**Sermon Text – Genesis 16:1-5**

**Date: 10/31/21**

**Title: I’ve Got This…Oops!**

**Introduction ~**

An old proverb says, “You can bring a pig into the parlor, that doesn’t change the pig… but it certainly changes the parlor!”[[1]](#footnote-1)

God has faithfully provided, protected, and blessed Abram, and through Abram Sarai has also benefited. But that hasn’t changed their natures. Given the lack of change in the fallen natures, they’ll try to take things into their own hands and, in the process, make a mess of things.

**Context ~**

Chapter 15 contains restatements, reaffirmations, and then a covenant all confirming God’s promise to Abram. But… the problem remains unaddressed; Sarai has remained apparently incapable of bearing children.[[2]](#footnote-2) And yet, Sarai’s role as “Abram’s wife” is repeatedly stressed.[[3]](#footnote-3) That creates a tension that becomes unbearable for Sarai.

Now, as we turn to our text, we find that a new series of events are being introduced through a circumstantial clause;[[4]](#footnote-4) Genesis 16:1 ~

**16** Now Sarai, Abram’s wife, had borne him no *children*. And she had an Egyptian maidservant whose name was Hagar.[[5]](#footnote-5)

This introduces the problem. Sarai is identified, and her role in the family is identified, and the problem is identified. Then Hagar is also identified, and her role in the family is also given. This sets the stage. What happens next should stand as a warning to all of us; Sarai decided to help God keep His promises.[[6]](#footnote-6)

**Childless ~**

Being childless in the ancient world as a serious problem, grown children were the parents’ only retirement plan. Culturally, the family, often including the extended family, would stay together. The children took on the responsibility of providing for their parents as they aged.

What’s more, to be childless meant the man had no heir,[[7]](#footnote-7) that the family line would come to an end. The situation was even worse for the woman; to bear many children was the mark of a successful wife.[[8]](#footnote-8) In contrast, to bear no children was to endure ignoble failure as a wife and as a woman.[[9]](#footnote-9) Social stigmas for the wife without children were very real.

In the Hebrew culture barrenness was regarded as a dishonor and a reproach.[[10]](#footnote-10) Certainly Sarai was feeling that, and the situation was exacerbated by God’s promises made in Genesis 15:4[[11]](#footnote-11) ~

4And behold, the word of the Lord *came* to him, saying, “This one shall not be your heir, but one who will come from your own body shall be your heir.”[[12]](#footnote-12)

As Abram’s wife, this seemed to imply that Sarai would bear a child.[[13]](#footnote-13) But, we should note that, up to this point, God has not explicitly named Sarai as the mother, only Abram as the father. Culturally this opened up some interesting options.

**Contrasts ~**

The story contrasts Hagar and Sarai.[[14]](#footnote-14) Hagar is young, fertile, and a slave; Sarai is old, barren, and wealthy.[[15]](#footnote-15) Genesis 16:1 ~

**16** Now Sarai, Abram’s wife, had borne him no *children*. And she had an Egyptian maidservant whose name was Hagar.[[16]](#footnote-16)

This defines the relationship between Sarai and Hagar. [[17]](#footnote-17) The tension in the relationship is implied by the fact that, although Scripture records Hagar’s name, Sarai never refers to her by name.[[18]](#footnote-18) Genesis 16:2 ~

2So Sarai said to Abram, “See now, the Lord has restrained me from bearing *children*. Please, go in to my maid; perhaps I shall obtain children by her.” And Abram heeded the voice of Sarai.[[19]](#footnote-19)

She is simply called a “maid,” or more literally, her “female slave,”[[20]](#footnote-20) (שִׁפְחָ֥ה)[[21]](#footnote-21) [*šip ḥā(h)ʹ*], that is, the servant companion of a rich woman.[[22]](#footnote-22) Hagar was not a common slave, her role was the role of a personal servant of the “mistress” of the house.[[23]](#footnote-23) “Private Secretary” might convey the idea, although her responsibilities would be broader than that. It was a position of trust within the family. Even so, this is true slavery, Hagar belonged to Sarai.[[24]](#footnote-24)

**Hagar ~**

After waiting for ten years to see God keep His promise, Sarai decided to give Him a hand.[[25]](#footnote-25) Hence, Hagar. Since we’re told that Hagar is an Egyptian, it’s likely that Sarai acquired her while they were in Egypt.[[26]](#footnote-26) So Sarai decided that she had a tool she could use to address this nagging problem; Genesis 16:2 ~

2So Sarai said to Abram, “See now, the Lord has restrained me from bearing *children*. Please, go in to my maid; perhaps I shall obtain children by her.” And Abram heeded the voice of Sarai.[[27]](#footnote-27)

It’s interesting that, with this transaction Hagar’s status seemed to change; Genesis 16:3 ~

3Then Sarai, Abram’s wife, took Hagar her maid, the Egyptian, and gave her to her husband Abram to be his wife, after Abram had dwelt ten years in the land of Canaan.[[28]](#footnote-28)

The text says Hagar became Abram’s wife, but we quickly see she remained very much a second class wife, if that was her status. Notice that there’s no indication that Hagar was consulted, she was “taken” and then “given;” essentially she was the instrument being used by others for their purposes.[[29]](#footnote-29)

The text states that Hagar was given to Abram as a “wife” [[30]](#footnote-30) (אִשָּׁה) [[31]](#footnote-31) [*’iš šā(h)ʹ*], and yet she seems to maintain her status as Sarai’s “female slave”[[32]](#footnote-32) (שִׁפְחָה)[[33]](#footnote-33) [*šip ḥā(h)ʹ*] in Genesis 16:6 ~

6So Abram said to Sarai, “Indeed your maid *is* in your hand; do to her as you please.” And when Sarai dealt harshly with her, she fled from her presence.[[34]](#footnote-34)

Throughout the ancient East polygamy was widely practiced as one means of guaranteeing children. However, wealthier wives preferred the practice of surrogate motherhood.[[35]](#footnote-35) Ancient Near Eastern custom provided for the substitution of a slave for the wife for the purpose of bearing a child if the wife was barren.[[36]](#footnote-36) This practice was widely used throughout the ancient Orient with records of this practice existing from the third to the first millennium B.C., geographically ranging from Babylon to Egypt.[[37]](#footnote-37)

Based on the customs of the culture, this would have been seen as perfectly acceptable.[[38]](#footnote-38) In this way the wife allowed their husbands to propagate through their maids.[[39]](#footnote-39) Legally, this allowed the wife to consider her maid’s child to be her own, and therefore maintained greater control than would be possible if her husband simply took a second wife.[[40]](#footnote-40)

It just wasn’t God’s plan.

**Let’s Fix This ~**

So, we find a sense of irony in the biblical record. Abram, the warrior chieftain and man of God, a man respected by kings and very wealthy, received and obeyed orders from his wife.[[41]](#footnote-41) Genesis 16:2-6 ~

2So Sarai said to Abram, “See now, the Lord has restrained me from bearing *children*. Please, go in to my maid; perhaps I shall obtain children by her.” And Abram heeded the voice of Sarai. 3Then Sarai, Abram’s wife, took Hagar her maid, the Egyptian, and gave her to her husband Abram to be his wife, after Abram had dwelt ten years in the land of Canaan. 4So he went in to Hagar, and she conceived. And when she saw that she had conceived, her mistress became despised in her eyes.

5Then Sarai said to Abram, “My wrong *be* upon you! I gave my maid into your embrace; and when she saw that she had conceived, I became despised in her eyes. The Lord judge between you and me.”[[42]](#footnote-42)

Note that Sarai attributes her barrenness to the Lord who has “kept or restrained” (עצר)[[43]](#footnote-43) [*ʿăṣā răʹ*] her from pregnancy.[[44]](#footnote-44) Genesis 16:2 ~

2So Sarai said to Abram, “See now, the Lord has restrained me from bearing *children*. Please, go in to my maid; perhaps I shall obtain children by her.” And Abram heeded the voice of Sarai.[[45]](#footnote-45)

So Hagar gets used and Abram is complicit.

**Recorded verses Approved ~**

There’s a detail here that we have to take note of. Although the Bible records such practices as multiple wives and slavery it should not be assumed that they are approved of.[[46]](#footnote-46) God would not, and could not, honor such an arrangement simply because it was, and is, morally wrong.[[47]](#footnote-47) Israel’s kings were specifically told not to take multiple wives; Deuteronomy 17:17 ~

17Neither shall he multiply wives for himself, lest his heart turn away; nor shall he greatly multiply silver and gold for himself.[[48]](#footnote-48)

Presumably, this would apply to the rest of Israel as well. That certainly appears to be the intent when Eve was first created; Genesis 2:23-24 ~

23And Adam said:

“This *is* now bone of my bones

And flesh of my flesh;

She shall be called Woman,

Because she was taken out of Man.”

24Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.[[49]](#footnote-49)

The relationship between a man and his wife is intended to be an exclusive one. So, in spite of God’s original intent, we find that the Scriptures simply record cultural customs without commenting on their appropriateness; that does not change God’s will. Abram was wrong to accept Hagar in this way in the same way David and Solomon were wrong to accumulate wives in the manner of the nations around them.

**Trouble at Home ~**

Then, given human nature, something that should have been expected takes place.

A cynic once observed that home is the place you go to when you are tired of being nice to people.[[50]](#footnote-50)

That’s exactly what’s happening here. Hagar’s pride, and her mistress’ antagonism, were almost inevitable in a culture that held childbearing up as so centrally important to the woman’s identity.[[51]](#footnote-51) Genesis 16:4 ~

4So he went in to Hagar, and she conceived. And when she saw that she had conceived, her mistress became despised in her eyes.[[52]](#footnote-52)

Sarai tried to take control of the situation, and things did not turn out as she had anticipated.[[53]](#footnote-53) So, she blames Abram for the situation *she* created;[[54]](#footnote-54) Genesis 16:5 ~

5Then Sarai said to Abram, “My wrong *be* upon you! I gave my maid into your embrace; and when she saw that she had conceived, I became despised in her eyes. The Lord judge between you and me.”[[55]](#footnote-55)

Sarai’s complaint, at least in one sense, was correct. Abram had no business agreeing to her plan. Her outburst comes startlingly close to being a curse: “May the Lord judge between you and me.”[[56]](#footnote-56) So, once again, Abram is shown to be passive in the face of his wife’s wishes; Genesis 16:6 ~

6So Abram said to Sarai, “Indeed your maid *is* in your hand; do to her as you please.” And when Sarai dealt harshly with her, she fled from her presence.[[57]](#footnote-57)

This seems to stand in contrast to the faithful man of God, warrior, and leader of his clan.[[58]](#footnote-58) What’s more, whether Abram was justified in reasserting that Hagar is Sarai’s slave is questionable since Hagar had been made his wife and the mother of his child. Because of these things she was worthy of his protection.[[59]](#footnote-59) Instead, Abram’s response served to confirm Sarai’s place as the chief matron in the family.[[60]](#footnote-60)

**God’s Timing ~**

Now, the reality is that God’s timing is often very different from what we would expect or desire, but that doesn’t mean He’s wrong or late. The fact that Abram and his clan had been living in Canaan for “ten years,” and that that there was still no child, points to Sarai having run out of patience.[[61]](#footnote-61) Understandable, but still wrong.

The truth is, their wait had only begun.[[62]](#footnote-62) It would be another fifteen years before Isaac was born to Sarai in Abram’s “old age”.[[63]](#footnote-63) Abram and Sarai would both learn, eventually, that their thoughts were not God’s thoughts, and their attempt to help God out was not in accordance with the divine promise.[[64]](#footnote-64) They would soon learn the principle taught in Isaiah 55:8-9 ~

8 “For My thoughts *are* not your thoughts,

Nor *are* your ways My ways,” says the Lord.

9 “For *as* the heavens are higher than the earth,

So are My ways higher than your ways,

And My thoughts than your thoughts.[[65]](#footnote-65)

**Summary ~**

We find here a story about a man of faith who failed to act in faith. Abram and Sarai both still needed to learn to rely on God and not on their own ability to make things happen.[[66]](#footnote-66) We have here a picture of a child of God taking the initiative in order to bring God’s promises to pass.[[67]](#footnote-67) That will always be a mistake.

Abram’s not the only one to make this mistake. We, too, seem to forget that God is God and we are not. What we find is something very different from the expected attitude; Psalm 62:5-7 ~

5 My soul, wait silently for God alone,

For my expectation *is* from Him.

6 He only *is* my rock and my salvation;

*He is* my defense;

I shall not be moved.

7 In God *is* my salvation and my glory;

The rock of my strength,

*And* my refuge, *is* in God.[[68]](#footnote-68)

Now, the truth is, this is much easier said than done. When we read stories from the Bible, I think we too easily forget that the people involved didn’t know how it was going to turn out, they couldn’t skip to the end of the chapter. In life, putting this passage into practice can be a real test of our faith in God’s reliability.

**Jesus ~**

The problem is, God asks us to trust Him;

A man was on a tour in the mountains, and accidentally got too close to the edge of a cliff. Of course, he fell off, but as he was falling he managed to grab hold of a shrubby bush precariously embedded into the face of the cliff.

As he dangled over empty space, he was filled with terror and called toward heaven, “Is anyone up there?” A calm, powerful voice came out of the sky, “Yes, there is.” The tourist pleaded, “Can you help me?” Again the calm voice replied, “Yes, I can. Simply let loose of the bush and everything will turn out fine.”

There was a tense pause, then the tourist yelled out, “Is there anyone else up there?”[[69]](#footnote-69)

In my experience, God always asks us to trust Him with no backup plan. What’s more, it almost always flies contrary to what seems reasonable. This entire issue of trusting God starts with salvation. It doesn’t make sense that there’s nothing that we need to do, or even can do, to gain God’s approval. But that is exactly the case. Notice what Colossians 2:9-14 has to say ~

9For in Him dwells all the fullness of the Godhead bodily; 10and you are complete in Him, who is the head of all principality and power.

11In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, 12buried with Him in baptism, in which you also were raised with *Him* through faith in the working of God, who raised Him from the dead. 13And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, 14having wiped out the handwriting of requirements that was against us, which was contrary to us.[[70]](#footnote-70)

If you’re paying attention to what it says, you will notice that there’s really nothing left for you to do. We are made complete in Him, there is nothing lacking, and there is nothing missing. Everything required is already taken care of.

The text says that we’ve been supernaturally circumcised, it wasn’t done according to the Law, and it wasn’t accomplished based on human will or skill; Colossians 2:11 ~

11In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ,[[71]](#footnote-71)…

This is something God did, and the result is more than we understand. It’s not a bit of flesh that was cut away, it was our sins that were done away with. Let that sink in, God has removed our (let’s make this personal, He has removed your) sin. Because of this we stand confidently before God, knowing that we are accepted by a God, the God, who is both holy and loving; Romans 8:1 ~

**8** T*here is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.[[72]](#footnote-72)

Because our sins have been removed there’s nothing to fear, and now we’re granted the indescribable privilege of walking according to God’s own Spirit, we’ll get back to that in a moment.

The text continues in Colossians 2:12 ~

… 12buried with Him in baptism, in which you also were raised with *Him* through faith in the working of God, who raised Him from the dead.[[73]](#footnote-73)

Now we, who were once dead in our sins, are made alive through the resurrection power of Jesus Christ, this is the same power that created and sustains the universe. Paul puts it this way, in Romans 1:16-17 ~

16For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. 17For in it the righteousness of God is revealed from faith to faith; as it is written, *“The just shall live by faith.”*[[74]](#footnote-74)

The power of God worked miraculously, taking what was once unclean and unacceptable, and He forgives us. He makes us righteous. But the text in Colossians continues; Colossians 2:13-14 ~

13And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, 14having wiped out the handwriting of requirements that was against us, which was contrary to us.[[75]](#footnote-75)

He doesn’t stop with forgiveness, He takes souls that are dead to Him and makes them alive. He forgives us for every single sin, big sin, small sin, all of our sin is forgiven. But in love and mercy God doesn’t stop with forgiveness, He actually eliminates the record of those sins. It is as if we had never sinned at all. He treats us as if we have a right to stand boldly in His presence.

That’s how over the top God’s love for us is. That does not make sense, but I ask you, what’s left that you can add? The answer is simple, “Nothing!”

**Living ~**

OK, so once we place our faith in Jesus and are forgiven, adopted, accepted, and made alive, don’t we need to work like crazy people, as Christians? If you watch people in some churches, you might come to that conclusion. The truth is, that’s incorrect. Again, there’s really nothing that we can do as Christians that has any saving value at all. Jesus put it this way; John 15:5-6 ~

5“I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. 6If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned.[[76]](#footnote-76)

Common sense tells us that we need to work hard for Jesus. Common sense tells us that there is a dying world around us, and we should push ourselves to exhaustion in order to tell everyone we can about Jesus. What does Jesus say? The only way we can accomplish anything is by abiding in Him.

Abiding in Him sounds very holy, but what does it mean? It means that our lives will be very counter intuitive, that, in fact, we will not be giving Jesus a hand with anything. Something else entirely is required, and for those of us who are Type A personalities, the kind of people who get things done, this can be really hard to live out.

The reason for that is what we’re told in Hebrews 11:6 ~

6But without faith *it is* impossible to please *Him,* for he who comes to God must believe that He is, and *that* He is a rewarder of those who diligently seek Him.[[77]](#footnote-77)

Instead of working ourselves to a frazzle, we stop and take stock. Is what I’m doing God ordained and God enabled… or not? The letter to the Colossians puts the summary of the Christian faith in pretty concise terms; Colossians 2:6-7 ~

6As you therefore have received Christ Jesus the Lord, so walk in Him, 7rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving.[[78]](#footnote-78)

We live out the Christian faith in the same way we started it, by faith. That doesn’t mean our lives will be inactive, it doesn’t mean we don’t have a job to do, it means that the things we do will not be based on our wisdom. They will not be based on our power. It means that what we do is a reflection of who’s we are; James 2:18-20 ~

18But someone will say, “You have faith, and I have works.” Show me your faith without your works, and I will show you my faith by my works. 19You believe that there is one God. You do well. Even the demons believe—and tremble! 20But do you want to know, O foolish man, that faith without works is dead?[[79]](#footnote-79)

**Faith ~**

So let’s talk about faith. In the Old Testament, it’s normally used in the sense of trustworthiness.[[80]](#footnote-80) In this sense, Abram was, or was not exercising faith when he could be counted on to count on God. Although rarely used in the Old Testament in the same sense as it is in the New Testament, the concept is very much present.[[81]](#footnote-81)

The kind of faith we’re talking about isn’t based on human wisdom or activity, it’s based on God and His wisdom and His activity.[[82]](#footnote-82) Therefore, even our faith is not the result of our ability to drum it up, it’s provided by God based on His grace, His ability, and His trustworthiness,[[83]](#footnote-83) Ephesians 2:8-9 ~

8For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, 9not of works, lest anyone should boast.[[84]](#footnote-84)

Consequently, even our faith is not something we’re responsible for, it’s the inward assurance that results from God’s presence and God’s action.[[85]](#footnote-85) We, however, must choose to embrace that faith.[[86]](#footnote-86) We’re fully engaged in choosing to practice faith, or not.[[87]](#footnote-87)

In Scripture it’s most often used in the subjective sense of confidence in God.[[88]](#footnote-88) We’re called upon to choose to trust, or not,[[89]](#footnote-89) just as Abram and Sarai had to choose. And we do it just as imperfectly as they did.

Fundamentally, this is not faith in doctrine, although doctrine is important. It is faith in Jesus, utter reliance on Him for salvation.[[90]](#footnote-90) Following that step is a life characterized by faith, a faith that reflects our union with God.[[91]](#footnote-91) Our lives, if they will honor God, will be lives of vital union with Jesus; Galatians 2:20 ~

20I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.[[92]](#footnote-92)

This is a life that’s not lived based on common sense, it is a life lived in utter reliance on the leading and empowering work of the Holy Spirit on a moment by moment basis.

**Application ~**

Now, as we conclude and try to make application, I need to be clear about something. I do not have this mastered. I am very much in process. The reason for this is because each of us, myself included, have an internal conflict between the old nature that fights valiantly to survive, and the new nature that we want to live in.[[93]](#footnote-93)

So, if you want to stop doing one thing, walking in the flesh, and you want to start doing something else, walking in the Spirit, you have to be able to recognize when you’re doing which.[[94]](#footnote-94) Honestly, it’s not a mystery, Paul tells us what life lived in the control of the flesh looks like; Galatians 5:19-21 ~

19Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, 20idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, 21envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told *you* in time past, that those who practice such things will not inherit the kingdom of God.[[95]](#footnote-95)

The problem is, these behaviors have become habitual.[[96]](#footnote-96) As soon as you recognize that you’re producing these characteristics you can know that you are not walking by faith and you are not being led by the Spirit of God.[[97]](#footnote-97) At that point it’s time to confess, repent, and again surrender to the Holy Spirit within you.[[98]](#footnote-98)

In contrast to these things, we’re told to do something very different[[99]](#footnote-99) in Colossians 3:2 ~

2Set your mind on things above, not on things on the earth.[[100]](#footnote-100)

We have a choice to make, we decide who’s going to be in control.[[101]](#footnote-101) To walk in the Spirit is to be immersed in God.[[102]](#footnote-102) We decide to respond to His guiding under His enabling, and we begin to walk in the His Spirit.[[103]](#footnote-103) We begin to move according to His will and under His power.[[104]](#footnote-104) As we form this pattern we begin to become more sensitive to the Spirit’s prompting and we display the life of Christ, rather than the byproducts of our natural lives.[[105]](#footnote-105)

Now, how do you do that? The truth is, you cannot. You have to be ready to die to yourself so that you can live to Him.[[106]](#footnote-106) The answer is simple, but not easy. You choose for this to happen, but only He can bring it about.[[107]](#footnote-107)

It is by faith.[[108]](#footnote-108)

1. Michael Hodgin, *1002 Humorous Illustrations for Public Speaking*, (Zondervan, Grand Rapids, MI.: 2004), 192. [↑](#footnote-ref-1)
2. Victor Hamilton, *The Book of Genesis: Chapters 1-17*, The New International Commentary on the Old Testament, gen. eds., R.K. Harrison and Robert Hubbard, Jr., (William B. Eerdmans Publishing Company, Grand Rapids, MI.: 1990), 443. [↑](#footnote-ref-2)
3. Victor Hamilton, *The Book of Genesis: Chapters 1-17*, The New International Commentary on the Old Testament, gen. eds., R.K. Harrison and Robert Hubbard, Jr., (William B. Eerdmans Publishing Company, Grand Rapids, MI.: 1990), 443. [↑](#footnote-ref-3)
4. Gordon J. Wenham, [*Genesis 16–50*](https://ref.ly/logosres/wbc02?ref=BibleBHS.Ge16.1&off=54&ctx=to+the+whole+story.+~Frequently+new+episo), vol. 2, Word Biblical Commentary (Dallas: Word, Incorporated, 1994), 6. [↑](#footnote-ref-4)
5. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Ge16.1&off=18&ctx=Hagar+and+Ishmael%0a~16+Now+Sarai%2c+Abram%E2%80%99s+) (Nashville: Thomas Nelson, 1982), Ge 16:1. [↑](#footnote-ref-5)
6. K. A. Mathews, [*Genesis 11:27–50:26*](https://ref.ly/logosres/nac01b?ref=Bible.Ge16.1&off=182&ctx=of+Sarai+(vv.+1%E2%80%936)%3b+~she+is+the+instigato), vol. 1B, The New American Commentary (Nashville: Broadman & Holman Publishers, 2005), 183. [↑](#footnote-ref-6)
7. Gordon J. Wenham, [*Genesis 16–50*](https://ref.ly/logosres/wbc02?ref=BibleBHS.Ge16.2-6&off=527&ctx=t+28%3a11%3b+Ps+113%3a9).+~It+was+a+serious+mat), vol. 2, Word Biblical Commentary (Dallas: Word, Incorporated, 1994), 7. [↑](#footnote-ref-7)
8. Gordon J. Wenham, [*Genesis 16–50*](https://ref.ly/logosres/wbc02?ref=BibleBHS.Ge16.2-6&off=527&ctx=t+28%3a11%3b+Ps+113%3a9).+~It+was+a+serious+mat), vol. 2, Word Biblical Commentary (Dallas: Word, Incorporated, 1994), 7. [↑](#footnote-ref-8)
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