

## OT-OV

### Lesson 39

1. Last week I taught the Doctrine of Jealousy and then we exegeted Gen 16:6.
2. When time expired I was in the process of teaching verse seven. We had just finished reviewing the Doctrine of The Angel of The Lord.
3. Let's first read Gen 16:1-6:

Gen 16:1 Now Sarai, Abram's wife, had borne him no children. But she had an Egyptian maidservant named Hagar;

Gen 16:2 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." Abram agreed to what Sarai said.

Gen 16:3 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.

Gen 16:4 He slept with Hagar, and she conceived. When she knew she was pregnant, she began to despise her mistress.

Gen 16:5 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."

Gen 16:6 "Your servant is in your hands," Abram said. "Do with her whatever you think best." Then Sarai mistreated Hagar; so she fled from her.

4. I want to review some of that learned and then we will resume new material on page two.

Gen 16:6 "Your servant is in your hands," Abram said. "Do with her whatever you think best." Then Sarai mistreated Hagar; so she fled from her.

5. Abram was in a spot. He could have freed Hagar but instead he chose to return her to a place of slavery.
6. How sad that it pleased Sarai to treat Hagar harshly. The poor bond slave could not have avoided the liaison with Abram. Wounded pride causes jealousy; the fruit of jealousy is cruelty.
7. Human good is more dangerous than most Christians understand. Refusing to wait for God's timing can reap painful results.
8. Thus does one sin bring another with it. For example in this case this act of human good resulted in:

8.1 adultery,

8.2 cruelty and abuse,

8.3 distortion of the doctrine of right man -- right woman and

8.4 the development of a nation antagonistic toward God and His people.

9. In Gen 16:7 we learned the "angel of the Lord" was a Theophany, an appearance of the Lord Jesus Christ who spoke to Hagar.

Gen 16:7 And the "angel of the LORD" found Hagar by a fountain of water in the wilderness, by the fountain in the way to Shur (a city west of Beersheba on the route to Egypt).

10. Now let's continue our study of Gen 16:7.

11. Let's look at the phrase "found her ..."

12. The God Who sought Adam when he had sinned and ran to hide now finds Hagar who is in trouble.

13. We may be sure God is more interested in us than we are in ourselves, and that takes some doing.

14. We may attempt to run away from the things that happen to us but we can never get away from God. Psa 139:7-10

Psa 139:7 Where can I go from your Spirit? Where can I flee from your presence?

Psa 139:8 If I go up to the heavens, you are there; if I make my bed in the depths, you are there.

Psa 139:9 If I rise on the wings of the dawn, if I settle on the far side of the sea,

Psa 139:10 even there your hand will guide me, your right hand will hold me fast.

15. And where did He find her? "by a fountain in the wilderness."

15.1 In many places in Scripture we find that water is a symbol of the Word of God (Eph 5:26 and Joh 4:14), or of the Spirit of God (Joh 7:38 and 39).

Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

Eph 5:26 That he might sanctify and cleanse it with the washing of water by the word,

Joh 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

Joh 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified.)

Joh 4:7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

Joh 4:8 (For his disciples were gone away unto the city to buy meat.)

Joh 4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Joh 4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water ...

Joh 4:13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

Joh 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15.2 Even here in the devil's world amidst his miasma of sin, evil and disorder, God has a fountain of water for us.

15.3 When we run away from our circumstances, God will find and comfort us if we stop to drink from the fountain of the Word.

16. Now let's look at verse eight.

Gen 16:8 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.

1. Verse 8: Whence? . . . Whither? . . .

1.1. God often puts questions in the heart of believers and they are always placed upon us for a purpose, not because God needs the answer.

2. The Lord Jesus told another woman at the well to call her husband, although He knew that she had none (Joh 4:16-17).

Joh 4:16 Jesus saith unto her, Go, call thy husband, and come hither.

Joh 4:17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

3. In the same way, the Lord knew from where Hagar had come and where she was attempting to go. His question was designed to open a dialogue from which the Word of God could be provided.

4. The heavenly messenger brought Hagar to herself; and from there she was brought to the place of blessing--a direct communication from God Himself.

5. And now for verse nine.

Gen 16:9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

1. Verse 9: Return ... submit ...

2. When we seek to change our circumstances, we often jump from the frying pan into the fire. We must be triumphant on a moment by moment basis exactly where we are. It is often not a change of climate we need, but a change of heart.

2.1 We live the Christian life a moment at a time; we either think divine viewpoint or human viewpoint.

3. The flesh wants to run away, but God wants to demonstrate His power exactly where we have known our greatest chagrin. Life's disappointments are frequently His appointments -- one of several faith rest principles:

3.1 The mechanics of the faith rest technique are:

3.1.1 Claim a promise to stabilize the mind - God works all things together for the good.

3.2 Use reverse process concentration:

3.2.1 Foreknowledge: God thought about me in eternity past.

3.2.2 Predestination: God had a plan for me in eternity past.

3.2.3 Election: God saw my choices and chose me.

3.2.4 Justification: God can now bless me because He is propitiated.

3.2.5 Glorification: God will from heaven bless me; He is exalted when I am blessed.

3.3 Reach doctrinal conclusions:

3.3.1 If God is for me who can be against me.

3.3.2 Since God saved me when I was His enemy; how shall He not now provide for me now that I am family.

3.4 Always remember our disappointments are God's appointments.

4. It is our mental attitude which must be adjusted when facing problems and not necessarily geographical change. God opens and closes doors and it is the responsibility of the believer to watch and wait while growing in the Word.

5. When we come to the end of ourselves, we can begin with God. It doubtless was humiliating for Hagar to return to Sarai and even more difficult to submit to her authority but it was God's will.

6. To be forced to return to a place of failure is often difficult but just as often that place is where His power enables us to triumph.

7. And now for verse ten and a famous promise with ominous ramifications.

Gen 16:10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

1. Verse 10: I will multiply thy seed ...

2. Not for an instant does God acknowledge the union of Abram and Hagar as a real marriage.

3. He sends Hagar back, not as a wife to Abram but as a servant to Sarai. But He sends her back with a great promise.

4. Her seed will be multiplied exceedingly. The promise is accompanied with the demand to return and submit.

5. God orders her to return and submit and then He promises her a blessing. The promise is to encourage both her and us; especially when our flesh wants to shrink from doing the hard thing.

6. Now for verse eleven where we see God naming Hagar's child.

Gen 16:11 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.

Verse 11: Ishmael ...

1. Throughout her life the child's name will ring in her ears to remind her of the faithfulness of God. For Ishmael means "God shall hear."

2. Many verses show that God is especially attentive to the cry of those who are in distress. Nothing can touch us that does not touch Him. Of His people it is written, "In all their affliction He was afflicted" (Isa 63:9).

Isa 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Isa 63:9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

3. One of the most comforting thoughts in the revelation of God is that we are loved by God even more than we love ourselves.

Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Rom 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

4. Verse twelve describes the future nature of Hagar's child.

Gen 16:12 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.

1. Verse 12: A wild man ...

2. Literally the Hebrew says he will be a "wild-donkey man." That is, he was to be a free nomad. We believe that here is the first indication of the far reaching effects of the sin of Abram.

3. It should not be forgotten that Ishmael is the father of the nomadic peoples of the desert, the Arabs, as followers of Mohammed, are the great opponents of Israel and Christianity.

4. The father of the promised people had begotten a wild donkey of a man instead of a child of grace. This it would seem represents God's judgment on the fruit of self-effort.

5. A failure to wait upon the Lord often results in cursing rather than blessing.

Psa 37:9 For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

Psa 123:1 Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

Psa 123:2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.

Isa 30:18 And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.

Isa 40:31 But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Zep 3:8 Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

6. Hagar returned to her home with Abram and Sarai where she faces the need to convince Abram that she had seen and talked with a Theophany Who told her to name him Ishmael "God shall hear."

7. She returned and submitted and convinced Abram to name the child as God had ordered. Hagar had been strengthened by the presence of the Lord.

Gen 16:13 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."

Gen 16:14 That is why the well was called Beer Lahai Roi; it is still there, between Kadesh and Bered.

Gen 16:15 So Hagar bore Abram a son, and Abram gave the name Ishmael to the son she had borne.

Gen 16:16 Abram was eighty-six years old when Hagar bore him Ishmael.

8. Now let's see what we can learn from Genesis chapter seventeen.

9. The chapter has 27 verses however we need to divide our study. I want us to look first at verses 1-17 and then review the Doctrine of Circumcision; after which we will exegete verses 18-27.

10. Let's first get an overview of verses 1-17:

NIV

The Covenant of Circumcision

Gen 17:1 When Abram was ninety-nine years old, the LORD appeared to him and said, "I am God Almighty; walk before me and be blameless.

Gen 17:2 I will confirm my covenant between me and you and will greatly increase your numbers."

Gen 17:3 Abram fell facedown, and God said to him,

Gen 17:4 "As for me, this is my covenant with you: You will be the father of many nations.

Gen 17:5 No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations.

Gen 17:6 I will make you very fruitful; I will make nations of you, and kings will come from you.

Gen 17:7 I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.

Gen 17:8 The whole land of Canaan, where you are now an alien, I will give as an everlasting possession to you and your descendants after you; and I will be their God."

Gen 17:9 Then God said to Abraham, "As for you, you must keep my covenant, you and your descendants after you for the generations to come.

Gen 17:10 This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised.

Gen 17:11 You are to undergo circumcision, and it will be the sign of the covenant between me and you.

Gen 17:12 For the generations to come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner-- those who are not your offspring.

Gen 17:13 Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant.

Gen 17:14 Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant."

Gen 17:15 God also said to Abraham, "As for Sarai your wife, you are no longer to call her Sarai; her name will be Sarah.

Gen 17:16 I will bless her and will surely give you a son by her. I will bless her so that she will be the mother of nations; kings of peoples will come from her."

Gen 17:17 Abraham fell facedown; he laughed and said to himself, "Will a son be born to a man a hundred years old? Will Sarah bear a child at the age of ninety?"

#### 11. Now for a verse by verse analysis of chapter seventeen:

Gen 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

End Lesson Taught 5-9-2004