

Sunday School - Genesis - After the Flood 13

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[0 : 00] Okay, Genesis chapter 16, and if you will, we'll begin with verse 4. Look at those first three verses there, 4 through 6.

See, we had just finished where God has told Abram, Abram still, that no, it's not going to be Eleazar.

It's going to be someone of your own body that's going to be the heir of this promise. And so, Sarah had a plan.

They've been there 10 years, right? Sarah's plan is, okay, a surrogate. So, I'll give you my handmaid Hagar as concubine, and maybe I'll get a child through her.

So, that's where we're picking up. Now, verse 4, Abram goes to, okay, he goes in.

[1 : 21] He listened to his wife. He goes in, and Hagar conceives. So, Hagar's pregnant.

Now, Hagar's attitude kind of changes now at this point, it looks like. How does it change? Okay.

Now, once again, it's not necessarily that she hated Sarah. Sarah, usually when I use the word despise, the connotation almost always anymore is, I loathe it.

But that's not really what the word means. And the word actually means that she did not have adequate respect. So, in some fashion, her attitude changes.

Now, now it gets interesting. You're still in those first verses. How does Sarah react to that?

[2 : 39] Well, she's the one who suggested it in the first place, and now she's bringing it on to Abraham. How does she put it? Because she's irresponsible.

Well, okay. For the long line of suffering. Right. Okay, now hang on a minute. I know there's something to be said here.

Nathan's going to pick this up in the family class, in the marriage class, right? So, whose idea was it?

Whose idea? Sarah's. And now what's happened? She blames Abraham. Yeah.

Okay. Now. Is that so very different, though, than what Adam did?

[3 : 48] Adam ate the fruit. What did he do? He blamed Eve, but eventually he said, the woman you gave me.

That's the reason. Now, I never say, if it wasn't for them, this wouldn't have happened.

So, what's Abraham's response to Sarah? Sarah? Sarah? Sarah? Sarah? Sarah? Sarah? Sarah? Sarah? Sarah? Sarah? Sarah?

Sarah? Sarah? Well, what? Yeah, he said, he said, she's still your handmaid.

Do what, do what you want. It's up to you. So, what's Sarah do? Now, when you read that treats her harshly, what do you think of?

[5 : 06] Okay. Oh, you left the dust in the corner kind of a thing? Is that what you mean? Is that what you mean? No, more than that.

The way I'm at it from the distance. Ha ha. You're in a rare, I'm watching the letter of it. Okay, I'm going to have you turn then. Turn to Exodus chapter 1.

Exodus chapter 1, verse 11. Somebody read that out. Who's they? Who's they?

Egypt. They put slave masters. Who's them? Israel. Okay, so Egypt.

Israel's in the land of Egypt. We got in our time machine and went way ahead, right? So, Egypt's in it, or Israel is in Egypt.

[6 : 13] They have expanded. Now, Pharaoh and some of the lords of the Egyptians are saying, ah, there's a lot of these Jews in here.

We've got to do something. So, okay, they put, they appointed taskmasters over them to do what? With, uh, push them with forced labor.

And they've built system, and Ramitan has four cities for Pharaoh. Right. So, what's your, who has a new American standard?

What does it say? What's the word there? It does say hard, late, right before that. They afflicted them with hard labor.

Does someone have a King James? What's the word there? Afflicted. That's the same word as what Hagar did.

[7 : 20] That's the same word or Sarah did to Hagar. It wasn't an easy thing. She, she oppressed her with, so the word there is, she, she didn't only, the word is, is really, treated her harshly, it might even be a euphemism.

She afflicted Hagar. So, I'll, kind of an I'll show you kind of a thing is the way I take it. Nevertheless, there's something going to happen now.

But I, before we get to that, to verse six, we're still there. Was Abram's response to Sarah a good response? What was Abram's response?

Okay, let's, let's back up a bit and remind ourselves. What, what was the plan? What was Sarah's plan? I'm going to get a baby through Hagar so you marry Hagar.

A, a concubine is the way I see it. I, I don't know that for sure because he still calls her a handmaid. Your handmaid's in your power.

[8 : 50] But, right. So, the plan is use Hagar for a family. Right? Okay.

Sarah's plan is use Hagar for a family. Abram agrees. Now, Hagar gets pregnant and she in some fashion shows lack of respect for her mistress which really ticks Sarah off.

And Sarah says, may the wrong done to me be on you. This is your fault. So, Abram's response to that was do what you will.

Now, he had taken her I wouldn't say that. But, by the way, by the way, we looked up some verses in Proverbs and so those will be sold for, we'll laminate some and you can buy them for 75 cents apiece to put on the refrigerator.

But, anyway, good idea, right? Right? Since I've been reading about good ideas, I should learn.

[10 : 23] Okay, so was Abram's response good? Was Sarah's response good? Or was her treatment of Hagar good? Was Hagar's attitude towards Sarah good?

None of this has been working out quite right, has it? No, it's not, there's a reason, there's a reason God gave Adam one woman.

And, and we read in scripture, yes, leverage marriage was tolerated and polygamy was tolerated tolerated, but it wasn't right.

Remember what Jesus said? In the beginning, it was not so. And he used that to say, the only reason Moses gave you that is because of your heart, our heart, our heart, our heart, our heart, our heart, God's toleration of something doesn't mean it's right.

You've never, you've never encountered anyone who has said something about along the line, let's say, let's say I've driven for, let's see, how long have I been driving?

[12:10] anyway a while I've been running through Northampton at 45, 50 miles an hour for 25 years but then no I mean in the beginning okay so now I'm 40 years old and I drive 25 through Northampton and they pull me over what am I going to say you never did that before right now the point of it is it is kind of in our nature isn't it to say just because God hasn't judged it before means he never will yeah the rules don't change just because they weren't enforced we don't see that in our government do we okay what happens then now you're in verse 6

Sarah treats Hagar and what's Hagar do she takes off she takes off now I'm pretty sure that had he really wanted to he could have caught Hagar I mean he caught the kings right he could have sent people out and say bring her back but he didn't nevertheless nevertheless she runs away now she's going to have an encounter we have no indication prior to this that Hagar was one way or another in terms of the true God we only know that she was an Egyptian which means that she came from a polygamous society so we don't really know but God does and he's going to intervene isn't he so go to verse 7 let's look at 7 through 10 for a bit so she's in the the wilderness of what yes she's in the wilderness probably in the it looks like the southern part heading for she's going in the direction of

Egypt that that would be on the way down now we don't know that she's heading for Egypt all we know is that she's all she's running now what happens okay now now he does what he appears to her most people don't get this visit only a few in the scripture get a visit from the angel of the Lord Steve I don't know frequently or many people will say when the scripture says the angel of the Lord that it is a Christophany we don't know that absolutely but that's and there's the point that really ends sends the the credence to it it does appear that this is God pre-incarnate and that

I don't know that it means anything but it it just simply means that whatever the appearance it does not say he doesn't begin with fear not and that is interesting because usually he does usually he does but it may be the way he appeared to her we don't know it's just not in the revelation so he finds her by a spring of water was he looking for her yeah okay does God know where we are when he came walking through the garden and called for Adam he knew exactly where they were and why they were there but he still interacted with them he gave them an opportunity and he does with her like he's done with others before he asks a question and he also knows the answer to yep right okay since you've since you've jumped into that what does he say there in verse 8 specifically he called her by name and by position he said he said

Hagar Sarah's maid what are you doing here if I read the scripture as I should frequently mediated it won't be a Christophany but God's gonna say hey Roger what are you doing here hey Roger what are you doing usually I don't want to answer the question but I need to and I'm thankful for that because the Lord knows where we are the Lord knows where we are the Lord knows where Hagar is and he knows how to find her and he knows what she's doing there but he asks her anyway now did she tell him the truth yeah he says where have you come from where are you going what's she say

[19:39] I'm running away from my mistress now he doesn't ask why does he of course he knows why but what's he say to her right and by the way if you jump ahead a little bit she's going to give a name to this place that reflects this occurrence but let's back up a little bit he knows where we are he knows what we're doing here that's very comforting he doesn't tell why he sends Hagar back it seems to me like that could have been a big problem but that's to me isn't it

I mean what we see happening in the Middle East right now we say why'd you do that Lord why'd you do that because most of what used to be when I was a boy actually actually before I was a boy when my brother was a boy back in 1948 there there were no nations in that area there were no nations a couple of nations came by what they called the British mandate you know one of them for sure what's the other one there are two nations that were formed from the British mandate in what we or what everybody now is calling

Palestine Jordan is the other one Israel and Jordan were formed from the British mandate the original British mandate was what we read about when God told Israel or Abram what what the boundaries were going to be remember his the vision while he was in the vision it was going to be from the Euphrates to the Nile and they whittled it away so that it came down it came across the river and it came up the whole Sinai and so now they're small they won't always be when the Lord Jesus returns they'll have all the land he said they would have and without fear it was a geographic area renamed renamed by the Romans because they didn't like the Jews who were rebellious and so they it was it was to be offensive they renamed what was Judea and Galilee and that area then they called it all Palestine but back to the point prior to 48 these people that we now call Arab were mostly Bedouin people and they didn't want a nation they didn't need a nation they only wanted it by the way after Israel was formed and now they wanted a nation and that that was back in 48 actually it preceded that when it first started talking about it and incidental to that

I didn't mean to get off on this but incidental to that millions of Jews were killed in Europe because they were blocked from immigrating to their homeland and I am thankful the U.S.

[24 : 26] was the first one to officially recognize them as a nation yes well they were kicked out of a lot of places they were kicked out of a lot of places okay so nevertheless in God's plan he sends Hagar back now what's she do by the way she goes that's to her credit isn't now he says verse 9 he says go back and submit to your to her right okay and verse 10 okay she gets a very similar promise to what to what he gave to Abram now that's not all he's going to say about her descendants though he's going to describe something about them later isn't he so um let's go ahead and finish the chapter unless you have something to add right now

I don't think so it's a course correction for Hagar but it's not a reaction from God he knew see you know somebody who has taught somewhere along the line that Jesus coming to earth to die upon the cross and be raised again was somehow a reaction to what happened in Genesis chapter three you know somebody who thinks that way that oh well I guess we'll have to change course God's going to have to react now is that what the whole of the revelation would tell me because

I saw as it were a lamb slain from the foundation of the world God saw it all I don't have to understand how or why I just have to trust him but he saw it all so he knows what's going on here it is a course correction for Hagar and a course correction for Abram and Sarah because this isn't the only problem that's going to occur we won't get to it but nevertheless God sends him back or sends her back so 11 through 16 if you read those so the angel of the

Lord God says to her further what okay he tells her something that she already knows behold you are with child yeah well I knew that that's why my attitude towards Sarah changed you know okay and it's going to be a son you're going to have a son well and he tells her what she's going to call him Ishmael okay and that name has a meaning God hears God hears and because the Lord has given heed to your affliction same word there now verse 12 he described something about

Ishmael a wild donkey an onan if you will it we might even say they're not exactly zebras but they're like zebras um there's a reason that not many people break zebras to saddle because they don't take well well they do take they do if you go if you go to the to uh the Grand Canyon actually uh you take a trip by saddle down the canyon they use mules they use mules and now but the he says he's going to be a wild donkey uh yeah a wild donkey of a man what's that gonna part of what that means will be what i didn't hear it no yeah he's gonna be a wild ass right yeah okay that's what it says his hands gonna be and every man against his he's not gonna get along with people hmm yeah and well actually the

[31 : 25] Bedouins were traitors and some somewhat sheep herders but they were also raiders traditionally in fact in fact some of them are gonna be heading for Egypt with a passel of slaves to sell and somebody is gonna get sold to them yes Pam that that's the same word that is used in the face of or in opposition to so we don't know if it means he's gonna be east of his brethren or if it simply means in opposition to his brethren he's gonna well that's that it is the word is used that way in opposition to or hostile to in any case his description his description is easily used today as a description of what's going on but in any case

Ishmael is described and by the way God tells her that she's gonna make of Ishmael on numerous people yep right right so did take our return okay look at verse 13 she called the name of the Lord who spoke to her and here's where I get it that it's Christophany because that word is all caps this is

Jehovah God she called the name of the Lord who spoke to her what the God who sees and so well and she gives a reason for that what is it seeing him she says I've seen God and I'm still alive she won't be the last one to say this she won't be the last person to say this and the King James reading is have I looked after him who sees me or do I still see after I've seen him which is the same idea of am I still alive now therefore the well is called what and it means the well of the living one who sees the living one being

God the well of the living one who sees me behold it's between where Kadesh and yeah so that kind of tells you about the area if you get a map it'll tell you about the area where this occurs so she goes back verse 15 then what happens she gave birth and she named him what God told her to right she names him Ishmael and Abraham was how old so he's 86 years old I think we're going to sum up there because next week you have a treat next week we're embarking on a different study and what's it going to be

Ron the kings and the prophets well not next week I'm not teaching we're going to we're taking a break here I tried to find a place where's an easy stopping point and the birth of Ishmael is the best one I came up with where we were so next week we are going to get back in the time machine and go forward with Ron so have you anything to sum up the study have a great week