

**A. The Proposing of the Scheme (1-4)**

1. The Author of the Temptation

-The source of this temptation (Sarai) made it very strong

-Gal 1:8 "But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed."

2. The Accommodation for the Temptation

-The disobedience of going to Egypt in Gen 12:10, resulted in Hagar being part of Abram's household (Gen 12:16)

-Her presence readily accommodated this temptation

**B. The Problems From the Scheme (5-6)**

1. The Character of the Problems

-Swift - Problems started as soon as Hagar knew she was pregnant

-Span - Problems continue today:

\*Isaac vs. Ishmael

\*Israelis vs. Arabs

\*Christianity vs. Islam

**C. The Policing of the Schemers (7-16)**

1. Reactions to the Problems

-Abram ignored his problems

-Sarai vexed others because of her problems

-Hagar ran away from her problems

<sup>1</sup>Now Sarai, Abram's wife, *had borne him no children*. She had a *female Egyptian servant* whose name was Hagar.

<sup>2</sup>And Sarai said to Abram, "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*." And Abram listened to the voice of Sarai.

<sup>3</sup>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*.

<sup>4</sup>And he went in to Hagar, and *she conceived*. And when she saw that she had conceived, *she looked with contempt on her mistress*.

<sup>5</sup>And Sarai said to Abram, "*May the wrong done to me be on you!* I gave my servant to your embrace, and when she saw that she had conceived, she looked on me with contempt. *May the LORD judge between you and me!*"

<sup>6</sup>But Abram said to Sarai, "Behold, your servant is in your power; *do to her as you please*." Then Sarai dealt harshly with her, and *she fled from her*.

<sup>7</sup>The angel of the LORD found her by a *spring of water* in the wilderness, the spring *on the way to Shur*.

← Most likely on the way to Egypt (1 Sam 15:7; 27:8)

<sup>8</sup>And he said, "Hagar, *servant of Sarai*, where have you come from and where are you going?" She said, "I am fleeing from my mistress Sarai."

3. The Appearance of the Temptation

-Action appears to be pious / giving up the right to carry the child of promise

-Providing a way for God's promise to be fulfilled

4. The Approval for the Temptation

-Society approved

-Sarai approved

5. The Appeal in the Temptation

-Sex (with another woman) sanctioned by his wife

-Son - Sarai was barren (Gen 11:30; 16:1)

6. The Agreeing with the Temptation

-"he went in to Hagar"

2. The Catalog of the Problems

-Pregnancy - "she conceived" (4)

-Pride - Hagar felt superior to Sarai because she was able to conceive

-Disrespect - "she looked with contempt" (4)

-Marriage Decay - "May the wrong done to me be on you!" (5)

"do to her as you please" (6)

-Hypocrisy - "May the wrong done to me be on you!" (5)

-Betrayal - "do to her as you please" (6)

-Impiety - "The Lord judge between you and me!" (5)

-Injustice - "do to her as you please" (6)

-Cruelty - "Sarai dealt harshly with her" (6)

-Unemployment - "she fled from her" (6)

-Sorrow - All are upset

2. Redemption of Sinners

-The pursuing of the sinner

→ Angel of the Lord - Yahweh made visible or embodied (Exo 23:20-23; Jud 6)

→ "angel of the Lord found her" (7)

→ Gen 3:9 "Where are you?"

→ Luke 19:10 "For the Son of Man came to seek and to save the lost"

-The denouncing of the sinner

→ "servant of Sarai" (8)

NOT

→ "wife of Abram"

-The questioning of the sinner

→ Consider your past:

"Where have you come from?"

→ Consider your future:

"Where are you going?"

-The commanding of the sinner

→ "Return to your mistress and submit to her"

<sup>9</sup>The angel of the LORD said to her, "**Return** to your mistress and **submit** to her."

<sup>10</sup>The angel of the LORD also said to her, "I will surely multiply your offspring so that they cannot be numbered for multitude."

<- Compare to  
12:1-3, 15:1-6

<sup>11</sup>And the angel of the LORD said to her, "Behold, you are pregnant and **shall bear a son**. You shall call his name Ishmael, because the **LORD has listened** to your affliction.

<sup>12</sup>He shall be a **wild donkey of a man, his hand against everyone and everyone's hand against him**, and he shall  **dwell over against all his kinsmen**."

<sup>13</sup>So she called the name of the LORD who spoke to her, "You are a **God of seeing**," for she said, "Truly here **I have seen him who looks after me**."

<sup>14</sup>Therefore the **well** was called **Beer-lahai-roi**; it lies between Kadesh and Bered.

<sup>15</sup>And Hagar bore Abram a son, and Abram called the name of his son, whom Hagar bore, Ishmael.

<sup>16</sup>Abram was **eighty-six years old** when Hagar bore Ishmael to Abram.

<- Abram was 75 when he  
arrived in Canaan (3)

-The instructing of the sinner

→ "multiply your offspring" (10)

→ "shall bear a son" (11)

Ishmael יִשְׁמָאֵל Yishmael  
"God Hears"

→ "He shall be a wild donkey" (12)

Job 39:5-8; Isa 32:14

→ "his hand against everyone" (12)- Ishmael and his kin will be aggressive and combative, prone to conflict.

→ "dwell over against his kinsmen" (12) - Can mean either the Ishmaelites will live in close proximity to their kinsmen or in hostility to them.

-The transforming of the sinner

→ "You are a God of seeing"

אֱלֹהֵי רֹאֵי (El Roi) - God of Seeing / God Who Sees Me

→ Beer-lahai-roi בְּאֵר לַחַי רֹאֵי Literally, "well of the Living One who sees me" (Gen 24:62; 25:11)

→ Walk "bore Abram a son" - indicates that went back

→ Witness "Abram called the name..." - Hagar had recounted her encounter to Abram

### Author of the Temptation

#### **Galatians 1:8 (ESV)**

<sup>8</sup> But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed.

### Accommodation for the Temptation

#### **Genesis 12:10–16 (ESV)**

<sup>10</sup> Now there was a famine in the land. So Abram went down to Egypt to sojourn there, for the famine was severe in the land. <sup>11</sup> When he was about to enter Egypt, he said to Sarai his wife, “I know that you are a woman beautiful in appearance, <sup>12</sup> and when the Egyptians see you, they will say, ‘This is his wife.’ Then they will kill me, but they will let you live. <sup>13</sup> Say you are my sister, that it may go well with me because of you, and that my life may be spared for your sake.” <sup>14</sup> When Abram entered Egypt, the Egyptians saw that the woman was very beautiful. <sup>15</sup> And when the princes of Pharaoh saw her, they praised her to Pharaoh. And the woman was taken into Pharaoh’s house. <sup>16</sup> And for her sake he dealt well with Abram; and he had sheep, oxen, male donkeys, male servants, **female servants**, female donkeys, and camels.

### Appeal in the Temptation (Son)

#### **Genesis 11:30 (ESV)**

<sup>30</sup> Now Sarai was barren; she had no child.

### Shur

#### **1 Samuel 15:7 (ESV)**

<sup>7</sup> And Saul defeated the Amalekites from Havilah as far as Shur, which is east of Egypt.

#### **1 Samuel 27:8 (ESV)**

<sup>8</sup> Now David and his men went up and made raids against the Geshurites, the Girzites, and the Amalekites, for these were the inhabitants of the land from of old, as far as Shur, to the land of Egypt.

### Pursuing of the Sinner

#### **Genesis 3:9 (ESV)**

<sup>9</sup> But the Lord God called to the man and said to him, “Where are you?”

#### **Luke 19:10 (ESV)**

<sup>10</sup> For the Son of Man came to seek and to save the lost.”

### Multiply Your Offspring

#### **Genesis 12:1–3 (ESV)**

<sup>1</sup> Now the Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. <sup>2</sup> And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. <sup>3</sup> I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”

#### **Genesis 15:1–6 (ESV)**

<sup>1</sup> After these things the word of the Lord came to Abram in a vision: “Fear not, Abram, I am your shield; your reward shall be very great.” <sup>2</sup> But Abram said, “O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” <sup>3</sup> And Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.” <sup>4</sup> And behold, the word of the Lord came to him: “This man shall not be your heir; your very own son shall be your heir.” <sup>5</sup> And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” <sup>6</sup> And he believed the Lord, and he counted it to him as righteousness.

### Ishmael

**3458.** יִשְׁמָעֵאל **Yishmael** (1035d); from 8085 and 410; “God hears,” the name of several Isr.:—Ishmael(47), Ishmael’s(1).<sup>1</sup>

### Wild Donkey

#### **Job 39:5–8 (ESV)**

<sup>5</sup> “Who has let the wild donkey go free?  
Who has loosed the bonds of the swift donkey,  
<sup>6</sup> to whom I have given the arid plain for his home  
and the salt land for his dwelling place?  
<sup>7</sup> He scorns the tumult of the city;  
he hears not the shouts of the driver.  
<sup>8</sup> He ranges the mountains as his pasture,  
and he searches after every green thing.

#### **Isaiah 32:14 (ESV)**

<sup>14</sup> For the palace is forsaken,  
the populous city deserted;  
the hill and the watchtower  
will become dens forever,  
a joy of wild donkeys,  
a pasture of flocks;

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<sup>1</sup> Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.

### God of Seeing

**446** V. אֵל ('ēl): n.masc.; ≡ Str 410; TWOT 93a—**1.** LN 12.1–12.42 **God**, i.e., a title of the true God, with a focus on the might and power of God (Jos 22:22); **2.** LN 12.1–12.42 **god**, gods, i.e., beings believed to exist that are worshiped, that are not the true God (Ex 15:11; 34:14; Dt 3:24; 32:12, 21; Ps 44:21[EB 20]; 77:14[EB 13]; 81:10[EB 9]; Isa 43:10; 44:10, 15, 17, 17; 45:20; 46:6; Eze 28:2,9; Da 11:36, 36; Mal 2:11+); **3.** LN 79.18–79.23 **mighty**, majestic things, i.e., things of nature that are awesome and large (Ps 36:7[EB 6]; 80:11[EB 10]), see also domain LN 87.4–87.18; **4.** LN 37.48–37.95 **mighty one**, i.e., a person who is strong and capable, and so a leader or prominent (Eze 32:21; Job 41:17[EB 25], note: oth parse as 380); **5.** LN 87.19–87.57 **greatness**, largeness, i.e., a state of a high status (Ps 82:1), see also 445; **6.** LN 12.1–12.42 unit: אֵל עֶלְיוֹן ('ēl 'ēl-yôḥ)2 God Most High, i.e., a title of God, stressing his power and high status (Ge 14:18, 19, 20, 22; Ps 78:35+); **7.** LN 12.1–12.42 unit: בֶּן אֵל (bēn 'ēl)5 heavenly being, angel, formally, son of God, i.e., a supernatural being, created, with a special focus of being in a unique class (Ps 29:3; 89:7[EB 6]; Hos 2:1+), note: Ps 29:1 may refer to a class of human leaders who are mighty; note: for MT text in Job 13:20, see 440; also, a part of a compound name, Migdal El, (and many other places) see 4466; see also Immanuel, see 6672<sup>2</sup>

**7210.** רֹאִי roi (909b); from 7200; *looking, seeing, sight*:—appearance(1), seeing(1), seen(1), sees(1), sight(1), spectacle(1), who(1).<sup>3</sup>

**883.** בְּאֵר לַחַי רֹאִי Beer Lachay Roi (91d); from 875, 2416a and 7203a; “well of the living One that sees me,” a place in the desert:—Beer-lahai-roi(3).<sup>4</sup>

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<sup>2</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)*. Oak Harbor: Logos Research Systems, Inc.

<sup>3</sup> Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.

<sup>4</sup> Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.