

Gen chapter 16 – Sarai, Hagar and Ishmael

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Introduction

My notes for Living Messiah Ministries Sabbath Study 1/2/2016^A

Genesis 16 verses 1-16

Sarai, being barren, gives Hagar to Abram.

¹ Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name *was* Hagar. ² And Sarai said unto Abram, Behold now, YHVH hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

What got Abram in trouble in Gen 12:4-20 was that he did not consult with YHVH, this pattern is happening again. Unfortunately, there is more than one example of woman giving bad advice and the man taking it. Two examples are 1st Adam listened to Eve ^{Gen 3:17} and ate the forbidden fruit; 2nd is Jacob listened to his mother Rebecca and stole the identity of Esau while lying to his father (amongst other things) ^{Gen 27:5-8}. I'm not arguing against the giving of advice from ones wife (or mother) but rather the taking of bad advice. This implies that you need to have good discernment and to seek YHVH's word on the matter and then and only then act accordingly.

³ And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

Sarai was an Aleph Sheen **Tav** wife, and Hagar was an Aleph Sheen **Hay** wife. Below Gen 16:3 ^{HSB5}

את' av· Ram, Abram's' אַבְרָם e· shet- wife' אִשְׁתִּי sa· Rai And Sarai שָׂרִי vat· tik· Kach took וַתִּקַּח
מִקֵּץ mik· Ketz after מִקֵּץ shif· cha· Tah, her maid שִׁפְחָתָהּ ham· mitz· Rit the Egyptian הַמִּצְרִית ha· Gar Hagar הָגָר
בְּאַרְצוֹ be· 'E· retz בְּאַרְצוֹ av· Ram Abram' אַבְרָם le· She· vet had dwelt לְשֵׁבֶת sha· Nim, years שָׁנִים E· ser ten' עֶשְׂרֵן
לְאַבְרָם le· 'av· Ram Abram לְאַבְרָם o· Tah' אֶתָּה vat· tit· Ten and gave וַתִּתֵּן ke· Na· 'an; of Canaan כְּנָעַן in the land
לְאִשְׁתּוֹ le· 'ish· Shah. to be his wife לְאִשְׁתּוֹ lo i· Shah another' אִשָּׁה

^A See <http://livingmessiah.com/bboard.html#sched> in addition there is also Isaiah 63:19 - 64:1 Galatians 4:21-31

Hagar, being afflicted for despising her mistress, runs away.

⁴ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. ⁵ And Sarai said unto Abram, My wrong *cha-ma-Si* ^{H2555} *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: YHVH judge between me and thee.

⁶ But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly ^B with her, she fled from her face.

Ahavta: Sarah is blaming Avram because (“You brought this on by saying I was your sister, and thereby getting this ‘princess’!”), remember that Hagar came from the Pharaoh. My response to Sarah is, why didn't you go to YHVH in the first place as to whether you should have given Hagar to Abram.

An angel commands her to return and submit herself.

⁷ And the angel ^C of YHVH found her by a fountain of water in the wilderness, by the fountain in the way to Shur. ⁸ And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. ⁹ And the angel of YHVH said unto her, Return to thy mistress, and submit thyself under her hands. ¹⁰ And the angel of YHVH said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. ^D

In my criticism of Abram like I did in verse 2, it seems that YHVH has to make right the mistake of Abram by giving Hagar his seed. Eventually she is removed from the house, but only after she is given a chance to rectify her relationship with Abram and Sarai.

¹¹ And the angel of YHVH said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; ^{El Hears} because YHVH hath heard thy affliction. ¹² And he will be a wild man; ^E his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. ^F

H120 אָדָם H6501 Pe·re And he will be a wild פָּרָא H1961 yih· Yeh will be אִיְהִיָּה H1931 ve· Hu he וְהוּא
H3027 ve· Yad [will be] against וְיָדָה H3605 vak· Kol, everyone כָּל H3027 ya· Do his hand יָדָה 'a· Dam, man
H6440 פָּנִי H5921 ve· 'al- unto וְעַל ; H0 bo בּוֹ H3605 kol and everyone's כָּל every man and every man's hand
H7931 yish· Kon. יִשְׁכֹּן: H251 'e· Chav of all his brethren אֶתְּחִי H3605 chol of all כָּל pe· Nei in the presence
against him and he shall dwell

^B dealt hardly *vat-te-'an-Ne-ha* ^{anah H6031}, first used Gen 15:13 “... and they ^{the Egyptians} shall afflict ^{H6031} them ^{Abrams seed} ...”

^C The angel of YHVH → *malak* ^{H4397} YHVH. First use of this word. Used also three more times in this chapter at Gen 16:9-11. “at the well” similar to Joh 4:1.

^D Quo Warranto? how does this angle have this power?. This is a promise to a woman.

^E **Wild pere** ^{H6501}: Strong’s says it comes from H6500 which has the same Hebrew letters (Pey, Resh, Aleph). See Word-Study-H6501-pere-wild-ass, article #759.

^F The prophesy of Ishmael is similar to Esau in that he will be “in the presence of all his brethren” which I interpret to mean Isaiah and therefore Esau and Jacob. “...the elder (Esau) shall server the other (Jacob)” Gen 25:23.

¹³ And she called the name of YHVH that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

Hagar is not qualifying YHVH with the angel of YHVH. She survives the YHVH "seeing" her. In other words, I saw Elohim and survived.

El-Roi God^{H410} seest^{H7210} H7210 KJC⁶; seen² Job 7:8, Job 33:21; gazing-stock¹ Nah 3:6; look¹ 1Sa 16:12; see^{(th)(st)2} Gen 16:12-13

¹⁴ Wherefore the well was called Beerlahairoi; ^G behold, *it is* between Kadesh and Bered. ¹⁵ And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. ¹⁶ And Abram *was* fourscore and six years old ⁸⁶, when Hagar bare Ishmael to Abram.

Haftarah

Isa 63:19-64:1 - Living Resources Haftarah^H

^{63:19} We are *thine*: thou never barest rule over them; they were not called by thy name. ^{64:1} Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,

Isa 54:1 - Ahavta Haftarah^I

Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith YHVH.

This is comparing the House of Judah from the House of Ephraim, see Gen 4:27

^G *Beer-lahai-roi*: the well of him that liveth and seeth me; From ^{H875} and ^{H2416} (with prefix) and ^{H7208}; KJC 4: *lahairoi* ² Gen 24:62, Gen 25:11; *beerlahairoi* ¹ Gen 16:14, well¹ Gen25:11

^H See <http://www.torahresource.com/Parashot.html>

^I See <http://www.myhebrewbible.com/Parasha/16/sarai-ayshet-avram-genesis-16-1-to-16-number-3-4>

Gal 4:21-31 - Paul's on the two law forms allegorized by Sarah and Hagar

²¹ Tell me, ye that desire to be under the law, do ye not hear the law? ^J ²² For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. ^K ²³ But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. ²⁴ Which things are an allegory: (*allegoreo* ^{G238}) for these are the two covenants; ^L the one from the mount Sinai, which gendereth to bondage, which is Hagar. ²⁵ For this Hagar is mount Sinai in Arabia, and answereth ^{M N} to Jerusalem ^O which now is, and is in bondage with her children. ²⁶ But Jerusalem which is above ^P is free, which is the mother of us all. ²⁷ For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. ^Q ²⁸ Now we, brethren, as Isaac was, are the children of promise. ²⁹ But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now. ^{Gen 22:9} ³⁰ Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. ³¹ So then, brethren, we are not children of the bondwoman, but of the free. ^R

In my article “Marsings-Maxims-on-Bond-Servitude” I subscribe to a paradox which states “To be a bond servant you have to be free and to be free you have to be a bond servant” The solution to this riddle is to refine the statement and to understand that man (especially Israel) operates at the physical level and the spiritual level. To be a bond servant of Elohim you have to be free of man. To become free from man you need to become a bond servant of YHVH.

1Co 7:20-23 KJV ²⁰ Let every man abide in the same calling wherein he was called. ²¹ Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather. ²² For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant. ²³ Ye are bought with a price; be not ye the servants of men.

^J it's Legalism vs. Liberty, or Rabbinical Judaism vs. Written Torah.

^K Gen 16:2-4,15; Gen 21:1-2,10 Isa 54:1 “Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith YHVH.”

^L ABM says that the two covenants at Mt. Sinai one at the top Gal 4:26, and one at the bottom (golden calf).

^M The EWB-CB bible says “stands in the same rank with Jerusalem”

^N *sustoicheo* ^{G4960}, found only here. Strong's: From ^{G4862} and ^{G4748}; to file together (as soldiers in ranks), that is, (figuratively) to correspond to: - answer to. CB Notes: Compare to ^{Gal 5:25} “If we live in spirit let us also walk ^{G4748} in the Spirit”

G4748. Strong's: *στοιχέω stoicheō* From a derivative of *στείχω steicho* of (to range in regular line); to march in (military) rank (keep step), that is, (figuratively) to conform to virtue and piety: - walk (orderly).

KJC⁶. walk⁴ Rom 4:12², Gal 5:25, Phi 3:16²; orderly¹ Act 21:24; walkest¹ Act 21:24. **LXX:** *kasher* ^{H3787}

^O The Torah talks about a future place "where he places his name" i.e. Jerusalem.

^P ABM (Avi Ben Mordechai) says that Jerusalem above is mother, a womb with a view. and that's where we need to be born from.

^Q Isa 54:1 “Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith YHVH.”

^R See Gal-4-30-to-31–Cast-out-the-bondwoman-and-be-free, article #[465](#)

"Numbers 15 – The law is for the Lawless" (I discuss 1Ti 1:7-9), "Do-not-give-heed-to-fables-and-endless-genealogies"

To me, Paul's analogy is talking about the bondage the Israel put herself under e.g. the Golden Calf Incident (read Exo 32) which resulted in The Levites lording over them. Also after 1 Sam chapter 8, where they decided to have a king like the nations in contrast to YHVH as their King. Being bond to the Kings of the Earth is the lower realm.

In my article "Mat_20-20-28_The-Law-Form-of-Israel-in-contrast-with-the-Law-Form-of-the-Gentiles" I distinction is made between two law forms, and what Paul is getting at here in Galatians is to pick the law form "from above".