

- I. Women can get entangled in family relationships
- Rom 4:3, 13-25; Gen 15:6; Isa 41:8; II Chron 20:7; James 2:23; I Cor 10:11; Rom 15:4; Gen 12:10
- A. A women's strengths can be misused as:
1. Manipulation
 2. Comparison and competition
 3. Unreasonable emotional responses
- Gen 12:4; 15:4; Ex 2:11ff; Gen 27:5ff; 41-46; I Sam 1:1-17; Gen 30:1-3; Prov 10:19; Ps 17:3b-5; Eph 6:9; I Pet 2:21-23; Prov 15:28; 14:1
- B. God's command to women: submit to authority
- Eph 5:21-22
- II. Men can be disconnected in family relationships
- A. They can "go with the flow"
- I Pet 3:7
- B. They can let the flow go
- II Sam 13:1ff; Prov 25:26
- C. God's command to husbands: love and lead
- Eph 5:21-33
- III. Children can reject in reaction to their family relationships
- A. Children can "swing the pendulum to the other side"
- Gen 25:18; II Sam 15:1ff
- B. God's call to all: look at our own hearts
- Matt 7:3-5; Gal 6:4-5

¹ Now Sarai, Abram's wife had borne him no children, and she had an Egyptian maid whose name was Hagar. ² So Sarai said to Abram, "Now behold, the LORD has prevented me from bearing children. Please go in to my maid; perhaps I shall obtain children through her." And Abram listened to the voice of Sarai. ³ And after Abram had lived ten years in the land of Canaan, Abram's wife Sarai took Hagar the Egyptian, her maid, and gave her to her husband Abram as his wife. ⁴ And he went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her sight. ⁵ And Sarai said to Abram, "May the wrong done me be upon you. I gave my maid into your arms; but when she saw that she had conceived, I was despised in her sight. May the LORD judge between you and me." ⁶ But Abram said to Sarai, "Behold, your maid is in your power; do to her what is good in your sight." So Sarai treated her harshly, and she fled from her presence. ⁷ Now the angel of the LORD found her by a spring of water in the wilderness, by the spring on the way to Shur. ⁸ And he said, "Hagar, Sarai's maid, where have you come from and where are you going?" And she said, "I am fleeing from the presence of my mistress Sarai." ⁹ Then the angel of the LORD said to her, "Return to your mistress, and submit yourself to her authority." ¹⁰ Moreover, the angel of the LORD said to her, "I will greatly multiply your descendants so that they shall be too many to count." ¹¹ The angel of the LORD said to her further, "Behold, you are with child, And you shall bear a son; And you shall call his name Ishmael, Because the LORD has given heed to your affliction. ¹² "And he will be a wild donkey of a man, His hand will be against everyone, And everyone's hand will be against him; And he will live to the east of all his brothers." ¹³ Then she called the name of the LORD who spoke to her, "Thou art a God who sees"; for she said, "Have I even remained alive here after seeing Him?" ¹⁴ Therefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered. ¹⁵ So Hagar bore Abram a son; and Abram called the name of his son, whom Hagar bore, Ishmael. ¹⁶ And Abram was eighty-six years old when Hagar bore Ishmael to him.

Care Group Questions

“Family Warning Labels”

Text: Gen 16:1-16

Pastor Dave Bechtel

October 29, 2006

1. Hager, Sarai’s Egyptian maid, was probably acquired during Abram’s and Sarai’s trip to Egypt, which, as far as we know, the Lord had not instructed them to take. Now, as a “leftover” from that disobedience, Abram, Sarai and Hagar get into more grief. Do you have any illustrations from your life when the “baggage” from a previous “trip of disobedience” helped set you up for trouble later?
2. What was the aspect of Sarai’s suggestion to Abram that got them into trouble? What was Abram’s mistake in adopting the plan? (Hint, they had the same problem.)
3. How, according to the sermon, were the strengths of the women in this passage misused? What did they become? (Can you list the three categories?) Have you seen these played out in your own life (if you’re a women)? Do you have a tendency to any of them?
4. How, according to the sermon, were the strengths of the man in this text (Abram) misused? What did they become? Have you seen these in your own life (if you’re a man)? Do you tend to adopt either of these approaches to family relationships?
5. What could Abram, Sarai and Hagar have done to have not fallen into the trouble that they did?
6. Ishmael is prophetically declared to have a kind of personality (verse 12), and it is fulfilled and recorded in Genesis 25:18. What about his upbringing, as recorded in these verses, could have led him to choose this response? Can you see in his descendants (the Arab nations) any of his characteristics as prophesied in Scripture?
7. Do you have, in your childhood, some family dysfunctions about which you are still living in rebellion to? If so, what are they? What can you do to be free of those responses in your life?

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