will see Lot's daughters in sexual immorality produce offspring that will become enemies of the people of God.
- It is unmistakable from the scriptures so far that when we sow sexual immorality, we will reap corruption in the land, in our homes, and in our hearts.
- It is undeniable that when we, for whatever reason, refuse to follow God's instructions right away all the way, unplanned and unintended consequences begin to spring up like weeds.
- But it is also unavoidable that God will turn even these seemingly unfavorable circumstances around and work them all together for our good according to His purposes for our lives.

- Let's continue to see a few more instances of the mention of Hagrites in scripture.

(READ THE SLIDE)

Hagrites- (in scripture)

1 Chronicles 5:10

19 They attacked the Hagrites, Jetur, Naphish, and Nodab. 20 They received divine help in fighting them, and the Hagrites and all their allies were handed over to them. They cried out to God during the battle; he responded to their prayers because they trusted in him.

Jetur & Naphish are descendants of Ishmael

- We see here further connection between the Hagrites and Ishmaelites as Jetur and Naphish here are descendants of Ishmael.

(Show the next slide and come back to this one.)

(READ THE SLIDE)



- Genesis 25:13-16 lists the descendants of Ishmael. We have much to say on a few of these tribes and their growth and impact on the world and especially Israel but for now let's take a look at that slide one more time.

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Hagrites- (in scripture)

1 Chronicles 5:10

19 They attacked the Hagrites, Jetur, Naphish, and Nodab. 20 They received divine help in fighting them, and the Hagrites and all their allies were handed over to them. They cried out to God during the battle; he responded to their prayers because they trusted in him.

Jetur & Naphish are descendants of Ishmael

- In this slide, during a battle with the Hagrites and the Ishmaelites, the tribes of Israel received divine help as they cried out to God during the battle. It actually says the Hagrites and all their allies were handed over to them.
-
- In light of all of this let's go back to our text:
-

10 The angel added, "I will so increase your descendants that they will be too numerous to count."

- Truly the Lord makes good on his promises to Hagar and multiplies her descendants so that they will be too numerous to count.

-
- It is absolutely true that the Hagarites and Ishmaelites become bitter enemies of Israel down the line but there is a shining moment of hope under the Kingship of David, the son of Jesse.
-

Hagar & Ishmael: A Foreshadowing of Hope

1 Chronicles 27:30-31 (NIV 1984):

30 Obil the Ishmaelite was in charge of the camels; Jaziz the Hagarite was in charge of the flocks.

31 All these were the officials in charge of King David's property.

- When the peace of God rests on Israel because King David is on his throne, even Ishmaelites have a place within the Kingdom, even the Hagarites can dwell safely with the children of Israel.
-
- When the Angel of the Lord visits Hagar, he addresses her as Hagar, servant of Sarai. She entered in as a slave, but then when she saw that she was blessed as a son she began to despise Sarai believing herself to be favored. We want to give

you some scriptures to show how this is a normal temptation for gentiles who are brought into the family of Abraham and have received the son.

- - **Romans 11:11-14** "11 Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious. 12 But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their full inclusion bring! 13 I am talking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I take pride in my ministry 14 in the hope that I may somehow arouse my own people to envy and save some of them. "

- - Hagar was given an opportunity to receive a son because of a stumbling in Abram and Sarai.
 - When she noticed that she had received favor from God she began to look down on Sarai.
 - Sarai even becomes jealous. Ultimately she does receive a son and the promises of God are fulfilled for her and for Abraham.
 - In Romans 11 Gentiles who have received inclusion are tempted to become arrogant.

- - **Romans 11:17-18** "17If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, 18do not consider yourself to be superior to those other branches. If you do, consider this: You do not support the root, but the root supports you."
-

- From the earliest inclusion of Hagar the Egyptian into the family of Abraham the temptation of Gentiles is to become arrogant when they receive the blessing. To look down on the covenant family who have not yet received all of what God has promised.
- Romans 11 warns you not to consider yourself superior in anyway seeing as how you are not the one who supports the root, but the root supports you.
- God made a way for Hagar to be included in the family and He sustains her along the way, but it is 100% on account of God's love for and covenants with Abraham and Sarah that Hagar is blessed and receives covenantal promises for her and her descendants.
- The Lord has plans for the gentiles but they are only in conjunction with Israel, never apart from.
- And we cannot forget that the job of Gentiles is to be servants to the covenant family who has served us in every way.

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- **Romans 11:25** [25](#) I do not want you to be ignorant of this mystery, brothers and sisters, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in,

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- **Romans 11:28-32** [28](#) As far as the gospel is concerned, they are enemies for your sake; but as far as election is concerned, they are loved on account of the patriarchs, [29](#) for God's gifts and his call are irrevocable. [30](#) Just as you who were at one time disobedient to God have now received mercy as a result of their disobedience, [31](#) so they too have now become disobedient in order that they too may now receive mercy as a result of God's mercy to you. [32](#) For God has bound everyone over to disobedience so that he may have mercy on them all.

•

- Hagar received mercy by being included as a result of disobedience
- But God never changed what He had planned for Abraham and Sarah, He simply allowed them to stumble to give an opportunity for gentiles to be included.
- His plan is to have mercy on Abraham and Sarah and all of the house of Israel and His plan for the gentiles is for us to serve them in the same manner as Christ. This is what Hagar was commanded to do, return to mistress and submit to her.
- This is the destiny of Hagar...this is the destiny of Ishmael...while there has been and will be ancient hostility, they will ultimately serve the purposes of God for the family of Abraham and there will be a returning.

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11 The angel of the Lord also said to her:

“You are now with child and you will have a son. You shall name him Ishmael, for the Lord has heard of your misery. 12 He will be a wild donkey of a man; his hand will be against everyone and everyone’s hand against him, and he will live in hostility toward all his brothers.”

- Let's take a look at these phrases spoken by the angel of the Lord to Hagar one by one. Remember this is covenant language being made to the mother of Ishmael who according to Josephus is the founder of the Arab nation.

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(READ THE SLIDE)

Hagar & Ishmael

- I will so increase your descendants that they will be too numerous to count (v10)
- You are now with child and you will have a son (v11)
- You shall name him Ishmael, for the Lord has heard of your misery (v11)
- He will be a wild donkey of a man (v12)
- His hand will be against everyone and everyone's hand against him (v12)
- He will live in hostility toward all his brothers((v12)

- The importance of the words that God speaks to Hagar and to Ishmael over the coming chapters cannot be overstated because although this story is about Israel, it is also about the establishing of the family of faith and forsaking all for the promise. In Genesis 21 Hagar and Ishmael will both be sent away on account of the promises of God for Abraham and his household.
- While most are familiar with Abraham's willingness to sacrifice Isaac, very few give thought to the anguish Abraham would feel as he would actually have to send Ishmael away for good after 13 years of him being his only son that came from his body.
- The first words that are spoken to Hagar are about the number of her descendants. This should call to mind the language used for Abram regarding his descendants.
- In Genesis 13 and 15 God promises that Abram's descendants would be as numerous as the dust, as numerous as the stars, and as numerous as the grains of sand.

- The language used for Hagar is that the number of her descendants will be too many to count. This is profound as she began her relationship with this family as a slave girl from Egypt and she has become a bride of the father of the faith.
- The next words that she is told by the messenger of Yahweh is that she will give birth to a son. This should call to mind the language used in the previous chapter. Abram is promised that a son will come from his own body. This will be true of Ishmael although he will not be the child of promise.
- While he is not the child of promise, he is a child by the will of the father. He is a son born of the flesh who will ultimately be blessed by Abraham and blessed by God.
- If all of that were not significant enough he is the first child given a name before he is born in the scriptures. The Lord is looking out for Ishmael and for his mother even before he is born.
- You may remember a slide from a previous week
- (SLIDE)

Ishmael- “Wild donkey”

Scriptural analysis- untamed, independent behavior that defies control or order

NET notes- The Hebrew term used here, פֶּרָא (pere'), refers to a type of wild donkey known for its untamed and independent nature. It symbolizes Ishmael's future descendants' characteristics.

- It is incredibly noteworthy that Ishmael is the first pre-named son. Besides Cyrus, the rest of the pre-named sons are some of Israel's most prolific heroes, and Christ himself! Before Ishmael's birth, God still had a plan and a promise for this son of Abram.
- Following his name are three phrases describing his future. It is necessary for us to give some background and context for them.
- While we are in no way suggesting that the three phrases are overwhelmingly positive and uplifting we also want to point out that after these words are spoken she walks away seemingly comforted.
- Here is the text one more time:

“You are now with child and you will have a son. You shall name him Ishmael, for the Lord has heard of your misery. 12 He will be a wild donkey of a man; his hand will be against everyone and everyone’s hand against him, and he will live in hostility toward all his brothers.”

- Think about it for a second, if the Angel of the Lord came to her and said, the Lord has heard of your misery and He is going to bless you with a son, everyone will hate him and he will be completely out of control, would she walk away being like
- So let's take a look at these three nuanced phrases and gain some insight.
-

his hand will be against everyone and everyone's hand against him...

He describes Ishmael and his progeny in him as resembling the wild ass. This animal is a fit symbol of the wild, free, untameable bedawin of the desert. He is to live in contention and yet to dwell independently among all his brethren. His brethren are the descendants of Heber, the Joctanites, composing the thirteen original tribes of the Arabs, and the Palgites to whom the descendants of Abram belonged. The Ishmaelites constituted the second element of the great Arab nation, and shared in their nomadic character and independence. The character here given of them is true even to the present day.

James G. Murphy, A Critical and Exegetical Commentary on the Book of Genesis (Edinburgh: T&T Clark, 1863), 344.

- We want to quickly summarize every use of this word in the text to give a scriptural analysis of its connotation.
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- Genesis 16:11-13- carries a negative connotation of hostility toward others
- Job 6:2-7 - neutral, simply that a donkey doesn't make noise when it has food
- Job 11:12- neutral, witless can't become wise and donkeys can't birth humans
- Job 24:1-8- neutral- comparing the poor to donkeys wandering in the desert
- Job 39:5- positive, the donkey is free and untamed living independently
- Psalm 104:11 positive- donkeys quench their thirst at the springs in the desert
- Isaiah 32:14- neutral- a broken down city will be pastureland for donkeys and flocks

- Jeremiah 2:24- negative- Israel is as desperate for lovers as donkeys in heat
- Jeremiah 14:6- neutral- donkeys will suffer from the drought in the land
- Hosea 8:9- negative- donkeys wandering alone and misguided
-
- From the use of this word pere' in the Bible (wild donkey) we see a few instances that are positive, a few that are negative, and most are neutral. The primary takeaway about wild donkeys is that they are untamed and independent defying order and control.
- Now it would be easy to see that as negative right? Remember who the words are being given to...a slave. Hagar as a slave would have known nothing of independence. Her whole life would have been controlled but now she is told that her son will be independent like a donkey.
- Now in our culture it's obvious that donkeys are associated with a lack of intelligence or being stubborn or clumsy. However in ancient times that was not so.
- Donkeys were beasts of burden praised for being able to carry heavy loads (you see Abraham using them in Genesis 12 and 22).
- Donkeys were indicators of wealth (you can see this in job 1:3). Using this phrase to describe Ishmael was not supposed to be an insult but rather to emphasize how he would not live under the control of others unlike herself.
-
- Let's continue to break down the next phrase: **his hand will be against everyone and everyone's hand against him...**
- (READ THE SLIDE)

he will live in hostility toward all his brothers...

He shall be a wild man; His hand shall be against every man, And every man's hand against him. And he shall dwell in the presence of all his brethren." -NKJV

"He will be a wild donkey of a man, His hand will be against everyone, And everyone's hand will be against him; And he will live to the east of all his brothers." -NASB 95

And he will be a wild donkey of a man, His hand will be against everyone, And everyone's hand will be against him; And he will dwell in the face of all his brothers." -LSB

- This quote from "A Critical and Exegetical Commentary on the Book of Genesis" correctly sums up the tension that would exist between Ishmael's descendants and his brothers.

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- Before going further in this explanation it would be helpful to pair it with the last phrase
- (SLIDE)

Seven Pre-Named Sons

1. Ishmael	Genesis 16:11	God Hears
2. Isaac	Genesis 14:19	Laughter
3. Solomon	1 Chronicles 22:9	Peace
4. Josiah	1 Kings 13:2	God Supports
5. Cyrus	Isaiah 44:28-45:1	Heir
6. John the Immerser	Luke 1:13	God's grace; mercy gift
7. Jesus	Matthew 1:21	Yahweh is Salvation

- We challenge you to go and look at all of the different choices for the translation of this last phrase. Translators vary from living in hostility toward all his brothers to living at their borders.
- The more literal translations definitely communicate dwelling in proximity to his brothers. Here is the Septuagint
- (SLIDE)

The Septuagint

Genesis 16:12

ABP_Strongs⁽ⁱ⁾

^{G3778} ^{G1510.8.3} ^{G67.1} ^{G444} ^{G3588} ^{G5495} ^{G1473}
12 This one will be a rugged man; his hands

^{G1909} ^{G3956} ^{G2532} ^{G3588} ^{G5495} ^{G3956} ^{G1909} ^{G1473} ^{G2532}
will be upon all, and the hands of all upon him. And

^{G2596} ^{G4383} ^{G3956} ^{G3588} ^{G80} ^{G1473} ^{G2730}
[²before ³ *the* face ⁴of all ⁵his brothers ¹he will dwell].

- When you pair all three phrases together you come away with a prophetic picture of a desert dwelling people who are untamed, independent, and unconventional. Hostility will be present between them and those around them and they will continue to dwell in proximity to their brothers.
- You can see as the commentary said, this is all true of Ishmael and his descendants to this very day.

(SLIDE)



Ishmael- The Arab World

Dwelling in proximity
to his brothers

- God has fulfilled His promise to Hagar in giving her descendants too numerous to count. Next week we will dive more fully into the 7 I will statements spoken to Ishmael but as for the promises given to Hagar about her offspring and her son, we can see that they have proven out over time.

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- Let's return to our text to see Hagar's response to these promises:

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13 She gave this name to the Lord who spoke to her: “You are the God who sees me,” for she said, “I have now seen the One who sees me.” 14 That is why the well was called Beer Lahai Roi; it is still there, between Kadesh and Bered.

- What should stand out to the reader as we are nearing the end of our chapter for tonight is the humility in which Hagar responds to the Angel of the Lord. Despite the difficult instruction, and ominous prophecy, Hagar appears grateful for the word from the Angel, so much so she gives a name to the Lord to mark her encounter - "the One who sees me". Despite Hagar's sin and flight back to Egypt, the Lord saw her and sent an Angel not to hurt her, or curse her, but bless her.

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- This place named Beer-Lahai Roi will come up again in Abram's descendants. Let's look ahead for a moment to see how this location will come up.

•

- **Genesis 24:61-63** "61 Then Rebekah and her young women arose and rode on the camels and followed the man. Thus the servant took Rebekah and went his way. 62 Now Isaac had returned from **Beer-lahai-roi** and was dwelling in the Negeb. 63 And Isaac went out to meditate in the field toward evening. And he lifted up his eyes and saw, and behold, there were camels coming.

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- Isaac, the promised son. The younger brother to Ishmael who was given a promise at Beer Lahai Roi is living in that very place before meeting Rebekah at his father's house.
- There is not much known about Isaac's time there, but it is certain he knew of the promises given to Hagar and his older brother.
- Not only that, but Isaac will return here after the death of Abraham

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- **Genesis 25:11 11** After the death of Abraham, God blessed Isaac his son. And Isaac settled at Beer-lahai-roi.

-
- Beer Lahai Roi was where God met Hagar and gave her a promise concerning her son Ishmael, and Isaac, Ishmael's brother would come to settle in this very place with the inheritance of his father.
- When Moses recorded the incident involving Hagar and the angel, it was more than 400 years later. Apparently, the well was still known to people in Moses' day, and it went by the same name Hagar gave it. The use of the name Beer Lahai Roi would have illustrated to the Hebrews that Abram and his family had been active in the land of Canaan long before the exodus and that God, through Moses, was simply bringing the people back in fulfillment of His promise to Abram. He is the Living God who saw the plight of the Egyptian slave Hagar, and He also saw the plight of the Israelites when they were enslaved in Egypt. In their day, Ishmael and his destiny was not forgotten. God's promises to Hagar were not forgotten. Perhaps this location was a powerful reminder for the descendants of Isaac that they had an older brother who also had promises from God

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15 So Hagar bore Abram a son, and Abram gave the name Ishmael to the son she had borne. 16 Abram was eighty-six years old when Hagar bore him Ishmael.

- Hagar returns to Abram, submits to Sarai and tells her husband of her encounter with the Angel of the Lord. Abram, undoubtably believes her and honors the name given to Hagar.

-
- We want to end on something that we see as significant in this chapter.

-
- There are two names given in this exchange, one is given by the Angel of the Lord for a promised son, the first time this occurs and the other is given by an Egyptian woman to the Lord, also the first time this occurs:
 - The Lord gives the name "He hears"
 - Hagar gives the name "the One who sees"

-
- Throughout the rest of scripture Yahweh will prove Himself to be both a God who hears and a God who sees.
- This is a substantial moment between a lowly slave girl from Egypt and the God of the Universe.
- She walks away from this encounter having gained a revelation that His eyes had been on her and that He has heard her cry in her affliction.
- The next time this coupling appears is in Genesis 18.

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- **Genesis 18:20-21** "20 Then the Lord said, "The outcry against Sodom and Gomorrah is so great and their sin so grievous 21 that I will go down and see if what they have done is as bad as the outcry that has reached me. If not, I will know."

-
- A cry is going out to the Lord about the state that Sodom and Gomorrah is in. He says He has heard the cry and now will come down and see it for Himself.

- What a weighty thought, that the creator of the universe would pay attention to the plight of man. That His ears would be attentive to the affliction of the lowly and He would come down to be involved and act.

●

- The next time we see this occurrence is with Abraham's descendants who are now crying out from Egypt in their own affliction.

●

- **Exodus 2:23-25 (NIV 1984)** "The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. 24 God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob. 25 So God looked on the Israelites and was concerned about them."

●

- Now, 100's of years later it is the Israelites who are crying out to Him in slavery from Egypt
- The writer of Genesis includes that God remembered His covenant with Abraham, Isaac, and Jacob.
- God has concern for them.

●

- **Exodus 3:7-8 (NIV 1984):** 7 The Lord said, "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. 8 So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey..."

●

- The Lord speaks to Moses and says, I have seen and I have heard.

- He is concerned about their suffering
- He comes down, He lowers Himself...
- It is true that He sends Moses but even more important than that is He says I have seen, I have heard and I have come down.
- We serve a God who saw and heard and came down for Israel as a nation while they were in slavery, and He is the same God who saw and heard and came down for Hagar in her affliction.

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- **Psalm 34:15 (NIV 1984)** "The eyes of the Lord are on the righteous and his ears are attentive to their cry."

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- There is nothing that escapes Him and He is ready to act. He cares about what is going on with lowliest and most despised and He is paying attention to their cries...to your cries.

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- **Isaiah 65:24 (NIV 1984):** 24 Before they call I will answer; while they are still speaking I will hear."

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- We learn as we move through the story more and more that He is not just a reactive God waiting for people to prompt Him as to what He should do, He is a God who is hearing and acting on our behalf even before we cry out in our affliction.