

SEARCHING THE SCRIPTURES

AN OVERVIEW OF THE OLD TESTAMENT

JN. 5:39



Jn. 5:39 “**Search the scriptures....they are they which testify of me.**”

Genesis 16:1-16

We began in Genesis with the beginnings of the human race.

- I. THE PRIMEVAL HISTORY: BEGINNINGS OF THE HUMAN RACE, 1:1—11:32
 - A. The Creation, 1:1—2:25
 - B. The Curse, 3:1—4:15
 - C. The Catastrophe, 4:16—9:29
 - D. The Coalition, 10:1—11:32

II. PATRIARCHAL HISTORY: BEGINNINGS OF THE HEBREW RACE, 12:1—50:26

A. The Progenitor: Abraham, 12:1—25:11

1. The Path of Faith, 12:1-20

2. The Price of Faith, 13:1-18

3. The Power of Faith, 14:1-24

4. The Pledge of Faith, 15:1-21

a. The Initiative – God, Gen. 15:1

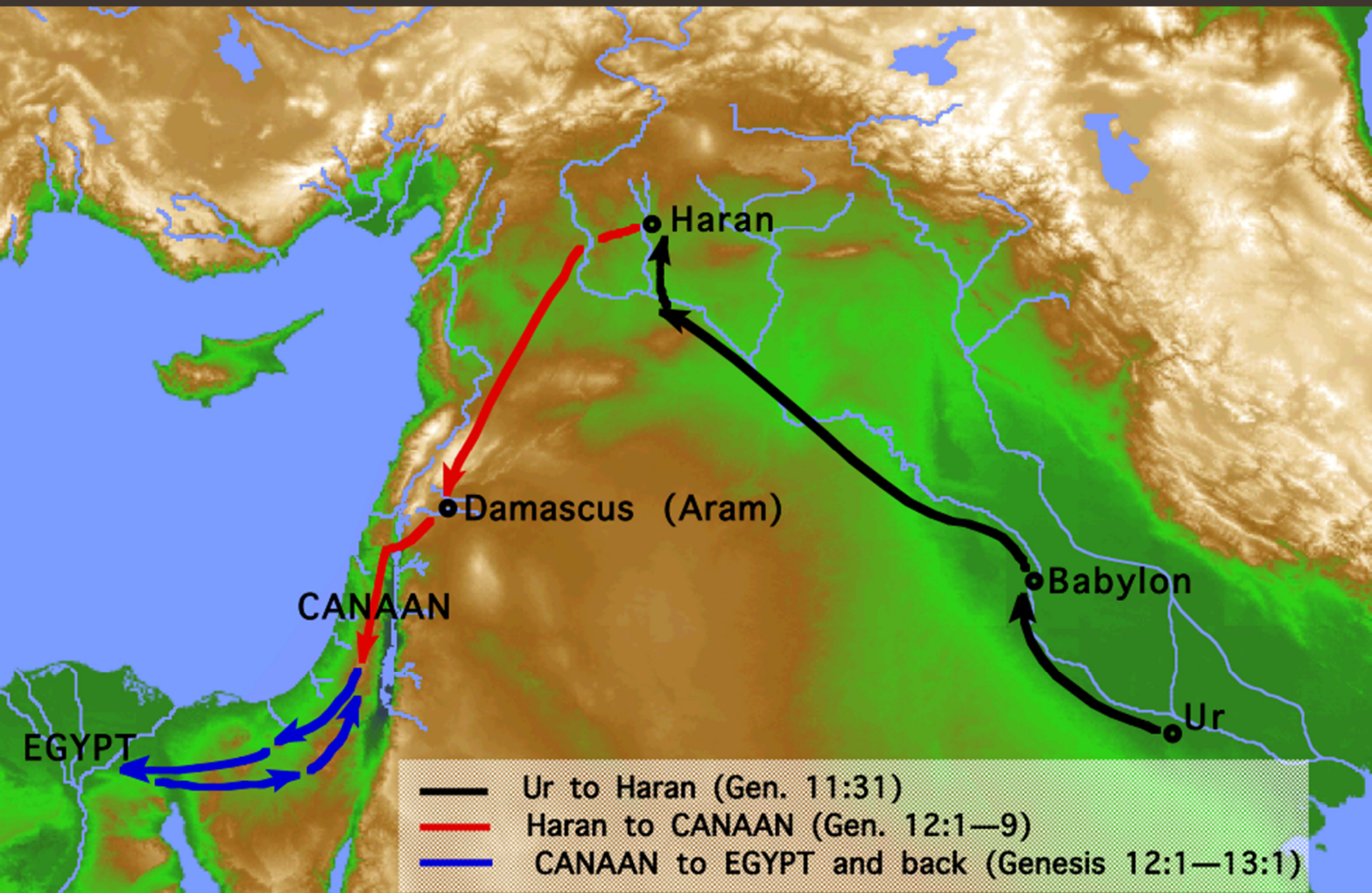
b. The Inquisitiveness – Abram, Gen. 15:2-3

c. The Inspiration, Gen. 15:4-6

d. The Insecurity, Gen. 15:7-8

e. The Implementation – COMMITMENT, Gen. 15:9-21

Tonight we will observe “the *Pawning of Faith*,” which is Saria’s scheme on how to help God fulfill the Abrahamic Covenant. Impatience creates a multitude of problems.



- ❖ Abram was continuing his life-journey, by faith, and after God's renewal of promise, Sarah intervenes with a plan to help God fulfill His promise to Abram.

Tonight, we will consider the manmade method Sarah initiates to fulfill God's promise.

5. The Pawning of Faith, 16:1-16

pawn

to deposit as security, as for money borrowed, especially with a pawnbroker:

to pledge; stake; risk:

<https://www.dictionary.com/browse/pawning>

❖ Sarah's lack of faith led to her reasoning and proposing of a simple solution.

a. Sarai's Reasoning, 16:1-3

Gen. 16:1 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, the LORD 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.

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.

- ❖ The narrative indicates that Sarah developed a plan without prayer, indicating that the Lord restrained her from bearing a child.

Gen. 16:2 And Sarai said unto Abram, **Behold now, the LORD 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.

- ❖ Sarah's offer was selfless though ill-advised.
- ❖ God's promise of an heir was NOT through a servant, but from Abram's body.

- ❖ Sarah reasoned that the barrenness was her fault, not Abram's.

Genesis 15:4 And, **behold, the word of the LORD came unto him**, saying, This shall not be thine heir; but **he that shall come forth out of thine own bowels shall be thine heir.**

- ❖ Circumstances, especially aging, were a factor in her reasoning.
- ❖ The delay in God's fulfillment of the promise was not justification for impatience.

“Do not sacrifice the permanent upon the altar of the immediate.” -- Dr. Bob Jones, Sr.

<https://quotefancy.com/quote/1767905/Bob-Jones-Sr-Don-t-sacrifice-the-permanent-on-the-altar-of-the-immediate>

b. Sarai's Response, 16:4-6

Gen. 16:4 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 *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: the LORD 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 with her, she fled from her face.

- ❖ Abram's acquiescence did not keep him out of the doghouse.
- ❖ Sarai, in essence, blamed Abram – "...My wrong *be* upon thee..."
- ❖ Perhaps Abram should have asked Sarai to reconsider the "big picture."
- ❖ As Hagar was pretentious against Sarai, tension got worse in the household.
- ❖ After Sarai's complaining, Abram again acquiesced and let Sarai do "as it pleaseth thee."
- ❖ Hagar was mistreated and left.

c. Sarai's Reunion, 16:7-14

Gen. 16:7 And the angel of the LORD 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 the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

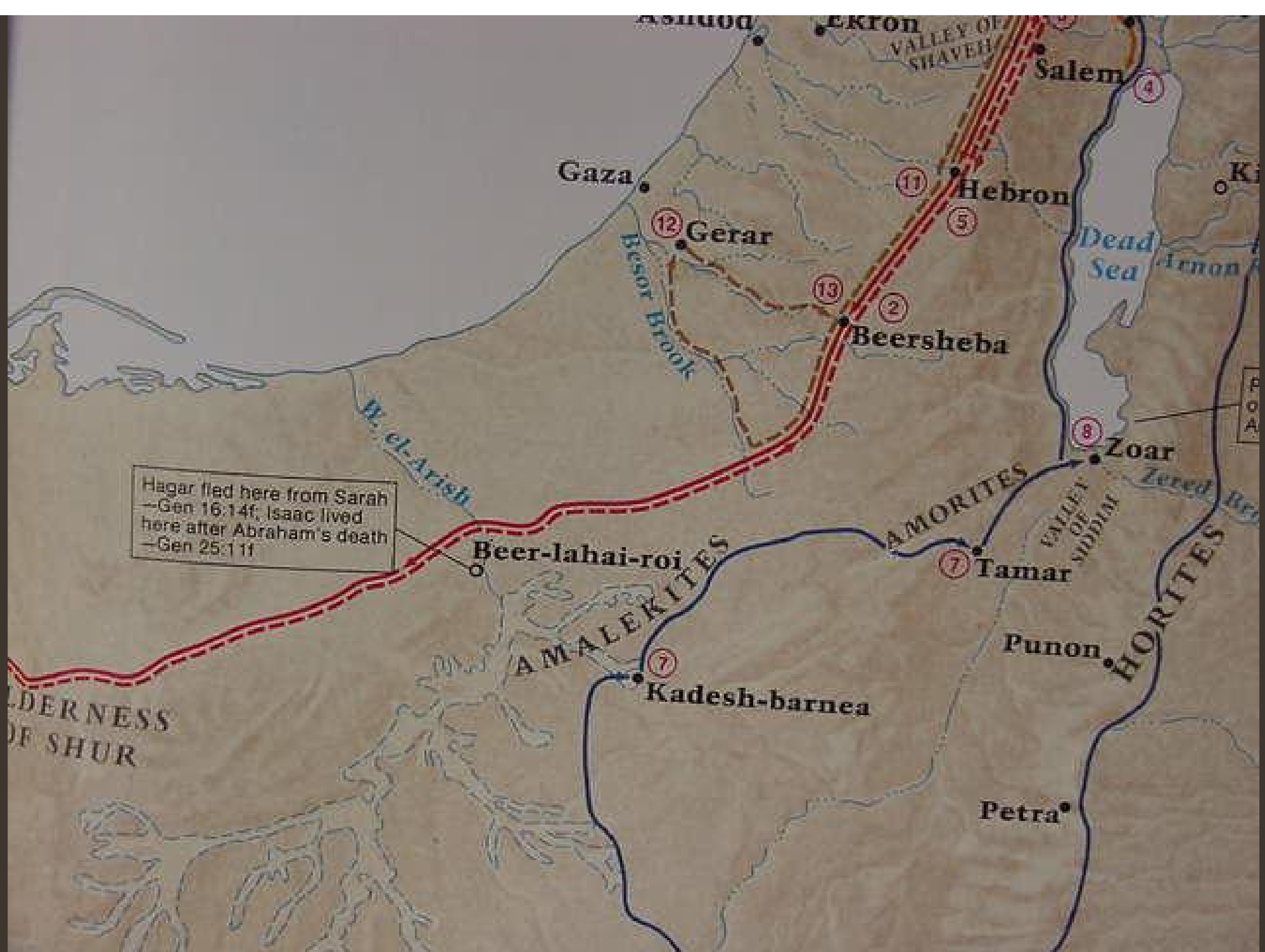
11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name **Ishmael; because the LORD hath heard** thy affliction.

12 And he will be a wild man; 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.

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

14 Wherefore the well was called **Beerlahairoi**; behold, *it is* between Kadesh and Bered.

❖ The Lord intervened and found Hagar.



Hagar fled here from Sarah
- Gen 16:14f; Isaac lived
here after Abraham's death
- Gen 25:11

❖ The Lord heard Hagar's prayer and promised to bless her seed, with the birth of Ishmael.

Original Word: יִשְׁמָעֵאל

Transliteration: Yishmael

Definition: "**God hears**", the name of several Israelites;

<https://biblehub.com/hebrew/3458.htm>

Ishmael = son of Abraham and Sarah's handmaid Hagar and the progenitor of the Arabian peoples

<https://www.blueletterbible.org/lexicon/h3458/kjv/wlc/0-1/>

❖ The Lord saw Hagar and was gracious to her.

Original Word: בְּאֵר לַחֵי רֹאִי

Transliteration: Beer Lachay Roi


Definition: "well of **the living One that sees me**", a place in the desert

<https://biblehub.com/hebrew/883.htm>

Jerusalem

Beer Sheva

Kadesh Barnea

Beer-lahai-roi 

Bared
(Beida/Siq el-Bared)

Beer-lahai-roi
(Chai/Ein el-Chai)

Kadesh
(Ein Musa)

- ❖ Hagar was to return and submit herself to Sarai.
- ❖ Ishmael would be born and grow up to be a “wild man,” father of the Arabians.

d. Sarai's Repercussion

Gen. 16:15 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, when Hagar bare Ishmael to Abram.

❖ After Hagar returns to Sarai, she would remain until after Isaac is born.

Gen. 17:20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

21 **But my covenant will I establish with Isaac**, which Sarah shall bear unto thee at this set time in the next year.

❖ Sarai's plan had repercussions that continue until today.

Summary

- ❖ Sarai's plan produced a perpetual problem for mankind → Arabs vs. the Jews.
- ❖ The plan also produced an allegory of law vs. grace:

Gal. 4:22 For it is written, that **Abraham had two sons, the one by a bondmaid, the other by a freewoman.**

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: for **these are the two covenants**; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above 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.

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.

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.

❖ Religious people are in bondage, but those who are saved by grace, are free.

Conclusion

Gal. 5:1 **Stand fast therefore in the liberty wherewith Christ hath made us free**, and be not entangled again with the yoke of bondage. ...

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but **faith which worketh by love.**