

Bereshit 16: 1-13

בראשית טז א - יג

1. Sarai, Avram's wife, had not borne [children] to him. She had an Egyptian maid, her name was Hagar.

א וְשָׂרַי אֵשֶׁת אַבְרָם לֹא יָלְדָה לוֹ וְלֹה שְׁפָחָה מִצְרַיִת וּשְׁמָהּ הָגָר:
- 2 And Sarai said to Avram, "Behold now, God has held me back from bearing; please come in to my maid; perhaps I will be built up [with sons] from her." And Abram hearkened to Sarai's voice.

ב וַתֹּאמֶר שָׂרַי אֶל אַבְרָם הִנֵּה נָא עֲצֹרְנִי יְהוָה מִלְּדֹת בֶּא נָא אֶל שְׁפָחָתִי אוּלַי אֲבָנָה מִמֶּנָּה וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרַי:
- 3 Sarai, Avram's wife, took Hagar the Egyptian, her maid, at the end of ten years of Avram's living [dwelling] in the land of Canaan, and she gave her to her husband Avram for a wife.

ג וַתִּקַּח שָׂרַי אֵשֶׁת אַבְרָם אֶת הָגָר הַמִּצְרַיִת שְׁפָחָתָהּ מִקֶּץ עֶשְׂרִי שָׁנִים לְשִׁבְתָּהּ אַבְרָם בְּאֶרֶץ כְּנָעַן וַתֵּתֶן אֹתָהּ לְאַבְרָם אִישָׁהּ לְאִשָּׁה:
- 4 And he came in to Hagar, and she became pregnant. But when she saw that she was pregnant, her mistress became less important [lowered in esteem] in her eyes.

ד וַיָּבֹא אֶל הָגָר וַתְּהַר וַתֵּבֶר אֶת כִּי הָרְתָהּ וַתִּקַּל גְּבֻרָתָהּ בְּעֵינֶיהָ:
- 5 And Sarai said to Avram, "The wrong [injustice] done to me is upon you! I gave my maid into your bosom, but now she sees that she is pregnant, I have become unimportant [lowered in worth] in her eyes. May God judge [do justice] between me and you!"

ה וַתֹּאמֶר שָׂרַי אֶל אַבְרָם חֲמָסִי עָלֶיךָ אֲנִכִּי נָתַתִּי שְׁפָחָתִי בְּחִיקְךָ וַתֵּבֶר אֶת כִּי הָרְתָה וַאֲקַל בְּעֵינָיָהּ יִשְׁפֹּט יְהוָה בֵּינִי וּבֵינֶיךָ:
- 6 And Avram said to Sarai, "Here - your maid is in your hand; do with her however it seems good in your eyes." And Sarai afflicted her, and she fled from before her.

ו וַיֹּאמֶר אַבְרָם אֶל שָׂרַי הִנֵּה שְׁפָחָתְךָ בְּיָדְךָ עֲשִׂי לָהּ הַטּוֹב בְּעֵינֶיךָ וַתַּעֲנֶנָּה שָׂרַי וַתִּבְרַח מִפָּנֶיהָ:
- 7 And an angel [messenger] of God found her by a spring of water in the desert, by the spring on the way to Shur.

ז וַיִּמְצָאָהּ מַלְאָךְ יְהוָה עַל עֵין הַמַּיִם בַּמִּדְבָּר עַל הָעֵין בְּדֶרֶךְ שׁוּר:
- 8 He said, "Hagar, Sarai's maid, where are you coming from, and where are you going to?" And she said, "I am fleeing from Sarai my mistress."

ח וַיֹּאמֶר הָגָר שְׁפָחַת שָׂרַי אִי מֵזָה בָּאת וְאֵנָה תֵּלְכִי וַתֹּאמֶר מִפָּנֶי שָׂרַי גְּבֻרָתִי אֲנִכִּי בָרַחַת:
- 9 And God's angel [messenger] said to her, "Return to your mistress, and allow yourself to be afflicted under her hand."

ט וַיֹּאמֶר לָהּ מַלְאָךְ יְהוָה שׁוּבִי אֶל גְּבֻרָתְךָ וְהִתְעַנִּי תַּחַת יָדֶיהָ:
- 10 And Go's angel [messenger] said to her, "I will greatly multiply your seed [children], and it will be too many to count."

י וַיֹּאמֶר לָהּ מַלְאָךְ יְהוָה הִרְבֵּה אֲרֻבָּה אֶת זֶרְעֶךָ וְלֹא יִסְפֹּר מִרְבִּי:
- 11 And God's angel; [messenger] said to her, "Behold, you are pregnant and and will bear a son, and name him Ishmael [God hears], for God has heard your affliction."

יא וַיֹּאמֶר לָהּ מַלְאָךְ יְהוָה הִנֵּה הָרָה וְיִלְדֶּת בֶּן וְקָרָאתָ שְׁמוֹ יִשְׁמָעֵאל כִּי שָׁמַע יְהוָה אֶל עֲנִיָּךְ:

12 And he will be a wild donkey of a man; his hand will be upon all, and everyone's hand upon him, and yet in the presence of all his brothers he will dwell."

יב והוא יהיה פרא אדם ידו בכל יד כל בו ועל פני כל אחיו ישכן:

13 And she called the name of God, the one who had spoken to her, "You are the God of seeing," because she said: "Have I continued [gone on] seeing here after I have been seen?"

יג ותקרא שם יהוה הדבר אליה אתה אל ראי כי אמרה הגם הלא ראיתי אחרי ראי:

14 Therefore the well was called Be'er Lachai Ro'i; [Well of the living-one who sees me], behold it is between Kadesh and Bered.

יד על כן קרא לבאר באר לחי ראי הנה בין קדש ובין ברד:

15 Hagar bore a son to Avram, and Avram named his son, whom Hagar had borne, Ishmael.

טו ותלד הגר לאברהם בן ויקרא אברהם שם בנו אשר ילדה הגר ישמעאל:



Leading Idea: When is enough *enough*?

Sarai doesn't do just one thing to Hagar; rather, it seems that she treats her badly *time after time*. Hagar finally runs away because she decides she has taken enough of Sarai's harsh treatment. How do we make the decision that *enough is enough*? There are two things to consider here (i) When to *draw the line* and say "no more!" and (ii) What constitutes *good reasons* for leaving a situation or person. Here the question is not only one of quantity, but also a matter of deciding *what factors are the relevant ones* in the first place. For instance, two people might both 'draw the line' at eating one candy bar per day – but the relevant factor to consider for one person might be health, while the relevant factor for the other might be the cost.

Exercise: Drawing lines

In each case, how do you decide that enough is enough? In each case, what factors do you take into account in making this decision?

1. Deciding how much homework to do
2. Deciding how much candy to eat before putting the rest away
3. Deciding when you have watched enough television
4. Deciding how late to stay up
5. Deciding when your hair needs cutting
6. Deciding when to stop playing a computer game
7. Deciding whether to continue asking your parents for something after they have said 'no'
8. Deciding when teasing your brother/sister has gone far enough
9. Deciding how much tzedakah to give
10. Deciding when you need to clean your room

Leading Idea: Consequences and Responsibility

In verses 4-6 Sara speaks to Avram complaining of Hagar and Avram says to her “do what you want to do” – Sarai then treats her badly. Hagar then runs away.

In this passage Avram seems to take no responsibility for addressing the situation – is he then partly responsible for Hagar’s leaving? Our actions can have consequences we don’t foresee, but does that absolve us from responsibility toward the outcome?

The discussion plan “Consequences and Responsibility” explores the relationship between actions we take, their consequences and our responsibility toward the outcome.

Discussion Plan: Consequences and Responsibility

1. If I give you permission to play ball outside the house and a ball goes through the window, who is responsible for the broken window?
2. You loosen the wheel on the bike of someone intending to scare them, but they ended up getting hurt. Are you responsible for them being hurt?
3. You help your friend with their homework. Are you responsible for their good grade?
4. You introduce two people and they become friends. Are you responsible for their friendship?
5. Your parents don’t give you permission to go to your friend’s sleepover party and your friend is angry with you. Are your parents responsible for the anger?
6. You know your friend is shoplifting but don’t say anything to anyone. Later, she gets caught and gets into trouble. Are you at all responsible?
7. Your sister stays out after curfew . Your parents ask your opinion on what to do, but you tell them to do whatever they want. They ground her for a whole month. Are you responsible for her harsh treatment?
8. You tell your parents that your brother has started smoking. They ask you to try to get him to stop. Are your parents living up to their responsibility?
9. You give a beggar a dollar. They buy a lottery ticket and win. Are you responsible for them now being wealthy?
10. Your friends ask to borrow some money. You think they are going to buy cigarettes. They do. If they get sick, are you responsible for their health?

Leading Idea: Going *from* – Going *to*

When you decide to move, does it make a difference if your reason for making the move is tied to *leaving behind the place you are currently in*, or tied to *the place you heading toward*? Sometimes the place we are heading towards is also a place we once chose to leave (coming home after camp, leaving the home town where we grew up, then coming back there later in life). Sometimes that 'return' is from a place our ancestors left generations before (Jews going to live in Israel, second or third generation immigrants returning to their parents/grandparents' country of birth). Is a return to place always motivated by the desire to be there or can there be other reasons to 'return home'?

Susan Babbitt, writing on American slavery notes that the decision to leave often also involves a bold step of imagination. In *going to* this involves the capacity to imagine one's life differently from how it is, and perhaps to imagine yourself capable of things you have not yet done. To have both to desire change and some imagined life that you are moving toward. In *going from* imagination also comes into play, as it may involve playing out the consequences of staying where we currently are. Of course both might be the matter of impulsive action (without much forethought) – but is that the case here?

Hagar has left Avram's house and she is 'on the road to Shur' - heading back toward her place of birth, Egypt. It looks like she is fleeing from one home and returning to another home. Yet she turns around and returns to the place of conflict – her home with Avram and Sarai (and that doesn't seem to turn out too well for her!). These discussion plans explore going from and going to and the reasons we might have for making these journeys.

Discussion Plan: Running *from*, Running *to*

1. When you run away, do your problems run with you?
2. Is it possible to run away without leaving home?
3. Is hiding from someone a kind of 'running away'?
4. If people know where you are going, are you still running away?
5. Do we ever have a duty to run away?
6. If you are running away *from* something, are you always running *to* something else?
7. If you are running *to* something, are you always running away *from* something else?
8. If you see a friend or child and run toward them, are you running *from* anything?
9. Can you think of some circumstances when running away would be a sensible thing to do? (if so, what might they be?)
10. Can you think of some circumstances when running away would be a brave thing to do? (if so, when might that be?)

11. Can you think of some circumstances when running away would be the wrong thing to do?
12. Can someone else decide for you that you should run away, or is it only something you can decide for yourself? Why? Why not?

Discussion plan – going from going to – HS-A

Discussion Plan: Running *from*, Running *to*

1. When you run away, do your problems run with you?
2. Is it possible to run away without leaving home?
3. Is hiding from someone a kind of 'running away'?
4. If people know where you are going, are you still running away?
5. Do we ever have a duty to run away?
6. Can you 'run away' from where you are without moving at all?
7. Can you 'go toward' something without moving at all?
8. If you are running away *from* something, are you always running *to* something else?
9. If you are running *to* something, are you always running away *from* something else?
10. If you see a friend and run toward them, are you running *from* anything?
11. If a parent sees their child and runs toward him/her, are they running *from* anything?
12. Can you think of some circumstances when running away would be a sensible thing to do? (if so, what might they be?)
13. Can you think of some circumstances when running away would be a brave thing to do? (if so, when might that be?)
14. Can you think of some circumstances when running away would be the wrong thing to do?
15. Can someone else decide for you that you should run away, or is it only something you can decide for yourself? Why? Why not?

Exercise: Good Reasons for Leaving

Do you think the following are good reasons for leaving? Explain why or why not

1. You leave the room because your brother refuses to give you the video game.
2. You stop being someone's friend because you discover she/he stole something from you.
3. You run away because your brother is constantly making you feel bad about yourself.

4. You run away because your sister hits you when you do something to annoy her.
5. You change schools because your teacher tells you that you aren't bright.
6. You leave your friend's sleep-over because some of the kids are drinking alcohol.
7. You leave home because your mother hits you when you do something that upsets her.
8. You stop taking swimming classes because the swim instructor insists that you wear a bathing cap.
9. You leave the softball team because you think your coach treats girls and boys on the team differently.
10. You leave camp because you are lonely.
11. You leave camp because you are bored.

Exercise: Good Reasons for Leaving

Do you think the following are good reasons for leaving? Explain why or why not

1. You leave the room because your brother refuses to give you the video game.
2. You stop being someone's friend because you discover she/he stole something from you.
3. You leave home because people in the house are constantly making you feel bad about yourself.
4. You leave home because your parent/spouse hit you when you do something to annoy them.
5. You change schools/jobs because your teacher/employee tells you that you aren't bright enough to advance to a better level/position.
6. You leave the party because kids are drinking alcohol and getting drunk.
7. You leave the local softball team because you think the coach is racist.
8. You leave the city where your parent's live to go to college/take a job in another State..
9. You leave camp/work early because you are bored.

Discuss: Deciding when to leave - Reasons not to leave:

Look up these further references in the Torah: What do they tell us about reasons people have for leaving and reasons they have for staying? In what ways do they involve 'going from' and in what ways are they a matter of 'going to'?

1. *Bereshit 12: 10 – Abram goes to Egypt*
2. *Bereshit 27: 41-45 Ya'akov leaves the family home*
3. *Bereshit 30:25 – 31:18 - Ya'akov decides to leave Laban.*
4. *Ruth 1:12-19 - Story of Ruth. Orpha decides to leave Naomi, but Ruth decides to stay with her.*

Secondary sources

“Know from where you came, where you are going, and before whom you are destined to give a judgment and accounting.”

Mishna “*Pirke Avot*”, ch.3:1

American Slavery

Sethe is a central character in Toni Morrison's novel Beloved. She is a slave who runs away to find freedom but is eventually caught and made to go back. This description of Sethe's escape comes from Susan Babbitt in Impossible Dreams. It is a vivid account of the experience of leaving.

Sethe describes her escape from slavery, saying, "I did that. I had help, of course, lots of that, but still it was my doing it; me saying, *Go on*, and *Now*." Nine months pregnant and alone, she struggles through the woods on swollen, blistered, bare feet. She does take conscious control of her life for that short, difficult time... "

Susan Babbitt in *Impossible Dreams*



Hagar in Art

Look at this picture –
Having read the story of
Hagar, is there anything
in this interpretation that
you find interesting?

“Hagar Leaves the House of Abraham”

Rubens, Peter Paul, 1577-1640,
Flemish Baroque Painter

Image: <http://www.artbible.info/art/large/826.html>

She's Leaving Home

Play "She's Leaving Home" by the Beatles. Try analyzing it according to some or all of the following; (i) good reasons for leaving, (i) drawing lines, (iii) rhetorical questions, (iv) running from/running to

You can download the song with permissions from [here](https://play.google.com/music/preview/Tah2fx2olu73ubixghz6sumd5xm?lyrics=1&utm_source=google&utm_medium=search&utm_campaign=lyrics&pcampaignid=kp-lyrics&u=0#):

https://play.google.com/music/preview/Tah2fx2olu73ubixghz6sumd5xm?lyrics=1&utm_source=google&utm_medium=search&utm_campaign=lyrics&pcampaignid=kp-lyrics&u=0#

She's Leaving Home Lyrics - The Beatles

Wednesday morning at five o'clock as the day begins
Silently closing her bedroom door
Leaving the note that she hoped would say more
She goes downstairs to the kitchen clutching her handkerchief
Quietly turning the backdoor key
Stepping outside she is free.

She (We gave her most of our lives)
is leaving (Sacrificed most of our lives)
home (We gave her everything money could buy)
She's leaving home after living alone
For so many years. Bye, bye

Father snores as his wife gets into her dressing gown
Picks up the letter that's lying there
Standing alone at the top of the stairs
She breaks down and cries to her husband Daddy our baby's gone
Why would she treat us so thoughtlessly
How could she do this to me.

She (We never thought of ourselves)
is leaving (Never a thought for ourselves)
home (We struggled hard all our lives to get by)
She's leaving home after living alone
For so many years. Bye, bye

Friday morning at nine o'clock she is far away
Waiting to keep the appointment she made
Meeting a man from the motor trade.

She (What did we do that was wrong)
is having (We didn't know it was wrong)
fun (Fun is the one thing that money can't buy)
Something inside that was always denied
For so many years. Bye, bye
She's leaving home. Bye, bye

Leading Idea: Rhetorical Questions

“Where have you come from? Where are you going?”

When the Angel comes to Hagar he asks: “Where have you come from? Where are you going?” Does the angel want an answer? Rhetorical questions are questions we ask when we do not expect (or even desire) an answer – rather, their intent is either: **(i) to lead us along a path of reasoning** (in which case the person asking the question then proceeds to answer it (e.g.; “Why am I saying this? Because...), or **(ii) to point our attention to something** we are already expected to know (e.g.; “Do you really want that third cookie?”).

In the case of Hagar, it seems the angel is asking the second kind of rhetorical question. So what is the angel seeking to get Hagar to think about? Hagar has left Avram’s house and she is ‘on the road to Shur’ - heading back toward her place of birth, Egypt. It looks like she is fleeing from one home and returning to another home. The question might be: “*To what home should you be returning?*” or “*Where do you belong?*”

Other cases of rhetorical questions in the Torah involve other pivotal events.

- God to Adam and Chava in the garden of Eden, (Bereshit 9-13)
- God to Cain “Where is Hevel your brother?” (Bereshit 4:9)
- God to Moshe “Why are crying out to me?” (Exodus 14:15)

Exercise: Rhetorical Questions

Can you think of circumstances in which the following might be asked as a genuine question? Can you think of circumstances where the question is asked rhetorically? If it is a rhetorical question, what might it be designed to get the person to think about?

1. Do you really want that third cookie?
2. Have you been listening to what I have been saying?
3. Aren’t you tired yet?
4. Did I say that you could go out tonight?
5. Aren’t you cold?

Are there questions that can only be asked rhetorically?

Activity:

In pairs make up a skit where the dialogue consists solely of rhetorical questions directed at one another. See how long you can sustain the dialogue so it continues to make sense. You can use both forms of rhetorical questions – ones whose intent is either:

- **to lead us along a path of reasoning** (in which case the person asking the question then proceeds to answer it (e.g.; “Why am I saying this? Because...), or
- **to point our attention to something** we are already expected to know (e.g.; “Do you really want that third cookie?”).

Discussion: Reasons For Returning: Hannah Senesh

Hannah Senesh (Szenes) 1921-1944

Hannah Senesh chose to run away from horror and then chose to go back there. Her story is completely different from that of Hagar, yet both leave and then choose to return from the reality they fled from. Hannah was not forced to go back, but did that of her own free will (was Hagar forced to return, or just strongly advised to?). Hagar received a promise for her child's future from an angel of God, while Hannah found her death upon returning to Hungary – yet despite these differences, the comparison is worth exploring.

Leaving

Hannah Senesh, was born in Budapest. She demonstrated a literary talent from an early age, and she kept a diary from age 13 until shortly before her death. Although her family was assimilated, anti-Semitic sentiment in Budapest led her to involvement in [Zionist](#) activities, and she left [Hungary](#) for [Eretz Yisrael](#) in 1939.

Returning

Watching the war in Europe, in 1943 Senesh knew she had to do something. She decided that her knowledge of Europe could help save Jews. She joined the British Army and volunteered to be [parachuted](#) into Europe. After special training in Egypt she was one of thirty-three Israelis chosen to parachute behind enemy lines. The purpose of this operation was to help the Allied efforts in Europe and establish contact with resistance fighters in an attempt to aid Jewish communities. In March, 1944 Senesh was parachuted into Yugoslavia with the goal of making her way to her native Budapest. On June 7, 1944, Senesh crossed the border into [Hungary](#). She was caught almost immediately by the Hungarian police. Throughout her ordeal she remained steadfast in her courage, and when she was executed by a firing squad on November 7, she refused the blindfold, staring squarely at her executors and her fate.

Returning

In 1950, Senesh's remains were brought to Israel and re-interred in the military cemetery on Mount Herzl.

Ya'akov's bones were also brought back from Egypt with the Exodus, traveling with the Israelites and then finally buried in Canaan – what kind of journey is it to have your bones brought back for burial? Why might you want this?



Image: Wikimedia commons

Leading Idea: Seeing and Naming God

Hagar's journey is unique in that she both sees and *names* God. Both this act of seeing (she seeing God and God seeing her; naming God) are obscurely phrased in Hebrew and open to different understandings and translations. The significance of this is captured in the reading by Rabbi Michal Shekel. Firstly, the difference between *hearing* and *seeing* is an important one – both literally and the way we use these terms metaphorically (phrases like "I see what you mean" and the notion of *insight*). Secondly, we have the significance of seeing another's *face*. You might like to explore together why the face has unique status in terms of our access to others.

There are further resources in this booklet for exploring these: see: "Face", p.45 and on naming and naming God. Relevant exercises and discussion plans can be found in those sections.

What's in a name"

Excerpts from: Rabbi Michal Shekel: *The Women's Torah Commentary*, Elyse Goldstein (ed.), (Jewish Lights, NY), 2000, pp.57-62

Parshat *Lech lecha* contains within it two journeys, each of which encompasses a spiritual and physical aspect. The first is the well known story of Abram (Bereshit 12). The second is subtler but still powerful. It is the journey undertaken by Sarai's handmaiden Hagar....

One can discover three occurrences in this *parashah* that mirror Abram's experience. First, Hagar leaves home, her personal *Lechi lach*, "go forth" (fem.)... Second, God makes a *brit*, a covenant, with her, in which she is promised that she will have numerous offspring... Third, she is told her son's name before his birth. But here the parallel ends; for, most significantly, Hagar gives God a name. Abram has never done this, nor has anyone else.

What courage! In these early chapters of the Torah, the act of naming is highly significant. It is both empowering and embracing....

Hagar names God *el ro'i* "God who sees me." This is in response to God's naming of her child Yishma'el, which means "God hears". In naming God, Hagar affirms that God sees as well as hears. Here too is a parallel with Abraham. After the *Akedah*, the binding of Isaac, Abraham calls the mountain where he offers his son "Adonai sees"...

Exercise: Seeing

What does the word "see" or "seeing" mean in each of these phrases?

1. "It is such a clear night, I can see a lot of stars"
2. "See that you keep these in the correct order"
3. "Seeing is believing"
4. "See, I told you so!!"
5. "When you mention summer, I see the beach and sand in my mind"
6. "He always sees the best in people"
7. "You are just not willing to see it my way!"
8. "Don't worry, I have enough money to see me through"
9. "Why do you only see her faults?"
10. "Seeing as you are already up, can you please pour me a glass of water?"
11. "I see what you mean. I hadn't thought of it like that"
12. "The last 10 years have seen a sweeping revolution in IT support."
13. "I want to see how she handles this on her own."
14. "I'll see to that"
15. "Please see the guests to the door"

Below are some possible ways of understanding the use of the word 'see'. Can you match the meanings below with the phrases above?

- | | | |
|----------------------------|-------------------|------------------|
| (a) observe | (b) imagine | (c) take note |
| (d) consider the fact that | (e) understand | (f) perceive |
| (g) accompany | (h) comprehend | (i) gain insight |
| (j) recognize | (k) pay attention | (l) take care of |
| (m) visualize | (n) experience | (o) ----- |

Return to look at Bereshit 16:13 – the word 'see' is used 4 times - which senses of 'see' could be meant on each of these occasions? How do different meanings of 'see' change how we understand the passage?

Activity:

Find a place (it might be outdoors, inside a room, amongst people, alone – you decide). Sit quietly for 10 minutes and concentrate on what you can see around you. Pay attention not only to what your senses pick up, but to the multiple meanings of 'seeing' explored above. Write down your observations. Come back and share them with your class.

Discussion Plan: Seeing and Hearing

In each case, make sure to explain your answers / responses.

1. Are there times you are heard but not seen?
2. Are there times you are seen but not heard?
3. Can you look at someone but not see them?
4. Can you see someone without looking at them?
5. Can you hear what someone says but not listen to them?
6. Do you expect friends to see you better than other people? In what ways?
7. Is there a difference between the way parents see you and the way teachers see you?
8. Is there a difference between the way parents see you and the way your friends see you?
9. Do you think all your friends see you the same way? If not, what accounts for the difference?
10. Could a stranger see you better than your friends do?
11. Could someone who disagrees with you see your point better than people who agree with you?
12. When we respond to what we hear, do we do it *the same way* as we respond to what we see?
13. Could you see something and respond as if you had heard it? What would this mean?
14. Could you hear something and respond as if you had seen it? What would this mean?

Return to the questions above – try re-asking them about seeing and hearing God. (e.g.; Are there times when God is heard but not seen? Could you hear what God says but not listen to God? Does it make a difference if you see God as a parent or as a friend? Do you expect God to see you better than other people? In what ways?)

