

Genesis 16:2

Authorized King James Version (KJV)

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.

Analysis

And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in ... This passage is part of the Abrahamic narratives which shift from universal human history to God's particular covenant people. The Abraham cycle (Genesis 12-25) demonstrates God's sovereign election, covenant faithfulness, and the development of faith through testing and promise fulfillment.

Central themes include God's unconditional covenant promises (land, descendants, blessing to nations), the call to faith and obedience, the testing of faith through delays and impossibilities, the contrast between divine promises and human schemes, and God's gracious persistence despite human failures. Abraham emerges as the father of faith whose trust in God's promises becomes the model for all believers (Romans 4, Galatians 3, Hebrews 11).

Theologically, these narratives establish:

1. salvation by grace through faith rather than works
2. covenant as God's gracious initiative binding Himself to His people
3. the necessity of patient trust when promises seem impossible
4. the consequences of attempting to fulfill God's promises through human effort

5. the pattern of divine testing producing mature faith.

The Abraham cycle foreshadows Christ as the ultimate seed through whom blessing extends to all nations (Galatians 3:16).

Historical Context

The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

Related Passages

Romans 1:17 — The righteous shall live by faith

James 2:17 — Faith and works

Study Questions

1. How does this verse contribute to the biblical doctrine of creation, fall, or redemption?
2. How can we apply the principles from this passage to contemporary challenges in family, work, or church?
3. In what ways does this narrative foreshadow or typify aspects of Christ's redemptive work?

Interlinear Text

אָמַר	שָׂרַי:	אֶל	אֲבֶרָם	הִנֵּה	נָא	עָצַר נִי
said	And Sarai	H413	by her And Abram	H2009	H4994	hath restrained me
H559	H8297		H87			H6113
יְהוָה	מִלֵּדָת	בָּא	נָא	אֶל	שִׁפְחֹתִי	
Behold now the LORD	from bearing	I pray thee go in	H4994	H413	unto my maid	
H3068	H3205	H935			H8198	
אֲוִלִּי	אֲבֶנָּה	מִמֶּנָּה	וַשְׁמָע	אֲבֶרָם		
it may	be that I may obtain children	H4480	hearkened	by her And Abram		
H194	H1129		H8085	H87		
לְקוֹל	שָׂרַי:					
to the voice	And Sarai					
H6963	H8297					

Additional Cross-References

Exodus 21:4 (Parallel theme): If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

Genesis 18:10 (Parallel theme): And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.

Genesis 3:17 (Parallel theme): And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

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