

GENESIS
OPERATION HAGAR

EXEGESIS VERSES 1 – 4:

וְשָׂרַי אִשְׁתְּ אַבְרָם לֹא יָלְדָה לוֹ וְלֵהּ שְׂפָחָה
מִצְרַיִת וּשְׁמָהּ הִגֵּר: WTT Genesis 16:1

NAS Genesis 16:1 **Now Sarai, Abram's wife had borne him no children,** (אִשָּׁה שָׂרַי וְ) [waw conj. + proper n: saray + n/com/f/s/constr: 'ishshah + proper n: 'abram; "Now Sarai, the wife of Abram"; + neg.part: lo' + v/qal/PF/3fs: yalad; "had not begat/borne"; + prep. w/3ms suff: lamed; "for him"; "children" understood]

and she had an Egyptian maid whose name was Hagar. (וְ הִגֵּר שֵׁם וּ מִצְרַיִת שְׂפָחָה לֵּ) [waw conj. + prep. w/3fs suff: lamed; "and for her"; + n/com/f/s/abs: shiphechah; "a maid servant"; + proper n: mitseriy; "Egyptian"; + waw conj. + n/com/m/s/constr. w/3fs suff: shem; "and the name of her"; + proper n: hagar]

וּתְאֹמַר שָׂרַי אֶל-אַבְרָם הִנֵּה-נָא עֲצָרְנִי יְהוָה
מִלֶּדֶת בָּאֵנָּה אֶל-שְׂפָחָתִי אוֹלֵי אֲבִנָּה מִמֶּנָּה וַיִּשְׁמַע אַבְרָם
לְקוֹל שָׂרַי: WTT Genesis 16:2

NAS Genesis 16:2 **So Sarai said to Abram, "Now behold, the LORD has prevented me from bearing children.** (וְ מִן יְהוָה עֲצָר נָא הִנֵּה אַבְרָם אֶל שָׂרַי אָמַר וְ) [waw consec. + v/qal/IPF/3fs: 'amar + proper n: saray + prep: 'el + proper n: 'abram; "and she said, Sarai, to Abram"; + interj. part: hinneh + interj. part: na'; "Behold! Now!"; + v/qal/PF/3ms w/1/com/s suff: -atsar; "He has restrained me/closed me up/withheld me/prevented me"; + proper n: "Yahweh"; + prep: min + v/qal/inf/constr: yalad; "from bearing/conceiving"]]

Please go in to my maid; perhaps I shall obtain children through her." (אֶל נָא בּוֹא מִן בְּנֵה אוֹלֵי שְׂפָחָה) [v/qal/Imp/m/s: bo' + part.interj: na' + prep: 'el; "you go now into"; + n/com/f/s/constr. w/1/com/s suff: shiphechah; "my maid servant"; + prep: 'ulay; "perhaps"; + v/Niphal/IPF/1/com/s: banah; {lit. build}; "I will obtain"; "prep. w/3fs suff: min; "out of her"]]

And Abram listened to the voice of Sarai. (וְ לְ אַבְרָם שָׁמַע וְ) [waw consec. + v/qal/IPF/3ms: shama-; "and he listened"; + proper n: "Abram"; + prep: lamed + n/com/m/s/constr: qol + proper n: saray; "to the voice of Sarai"]]

וּתְקַח שָׂרַי אִשְׁתְּ-אַבְרָם אֶת-הִגֵּר הַמִּצְרַיִת
שְׂפָחָתָהּ מִקֵּץ עֶשֶׂר שָׁנִים לְשֶׁבֶת אַבְרָם בְּאַרְצָן כְּנָעַן וַתֵּתֵן
אֶתָּהּ לְאַבְרָם אִשָּׁה לוֹ לְאִשָּׁה: WTT Genesis 16:3

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^{NAS} Genesis 16:3 (REVISED) **Abram's wife Sarai took Hagar the Egyptian, her maid,** (וְ

לָקַח אִשָּׁה אַבְרָם אֵת הַגֵּרָה מִצְרַיִם שִׁפְחָהּ [waw consec. + v/qal/IPF/3fs: laqach + proper n: saray; "and she took, Sarai"; + n/com/f/s/constr: ishshah + proper n: aberam; "the wife of Abram"; + sign of d.o. + proper n: "Hagar"; + d.a. + proper n: mitseriyim; "the Egyptian"; + n/com/f/s/constr. w/3fs suff: shiphechah; "her maid"])

after Abram had lived ten years in the land of Canaan, (וַיֵּשֶׁב לְ שָׁנָה עָשָׂר קָיִן בְּנֵן אַבְרָם [prep: min + n/com/m/s/constr: qets; "from the end of/after"; + adj/f/s/abs: -eser; "ten"; + n/com/f/pl/abs: shanah; "years"; + prep: lamed + v/qal/inf/constr: yashab; "having lived"; + proper n: "Abram"; + prep: bet + n/com/f/s/constr: 'erets + proper n: kena-an; "in the land of Canaan"])

and gave her to her husband Abram as his wife. (וַיֵּתֵן אֵת נָתַן לְ אִשׁ אַבְרָם לְ אִשְׁתּוֹ [waw consec. + v/qal/IPF/3fs: nathan; "and she gave"; + sign of d.o. w/3fs suff: 'eth; "her"; + prep: lamed + proper n: "to Abram"; + n/com/m/s/constr. w/3fs suff: 'ish; "her husband"; + prep. w/3ms suff: lamed; "for him"; + prep: lamed + n/com/f/s/abs: 'ishshah; "for a wife"])

וַיָּבֵא אֶל-הַגֵּרָה וַתְּהַר וַתֵּרָא פִּי הָרְחֵה וַתִּקַּל
גְּבִירָתָהּ בְּעֵינֶיהָ: ^{WTT} Genesis 16:4

^{NAS} Genesis 16:4 **And he went in to Hagar, and she conceived;** (וַיֵּדְבֶקֶץ אֶל הַגֵּרָה בֹּאֵל [waw consec. + v/qal/IPF/3ms: bo' + prep: 'el + proper n: hagar; "and he went into Hagar"; + waw consec. + v/qal/IPF/3fs: harah; "and she conceived/became with child"])

and when she saw that she had conceived, her mistress was despised in her sight. (וַיֵּרָא לָהּ כִּי הָרָה וְהָיָה קָלָל בְּעֵינֵי גְבִירָתָהּ [waw consec. + v/qal/IPF/3fs: ra'ah; "and she saw"; + conj: kiy; "that"; + v/qal/PF/3fs: harah; "she had conceived"; + waw consec. + v/qal/IPF/3fs: qalal {trifling/of little account}; "and was despised"; + n/com/f/s/constr. w/3fs suff: gebiyrah {lady/queen}; "by her mistress"; + prep: bet + n/com/b/dual/constr. w/3fs suff: -ayin; "in her eyes"])

ANALYSIS VERSES 1 – 4:

1. In spite of Yahweh's clear promise to Abram of providing an heir from his own body that would require a reversal from sexual death (cf.15:4), the doctrine still remains aloof.
2. That it is his wife **Sarai** that is barren (cf.vs.4), she must be the one to be delivered.
3. Yet as believers often do regarding God's promises, impatience and then doubt sets in as they are tested over time.

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4. The chronical of **Abram** advances to a point to where doubt gains prominence and second guessing the doctrine under energy of the flesh again assumes control.
5. This is the mindset behind the opening circumstantial clause “**Now Sarai, Abram’s wife had borne him no children**”.
6. **Sarai** is **now** immediately introduced and becomes the prime mover to a following scheme motivated by the fact of having “**no children**” (lit. “**had not begat/lo’ yalad**).
7. The situation of her barrenness was mentioned back in 11:30.
8. It becomes obvious that her condition has been exacerbated by the promises made to **Abram** in 15:4 that he would father a natural son, not an adopted one.
9. As **Sarai** was “**Abram’s wife**’/aberam ‘ishshah”, she would naturally be the expectant mother.
10. Her failure to faith-rest is now revealed and the pressure to perform takes precedence over the doctrine at hand.
11. In so doing it clouds the marriage and begins dominating the decisions of the household.
12. She now becomes another example of the immature female that seeks to assert her own agenda as a “helper”.
13. Not unlike Eve in the Garden in Gen.3.
14. Sarai’s solution looks to a physical resource available that she believed would fulfill the intent of the prophecy.
15. That resource is then introduced in vs.1b, “**and she had an Egyptian maid whose name was Hagar**”.
16. **Sarai** fails to fully accept the doctrine at face value as it pertained to her personally and rationalizes selling the doctrine (God’s promise) short.
17. Her **Egyptian maid, Hagar**, describes the relationship between the two women.
18. **Hagar** becomes the central character/woman of this story.
19. She is here called a “**maid/shiphechah**” that is the servant companion of a rich woman. Cp.Psa.123:2
20. Maids were part of the dowry that a rich woman brought with her into the marriage, as Bilhah and Zilpah were in Gen.29:24,29.
21. **Hagar** not only was subject to her mistress but belonged to her as well.
22. That **Hagar** was under Sarai’s authority is seen by the personal pronouns “**my maid**” and “**her maid**” in vs.2 and 3 respectively.
23. In vs.6, **Abram** further states that the “*maid is under your authority*”.
24. The noun *shiphechah* is interchangeable with the noun for a “female slave/’amah - אִמָּה” as in Gen.21:10,12,13.
25. “**Maid**” is the more colloquial/familiar term emphasizing her profession.
26. “Slave-girls” often served as concubines, a second-class wife either because the master has another wife as well or because the girl’s family was too poor to pay a dowry for her. Cf.Exo.21:7-11
27. **Hagar** is described as an **Egyptian** so it is quite possible that **Sarai** acquired her in Egypt (cf.12:16).
28. Her name means “flight” ironically anticipating her later actions.
29. In vs.2, **Sarai** lays out her scheme to **Abram**, “**Now behold, the Lord has prevented me from bearing, please go in to my maid; perhaps I shall obtain children through her**”.
30. **Sarai** dominates the situation with **Abram** and **Hagar** simply carrying out her wishes.

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31. She is emulating her namesake meaning “princess” with certain expectations.
32. The situation reveals the more “horsey” side of **Sarai**.
33. As often typical of the STA trend, she blames her husband for the problem that arises in vs.5.
34. The emphatic interjections “**Now behold!**/hinneh na” exposes her emotional frustration with the situation and demanding character to resolve it.
35. The verb “**has prevented**/-atsar” is used of fertility only here and in 20:18.
36. The idea that it is God who gives or denies conception is common in the OT. Cf.Gen.25:21; 30:2; Lev.20:20; Deu.28:11; Psa.113:9
37. It was a serious matter for a man to be childless in the ancient world, for it left him without an heir.
38. But it was even more calamitous for a woman: To have a great brood of children was the mark of success as a wife; to have none was ignominious failure.
39. So throughout the ancient East polygamy was resorted to as a means of obviating childlessness.
40. The second use of the interjectory particle “na’/Please” recognizes Abram’s role as necessary to alleviating the problem while retaining its original persistency.
41. Wealthier wives preferred the practice of surrogate motherhood, whereby they allowed their husbands to “**go in to**/bo’ ‘el” their maids, a euphemism for sexual intercourse (cf.16:4; 30:3; 38:8,9; 39:14
42. The mistress could then feel that her maid’s child was her own and exert some control over it in a way that she could not if her husband simply took a second wife.
43. **Sarai** expresses the hope that she may “**obtain children through her**”.
44. The English phrase “**obtain children**” is the Hebrew verb “banah” and has the idea of “**I shall be built up through her**”.
45. This hints that ego is part of her motivation.
46. The verb otherwise is a play on the Hebrew “ben/son”.
47. Given the social mores of the ancient Near East, Sarai’s suggestion was a respectable course of action.
48. However, it was under energy of the flesh and is not viewed as anything but a mistake by the narrator of Genesis.
49. The pressure to have kids was generated by social custom, not by BD.
50. Close attention to the wording of vss.2-3 suggests the narrator’s disapproval as he clearly alludes to the event of Gen.3.
51. “**Abram listened to the voice of Sarai**” means that he obeyed his wife, an expression that occurs only here and in Gen.3:17.
52. **Abram** catered to Sarai’s emotional demands and lets her STA influence him negatively.
53. “**Sarai, Abram’s wife took Hagar...and gave here to her husband Abram**” parallels Gen.3:6 where “*The woman/wife...took...gave to her husband*”.
54. Both by terminology and actions there is a close connection between the two episodes.
55. Both here and in Gen.3 the woman takes the initiative and the recipient of the gift is the man.
56. In both stories the man reacts in accordance with the woman’s actions.
57. In Gen.3b he eats the proffered fruit; in 16:4a he goes “**in to Hagar**”.
58. The revised translation of vs.3 reflects more accurately the order of words whereas the clause “**after Abram had lived ten years in the land of Canaan**” divides **Sarai** taking **Hagar** at the first and then giving **her to Abram** at the end.

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59. The Hebrew seems to indicate a time of preparation that was then followed with a formal presentation as a mark of a new chapter of their life (a chapter not of marital bliss).
60. Chronologically the middle clause aligns with vs.16 as the 11th year of being in Canaan when vss.3 and 4 occurred (cf.12:4).
61. Contextually it emphasizes that both **Abram and Sarai** had plenty of time to contemplate the promise made to them.
62. It was time for them to strengthen their faith that God would step in and do what was necessary to provide them with a natural heir totally apart from their help.
63. Yet they did not persevere in faith and again we find positive believers otherwise failing the test of patience and enter into operation energy of the flesh to advance God's plan.
64. The phrase in vs.4, "**he went in to Hagar**" avoids the explicit subject of **Abram**.
65. **Abram and Hagar** are simply instruments of **Sarai**.
66. Obviously the **wife** can scheme as well as her **husband** (cp.12:10ff).
67. "**And she conceived/waw harah**" leads to the expectation that Sarai's scheme will be a success.
68. Ironically, **Hagar** has no problem at all becoming pregnant.
69. **Hagar** is given to **Abram**; he has sex with her with no emotional reactions described beforehand or after.
70. But then we note Hagar's reaction to the realization that she was pregnant: "**her mistress (Sarai) was despised in her sight**" (cf.vs5).
71. Hagar's STA emerges in the form of condescending pride (qalal).
72. She turns against the one that solicited her for help and becomes pompous towards her (at least in Sarai's perception).
73. Hagar's pride and her mistresses' antagonism is almost inevitable in a world that placed so much store by childbearing.
74. Sarai's divine discipline began on the night she slept alone knowing her **husband** was making love to her **maid**.
75. This parallels Abram's DD knowing **Sarai** was in Pharaoh's harem.
76. All the scheme did was to create discord between mistress and **maid** as **Hagar** under her STA acted inappropriately towards **Sarai**.
77. Both ladies example those that place utmost importance on peer pressure and societal attainments in life whereas one promotes STA pursuit and the other self-exaltation.

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So Sarai treated her harshly, and she fled from her presence. (מִן בָּרַח וְ שָׂרַי עָנָה וְ פָנָה [waw consec. + v/Piel/IPF/3fs w/3fs suff: -anah {lit. humbled/mishandled/afflicted/humiliated}; "so she utterly mistreated her"; + proper n: "Sarai"; + waw consec. + v/qal/IPF/3fs: barach; "and she fled"; + prep: min + n/com/m/pl/constr. w/3fs suff: paneh; "from her presence/face"])

ANALYSIS VERSES 5 – 6:

1. The reason for dissent: **Sarai** is the non-child bearing *ishshah* and Hagar is the child-bearing *ishshah*.
2. Hagar becomes haughty and **Sarai** sees her right and standing in the home undermined and the perceived humiliation that came with it has her fuming.
3. With anger aroused, she again takes initiative and now blames **Abram** for the predictable outcome of her scheme, “**May the wrong done me be upon you**”.
4. This reflects the spite **Sarai** now has for **Abram** as a result of letting Hagar share her bed.
5. The irony is that she now holds **Abram** in contempt for going along with her scheme.
6. Her outburst is nothing less than a virtual curse. Cf. 1Sam.24:12,15
7. Her emotions run amuck as seen in magnifying the issue by describing her troubles to **Abram** calling the “**wrong**” of Hagar’s newfound pride “violence/chamas”.
8. This term was used previously of the sins that brought on the flood (Gen.6:11,13) and describes the vicious retaliation reeked by Simeon and Levi in Gen.49:5.
9. **Sarai** blames **Abram** implying that she has made a supreme sacrifice in giving “**my maid into your arms**” using the emphatic personal pronoun with the verb “**I myself gave**”/’anyi nathan”.
10. In her twisted logic she acts as though there was a conspiracy against her sponsored by **Abram** and the maid!
11. Her husband did what his wife asked him to do and now she is upset with him for the predictable results.
12. Yes, she is correct in her statement that she “**was despised in her** (Hagar’s) **sight**”.
13. But that is what is to be expected in these kind of situations.
14. In vs.6, **Abram** reacts to his wife’s verbal assault, “**Behold, your maid is in your power**”.
15. The interjectory “**Behold/hinne**” suggests that he “barks” back at her sniping.
16. The reminder that Hagar was under Sarai’s authority essentially was saying “get a grip”.
17. **Abram** then tells **Sarai** to deal with the situation as she saw fit, “**do to her what is good in your sight**”.
18. His last statement was to mollify **Sarai** enough to get her off his back.
19. Hagar was now Abram’s wife and the mother of his child and so he should have interceded to protect her and resolve the situation.
20. Yet he wimps out and tries to remain neutral.
21. He too, like **Sarai** does not refer to Hagar by name but only by title.
22. For **Abram**, Hagar is either “**your maid**” or “**her**”.
23. This demonstrates his attempt not to become personally involved.
24. Abram’s judgment on the matter is lame and passive.
25. If **Abram** will not offer his second wife protection then Yahweh will.

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26. His approach does nothing to quiet the situation but fuels the fire, “**So Sarai treated her harshly, and she fled from her presence**”.
27. The Piel verb “**treated harshly**/-*anah*” is the same verb used in 15:13 to describe the treatment of the Jews by their oppressors.
28. Sarai’s abuse of Hagar that induces Hagar to flee (*barach*) finds parallel in the exodus of Israel from Egypt.
29. There, the Egyptian oppression of the Hebrews (-*anah*, Exo.1:11,12) moved the latter to flee (*barah*, Exo.14:5).
30. But here the roles are reversed: A matriarch of Israel oppressing an Egyptian.
31. The event is reflected in the OT wisdom literature: “*Under three things the earth quakes, and under four, it cannot bear up: Under a slave when he becomes king, and a fool when he is satisfied with food, under an unloved woman when she gets a husband, and a maidservant when she supplants her mistress*”, Pro.30:21-23.
32. *Doctrine of Slavery.*
33. *Doctrine of Pride.*

GENESIS
THE ANGEL OF THE LORD APPEARS TO HAGAR VSS.7-12

EXEGESIS VERSES 7 – 9:

וַיִּמְצָאָהּ מַלְאֲכֵי יְהוָה עַל־עֵין הַמַּיִם בַּמִּדְבָּר
 עַל־הָעֵין בְּדֶרֶךְ שׁוּר:

^{NAS} Genesis 16:7 Now the angel of the LORD found her by a spring of water in the wilderness, by the spring on the way to Shur. (וַיִּמְצָא מַלְאֲכֵי יְהוָה עַל עֵין הַמַּיִם בַּמִּדְבָּר הַזֶּה בְּעֵין הַדֶּרֶךְ בְּשׁוּר) (*waw consec. + v/qal/IPF/3ms w/3fs suff: matsa'; "Now He found her"; + n/com/m/s/constr. "male'ak" (lit. messenger); "the angel of"; + proper n: "Yahweh"; + prep: -al + n/com/b/s/constr: -ayin; "beside a spring of"; + d.a. + n/com/m/pl/abs: mayim; "water"; + prep: bet + d.a. + n/com/m/s/abs: midebbar; "in the wilderness/desert"; + prep: -al + d.a. + n/com/b/s/abs: -ayin; "at the spring"; + prep: bet + n/com/b/s/constr: derek; "one the way/road to"; + proper n: "Shur"])*)

וַיֹּאמֶר הָגָר שְׂפָחַת שָׂרַי אֵי־מִזֶּה בָּאת וְאֵנִי
 תֹּלְכִי וְהֵאמֶר מִפְּנֵי שָׂרַי גְּבִירַתִי אֲנִכִּי בְרַחַת:

^{NAS} Genesis 16:8 And he said, "Hagar, Sarai's maid, where have you come from and where are you going?" (וַיֹּאמֶר הָגָר אֵי מִן אֵי שְׂפָחַת הָגָר אֵמַר וְאֵן וְהֵאמֶר מִן אֵן) [*waw consec. + v/qal/IPF/3ms; "amar"; "and He said"; + proper n: "Hagar"; + n/com/f/s/constr: shiphechah; "the maid of"; + proper n: "Sarai"; + interr. part: 'ey; "where?"; + prep: min + adj/m/s: zeh; "from such"; + v/qal/PF/2fs: bo'; "are you coming"; + waw conj. + interr.part: 'an; "and where?"; + v/qal/IPF/2fs: halak; "are you going/traveling"])*]

And she said, "I am fleeing from the presence of my mistress Sarai." (וַיֹּאמֶר הָגָר מִן אֵן) [*waw consec. + v/qal/IPF/3fs: 'amar; "and she said"; + prep: min + n/com/b/pl/constr: paneh; "from the presence of"; + proper n: "Sarai"; + n/com/f/s/constr. w/1cs suff: gebiyrah {lady/queen}; "my mistress"; + pro/1cs: 'anikiy; "I myself"; + v/qal/ptc/f/s/abs: barach; "am fleeing/running away"])*]

וַיֹּאמֶר לָהּ מַלְאֲכֵי יְהוָה שׁוּבִי אֶל־גְּבִירַתְךָ
 וְהִתְעַנִּי תַחַת יְדֵיהָ:

^{NAS} Genesis 16:9 Then the angel of the LORD said to her, (וַיֹּאמֶר לָהּ מַלְאֲכֵי יְהוָה) [*waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3fs suff: lamed + n/com/m/s/constr: male'ak + proper n: yahweh; "and he said to her, the angel of the Lord"])*]

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"Return to your mistress, and submit yourself to her authority." (וּגְבִירָהּ אֵל שׁוּב) [v/qal/Imp/f/s: shub; "return"; + prep: 'el + n/com/f/s/constr. w/2fs suff: gebiyrah; "to your mistress"; + waw conj. + v/Hithpael/Imp/f/s: -anah {reflexive; same Lemma as vs.6}; "and submit yourself"; + pro: tachath {lit. under/beneath} "to"; + n/com/f/dual/constr. w/3fs suff: yad; "her authority"])

ANALYSIS VERSES 7 – 9:

1. **Hagar** not only fled from the house to get away from **Sarai's** abuse, but she was heading back to her native land.
2. In route is the second scene set in **the wilderness by a spring of water** on one of the roads to Egypt via **Shur**.
3. **Shur** was a region in Egypt near the southwest border of Canaan.
4. It is here that she encounters the **"angel of the Lord/male'ak Yahweh"** who sends her back to **Sarai**.
5. God determines to intervene on Hagar's behalf.
6. The language of accommodation views Yahweh as "looking" for **Hagar** and **"found her/matsa"** by this particular well.
7. Yahweh seeks out **Hagar** in spite of her abandoning her **mistress** and husband.
8. In appearing to her, Yahweh shows He cares for her and further illustrates he has a plan for her life.
9. This itself is sufficient to recognize that **Hagar** was a believer blessed by association with Abram.
10. The narrator views the situation as an act of grace designed to salvage, at least temporarily, something from the wreck of human relationships among a family of believers.
11. God's plan was not for **Hagar** to abandon His geographical will for her, but to stay the course in spite of suffering she may have to endure.
12. It is enough to note that Abram and **Sarai** did not have to run after her, but God interceded for all concerned.
13. The title **"angel of the Lord"** literally means a **"messenger of the Lord"**.
14. This title is used in two distinct ways in the OT:
 - A. As Yahweh. Gen.16:7-13; 22:15-19; 31:11-13; 48:15-16; Exo.3:1-7; 14:19; Jdg.2:1-5; 6:11-23; 13:9-20
 - B. A created being distinct from Yahweh. Gen.24:7,40; Exo.23:20; Num.20:16; 1Chr.21:15-18; Isa.63:9; Dan.3:25-28; Zec.1:12,13
15. Context determines the title's use and here while the appearance is first taken to be a man, He is realized to be God (cf.vs.13).
16. That is, God manifest in human form and hence a theophany of a bodily appearance of the 2nd Person of the Trinity before His incarnation.
17. To **Hagar** He speaks as God (vs.10) and identifies Himself with Yahweh (vs.11).
18. That He is a member of the Trinity is indicated by the fact that the appearances of the **Angel of Yahweh** cease after the Incarnation.

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19. This is confirmed by the OT statement that the **Angel of God** accompanied Israel when they left Egypt (Exo.14:19) and the NT statement that the Rock who followed Israel was Christ (1Cor.10:4).
20. Our present story, like the others in which the **Angel of Yahweh** appears, presupposes that initially **Hagar** did not realize to whom she was speaking.
21. He was just a man that had come to the well, a typical setting for male/female encounters in the OT narrative. Cf.Gen.24:11; 29:2
22. It was only in the course of conversation that she realized his identity.
23. Yahweh then addresses her as “**Sarai’s maid** (shiphechah) and asks her two questions, “**where have you come from and where are you going?**”
24. The address is paradoxical in that this stranger knows exactly who she is but yet is ignorant of her plight.
25. Again, it is language of accommodation as Yahweh is omniscient.
26. The paradox illustrates that even though God knows all things, he leaves the individual with the choice to respond at will.
27. His opening statement is designed to stimulate her thinking about running from her niche.
28. By calling her **Sarai’s maid** it is a reminder that nothing she is doing is really changing her niche in life and is not effectively altering her relationship with **Sarai**.
29. Her niche was that of a **maid** servant, she still belonged to **Sarai** and was the grass really going to be any greener in Egypt?
30. There are always those that abuse authority and a change of relationship or environment does not eliminate that fact.
31. In fact in spite of the domestic problems and that Abram and **Sarai** were not perfect, their home was under the blessing of God.
32. Her niche in reality was a great place to be at this time in the A/C.
33. She lived under the roof of +V and of such +V to be listed in the believer’s Hall of Fame in Heb.11.
34. Where she was headed had nothing to offer her spiritually and devoid of Divine viewpoint and +V.
35. This is the reality for those today that abandon Bible class and seek to pursue alternatives under energy of the flesh.
36. They trade fellowship with +V for that of idolaters, demon worshippers or at best lukewarm Christians that will only further encourage their compromise for obtaining SG₃/wreath.
37. Hagar’s response reveals her inward honesty in spite of her temporal malfeasance as she responds, “**I am fleeing from the presence of my mistress Sarai**”.
38. Obviously there is no hope for making adjustments from STA driven bouts in the believer’s life without first recognizing the error of their ways.
39. Yahweh response is both terse and challenging, “**Return to your mistress and submit yourself to her authority**”.
40. In order for **Hagar** to reorient spiritually she must repent of her present “**way/derek**” in life and restore both God’s geographic and directive wills.
41. The royal imperatives put Hagar’s volition on notice.
42. Her very rebellion to **authority** is now met with God’s **authority**.
43. The STA does not like **authority** and the believer’s disobedience to BD evidences that fact.

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44. The world is full of Hagers that reject **authority**, refuse to **submit** themselves, and seek to find fault with **authority** to rationalize their own sins.
45. This is not what doctrine supports.
46. The “kicker” to God’s imperatives is that He expects **Hagar** to not only **submit** to her proper **authority** but to further endure any continued suffering in that vein. Cp.1Pet.2:18
47. This is seen in that the Hithpael form of the verb “**submit**/-anah” comes from the same root as “*treated harshly*” (vs.6) and “*oppressed*” (15:13).
48. Yahweh is uncompromising in His commands that to the spiritually ignorant may seem callous.
49. The fact is that living in Satan’s world believers will find mistreatment and abuse at the hands of others throughout their lives, unbeliever and believer alike.
50. This because all men possess the STA.
51. But it is God’s will for believers to endure this type of suffering in the sphere of His geographical and directive wills. Cp.1Pet.2:11-12
52. By adhering to God’s wills in this manner we share in the sufferings of Christ because we are first and foremost submitting to His **authority**. Cf.Col.1:24
53. If **Hagar** would to refuse Yahweh’s commands to restore her circle of fellowship with her proper authorities as had been established by God (for the Church see Act.20:28), her life would tail spin into full blown reversionism leading to SUD.
54. For the intellectually honest like **Hagar**, simply the knowledge of knowing that the commands are from God is sufficient for her to make the proper adjustments.
55. *Review the Doctrine of Authority.*

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EXEGESIS VERSES 10 – 12:

וַיֹּאמֶר לָהּ מַלְאָךְ יְהוָה הַרְבֵּה אֲרֵבָה
אֶת־זַרְעֶךָ וְלֹא יִסְפָּר מִרְבּוֹ: ^{WTT} Genesis 16:10

^{NAS} Genesis 16:10 Moreover, the angel of the LORD said to her, (וַיֹּאמֶר לָהּ מַלְאָךְ יְהוָה) [waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3fs suff: lamed + n/com/m/s/constr: male'ak + proper n: yahweh; "and he said to her, the angel of the Lord"]

"I will greatly multiply your descendants so that they shall be too many to count." (וְרַבְרָבָה) [v/Hiphil/inf/abs: rabah; "causing to become many"; + v/Hiphil/IPF/1cs: rabah; "I will cause to become many" i.e., "greatly multiply"; + sign of d.o. + n/com/m/s/constr. w/2fs suff: zera-; "your seed"; + waw conj. + neg.part: lo'; "so not"; + v/Niphal/IPF/3ms: saphar; "able to be counted/numbered"; + prep: min; "from"; + n/com/m/s/abs: rob; "the multitude"])

בֵּן וְקִרְיָתָת שְׂמוֹ יִשְׁמָעֵאל כִּי־שָׁמַע יְהוָה אֶל־עֲנִיָּךְ: ^{WTT} Genesis 16:11

^{NAS} Genesis 16:11 The angel of the LORD said to her further, "Behold, you are with child, And you shall bear a son; (וַיֹּאמֶר לָהּ מַלְאָךְ יְהוָה הִנֵּה יְהוּדָה הִנֵּה יֵלֵד לָךְ בֵּן יֵלֵד וְהָרָה הִנֵּה יֵהוּדָה) [waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3fs suff: lamed + n/com/m/s/constr: male'ak + proper n: yahweh; "and he said to her, the angel of the Lord"; + interj.part. w/2fs suff: hinneh; "Behold, you!"; + adj/f/s/abs: harah; "are pregnant/with child"; + waw consec. + v/qal/PF/2fs; "and you will beget/bear"; + n/com/m/s/abs: ben; "a son"])

And you shall call his name Ishmael, Because the LORD has given heed to your affliction. (וְעָנִי אֶל יְהוָה שָׁמַע כִּי יִשְׁמָעֵאל שֵׁם קָרָא וְ) [waw consec. + v/qal/PF/2fs: qara' + n/com/m/s/constr. w/3ms suff: shem; "and you will call his name"; + proper n: yishema-e'l {lit. God will hear}; "Ishmael"; + conj: kiy + v/qal/PF/3ms: shama-; "because He has heard/given heed" + proper n: "Yahweh"; + prep: 'el + n/com/m/s/constr. w/2fs suff: -aniy; "to your affliction"])

וְעַל־פָּנָי כָּל־אֲחָיו יִשְׁפָּן: ^{WTT} Genesis 16:12

^{NAS} Genesis 16:12 "And he will be a wild donkey of a man, (וְהוּא יִהְיֶה פֶרֶא אָדָם יָדוּ בְּכָל יוֹד וְיָד כָּל בּוֹ) [waw conj. + pro/3ms: hu' + v/qal/IPF/3ms: hayah; "and he himself will bcome"; + n/com/m/s/constr: pere'; "a wild ass of"; + n/com/m/s/abs: 'adam; "a man"])

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His hand will be against everyone, (כָּל־הָיָד בַּיָּד [n/com/f/s/constr. w/3ms suff: yad; "his hand"; + prep: bet + d.a. + n/com/m/s/abs: kol; "against everyone"])

And everyone's hand will be against him; (בְּכָל־יָד וְיָד [waw conj. + n/com/f/s/constr: yad + n/com/m/s/abs: kol + prep. w/3ms suff: bet; "and the hand of everyone against him"])

And he will live to the east of all his brothers." (וְשָׁכַן אֶת־כָּל־פְּנֵיהֶם עַל־וְ [waw conj. + prep: -al + n/com/both/pl/constr: paneh; "and toward the presence/east of"; + n/com/m/s/constr: kol + n/com/m/pl/constr. w/3ms suff: 'ach; "all of his brothers"; + v/qal/IPF/3ms: shakan; "he will dwell"])

ANALYSIS VERSES 10 – 12:

1. With the exception of Yahweh's initial discourse with Hagar in vs.8, the narrator records the remaining conversation in 3 distinct parts.
2. Each section begins with the same Hebrew construction, "**And the angel of the Lord said to her/ וַיֹּאמֶר לָהּ מַלְאֲכֵי יְהוָה**" /wawyo'amer lah male'ak yehwah" beginning vss.9,10 & 11.
3. This manner of introducing Yahweh's words is designed to illustrate what He is looking for and provides with respect to the believer fulfilling the POG in their lives:
 - A. The address to Hagar in name and occupation opening vs.8 hints to God's omniscience.
 - B. The questions of vs.8 look to God testing the known believer's intellectual honesty when challenged with His word.
 - C. Vs.9 is designed to test one's willingness to apply BD (Royal imperatives) under the authorities (spiritual and otherwise) God has established in their life. Cp.Rom.13:1
 - D. Vs.10 reveals for those that will apply (here, perfectly anticipated by Yahweh) a distinct plan present and future with pertinent promises for their life.
 - E. Vs.11ff illustrates that God will further reveal Himself in validation as God in grace providing the believer with future insight into the POG.
4. For Hagar's present situation, the 3 distinct parts (vss.9-12) anticipates recovery under God's geographical and authoritative will (vs.9).
5. He then indicates that He has a plan for her life and makes a long term promise as to her offspring (vs.10).
6. He then reveals information clearly only God would know as to her present pregnancy followed with future instruction finding cause in God's grace (vs.11).
7. Vs.12 unveils the future of her child.
8. Vs.10 picks up with Yahweh declaring, "**I will greatly multiply your descendants so that they shall be too many to count**".
9. The immediate promise is designed to counter Hagar's present testing encouraging her for her return back to Sarai (vs.9).
10. It doesn't mean that Hagar was promised relief from oppression; only that her suffering had been and would be taken note of by God.
11. It illustrates that God's word supplies us with that necessary to face our tests.
12. The prophecy makes clear that nothing that Sarai could do to Hagar would alter the plan of God for her or her descendants.

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13. It is further designed to stimulate Hagar's consideration as to the unique nature of this stranger conversing with her.
14. Only God could make such a promise.
15. Vs.11 points out that Yahweh is aware of her pregnancy and that she will "**bear a son**".
16. I guess ultrasounds are passé to Yahweh.
17. Yahweh's anticipation of Hagar naming the boy **Ishmael further** anticipates her orientation to the Divine will.
18. That God perfectly knows the future He can perfectly construct a plan for our lives.
19. The name "**Ishmael**/yishema-e'l means "God hears".
20. The reason or cause behind the name is "**because the Lord has given heed to your affliction**".
21. The verb "**has given heed**/shama-" also means "to hear".
22. Similarly, Leah says, "The Lord has seen my oppression" in Gen.29:32, as does Hannah in 1Sam.1:11.
23. The name and tribute together strongly suggests that Hagar has been shooting up prayers as to her situation.
24. While she was running away for Egypt driven by her STA/human viewpoint, she did not abandon her prayer life.
25. In spite of her failures, God heard her appeals and has extended grace and deliverance on her behalf.
26. The deliverance is in terms of STA recovery and reorientation to the POG.
27. Her child's name would constantly remind her of the effectiveness of prayer; God hears.
28. God is always aware of any and all pressures that we face and reads the prayers of believers accordingly.
29. He knew from eternity past everything that the believer would face in time.
30. In vs.12, Yahweh even reveals what sort of person **Ishmael** will turn out to be.
31. This illustrates that God's foreknowledge has the future covered as to being incorporated into His plan.
32. What men may worry about regarding others God has it all under control including what they may choose to be in life (+V/-V; good/evil/etc. cf.Rom.10-13).
33. Ishmael's character is colorfully presented, "**and he will be a wild donkey of a man**".
34. The "**wild ass/pere**" lives in the desert and looks more like a horse than a **donkey**.
35. This characterization **of a man** pictures an individualistic lifestyle untrammelled by social convention (Job 39:5; Jer.2:24; Hos.8:9).
36. Hagar's **son** will enjoy a free-roaming Bedouin like existence.
37. The freedom his mother sought will be his one day.
38. Ironically he further emulates a pursuit of freedom presently pursued by his mother i.e., via a rebellious nature.
39. "**His hand will be against everyone**" goes with Ishmael's love of freedom that would bring him into conflict with his dealings with other men.
40. He would be a violent aggressive person that would inspire those around him to react in kind, "**and everyone's hand will be against him**".
41. That **he will live to the east of all his brothers** indicates the fringes of more permanent settlements.

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42. The phrase “**to the east of**/-al paneh” is literally “*apart from the presence of*” suggesting a constant schism/rift with his neighbors.
43. The reference to “**brothers**” indicates Abram’s offspring other than through Hagar (cf.Gen.25:1-6).
44. The descendants of Hagar via Abram are the Arab tribes that inhabit the desert regions of the Arabian peninsula.
45. **Ishmael**, the father of the Arab tribes was a man with a warlike disposition that initiated conflict with those around him.
46. He was not peace loving, but antagonistic to those in his periphery choosing to live by violence.
47. Yahweh predicted this concerning him.
48. It doesn’t mean God made him that way, but was a way pursued with his own volition.
49. Arabs, in general, follow closely in the footsteps of their ancestor **Ishmael**.
50. These are generally antagonistic to the Jews, as well as to each other; hostility often exists between various groups of Arabs (ex.: Sunnis, Shiites and Kurds in Iraq).
51. All Arabs that follow Mohammed claim their descent from **Ishmael** and Abraham as their father.
52. They see **Ishmael** as his firstborn and so the one through whom the promise of the Covenant proceeds, however this is contradicted in Gen.17:18-21.
53. In general, the Arabs reject the line of Abraham as it descends from Isaac.
54. They are predominately anti-Semitic (cf.Gen.12:3).
55. We are not to assume that every Arab is hostile to the POG any more than to assume all Jews are believers.
56. Numerous Arabs have received the gospel and been saved.
57. **Ishmael** stands representative of generations to follow that rebel against the authoritative ordinances of God pursuing their own brand of freedom.
58. This in contrast otherwise to believing parents ultimately overruling their own rebellious grid submitting to their share of sufferings (deserved and undeserved) under God’s geographical and directive wills.

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HAGAR ACKNOWLEDGES GOD'S GRACE AND SUBMITS TO
THE DIVINE COMMAND OF VS.9

EXEGESIS VERSES 13 – 16:

וַתִּקְרָא שְׁמ־יְהוָה הַדֹּבֵר אֵלֶיהָ אַתָּה אֱלֹ
 רֵאִי כִי אֲמַרְהָ הַגַּם הִלֵּם רֵאִיתִי אַחֲרַי רֵאִי: ^{WTT} Genesis 16:13

^{NAS} Genesis 16:13 Then she called the name of the LORD who spoke to her, "You are a God who sees"; (וַתִּקְרָא שְׁמ־יְהוָה הַדֹּבֵר אֵלֶיהָ אַתָּה אֱלֹ [waw consec. + v/qal/IPF/3fs: qara' + n/com/m/s/constr: shem; "and she called the name of"; + proper n: "Yahweh"; + d.a. + v/qal/ptc/m/s/abs: dabar; "the one speaking"; + prep. w/3fs suff: 'el; + "to her"; + pro/2ms: 'attah; "You Yourself"; + n/com/m/s/constr: 'el; "are a God of"; + n/com/m/s/abs: ra'iy; "of sight/who sees"])

for she said, "Have I even remained alive here after seeing Him?" (כִּי הִנֵּה אֲנִי חַיָּה
 אַחֲרַי רֵאִיתִי אַתָּה אֱלֹ [conj: kiy + v/qal/PF/3fs: 'amar; "for she said"; + interr.part: ha {rhetorical} + conj: gam; "Have also?"; + adv: halom; "here"; + v/qal/PF/1cs: ra'ah; "I have seen"; + adv: 'acherey; "after"; + v/qal/ptc/m/s/constr. w/1cs suff: ra'ah; "seeing me" {lit. "Here, have I also seen Him after His seeing me?"})

עַל־כֵּן קָרָא לְבְאֵר בְּאֵר לַחַי רֵאִי הַנֶּה
 בֵּין־קַדֶּשׁ וּבֵין בְּרֵד: ^{WTT} Genesis 16:14

^{NAS} Genesis 16:14 Therefore the well was called Beer-lahai-roi; (הֵלַל קָרָא כֵּן עַל
 בְּאֵר לַחַי רֵאִי בְּאֵר [prep: -al + prep: ken; "upon thus/therefore"; + v/qal/PF/3ms: qara';
 "it was called"; + prep: lamed + d.a. + n/com/f/s/abs: be'er; "for the well"; + proper n: be'er -
 lachay - ro'iy; "Beer-lahai-roi" {well of the living one who was seen}])

behold, it is between Kadesh and Bered. (בֵּין וּקַדֶּשׁ בֵּין הַנֶּה) [interj.part:
 hinneh; "behold"; + prep: bayin + proper n: qadesh; "between Kadesh"; + waw conj. + prep:
 bayin + proper n: bered; "and between Bered"])

וַתֵּלֶד הַגֵּר לְאַבְרָם בֶּן וַיִּקְרָא אֶבְרָם שְׁם־בְּנוֹ
 אֲשֶׁר־יָלְדָהּ הַגֵּר יִשְׁמַעְאֵל: ^{WTT} Genesis 16:15

^{NAS} Genesis 16:15 So Hagar bore Abram a son; (בֶּן אֶבְרָם לַ הַגֵּר יָלְדָהּ) [waw
 consec. + v/qal/IPF/3fs: yalad; "and she begat"; + proper n: "Hagar"; + prep: lamed + proper
 n: "to Abram"; + n/com/m/s/abs: ben; "a son"])

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and Abram called the name of his son, whom Hagar bore, Ishmael. (וַיִּשֶׂם אַבְרָם קְרָא בֶן יִשְׁמָעֵאל הַגֵּר יֶלֶד אִשְׁרָה בֶּן [waw consec. + v/qal/IPF/3ms: qara' + proper n: 'abram + n/com/m/s/constr: shem + n/com/m/s/constr. w/3ms suff: ben + rel.pro: 'asher + v/qal/PF/3fs: yalad + proper n: hagar + proper n: yishema-e'l; "and he called, Abram, the name of his son who she had begat, Hagar, Ishmael"])

וַאֲבָרָם בֶּן־שְׁמֹנִים וְשֵׁשׁ שָׁנִים בְּלִדְת־הַגֵּר
אֶת־יִשְׁמָעֵאל לְאַבְרָם: ֹס

WTT Genesis 16:16

^{NAS} Genesis 16:16 And Abram was eighty-six years old when Hagar bore Ishmael to him.

ס אַבְרָם ל יִשְׁמָעֵאל אֶת הַגֵּר יֶלֶד ב שְׁנָה שֵׁשׁ ו שְׁנָה שְׁמֹנִים בֶּן אַבְרָם (ו [waw conj. + proper n: "and Abram"; + n/com/m/s/constr: ben; "a son of"; + adj/b/pl/abs: shemoniyim; "eighty"; + n/com/f/s/abs: shanah; "years"; + waw conj. + adj/f/s/abs: shesh; "and six"; + n/com/f/pl/abs: shanah; "year"; + prep: bet + v/qal/inf/constr: yalad; "when having begat"; + proper n: "Hagar"; + sign of d.o. + proper n: "Ishmael"; + prep: lamed + proper n: "to Abram"; + end of para: samek])

ANALYSIS VERSES 13 – 16:

1. The scene comes to a climax in vs.13.
2. Hagar clearly comes to recognize that the angel of the **Lord** was a theophany of the **Lord** Himself.
3. Vs.13 is the only recorded instance where a human being gave a “**name/shem**” to **God**.
4. That Yahweh is still present when she addresses Him is seen in the continuous action of the participial phrase “*the One speaking to her*/ha dabar el”.
5. **She called** Him “El Ra’iy” or “*The God of appearance/The visible God*”.
6. Ra’iy is used 5x of that which is visible to the eye. Cp.1Sam.16:12; Job 33:21; 37:18 (reflection as in a mirror); Nah.3:6
7. We note that while Hagar calls him **God**, Moses recognizes that the actual calling in **name** is directed to Yahweh/**the Lord**.
8. The language indicates that Hagar recognizes Messiah is literally God in the flesh.
9. This is further supported in her following causal statement for naming Him, “**Have I even remained alive here after seeing Him?**” that literally in the Hebrew would be translated, “*Here have I even seen Him after His seeing me?*”
10. Her question is rhetorical and one of astonishment that she was still **alive** after meeting **God** manifested.
11. It is obvious that Hagar recognized the doctrine that **God** is unapproachable by sinful flesh without dying. Cf.Exo.33:18-23
12. That doctrine and her amaze at remaining **alive** in an unspoken way reveals her recognition of God’s grace and compassion upon her in spite of her failings.

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13. Based on God's revelation of Himself to Hagar, the **well** of their meeting was **called**, "**Beer-lahai-roi**" meaning "the **well** of the Living One who is seen".
14. The **name** of **the well** logically came about as a result of the news of the event being spread about.
15. Moses further tells us that this particular spring was **between Kadesh and Bered**.
16. The traditional location is Muweileh on the caravan route south of Beersheba.
17. Hagar was doctrinally astute enough to recognize that **God** was speaking directly to her.
18. This as a result of her willingness to be intellectual honesty and GAP'ing the doctrine Yahweh related after the fact.
19. **God** knew her soul and responded with the doctrine she needed to make adjustment in the POG anticipating her future obedience.
20. Hagar's ultimate obedience is assumed in vs.15, "**So Hagar bore Abram a son; and Abram called the name of his son, whom Hagar bore, Ishmael**".
21. The absence of Sarai is noteworthy.
22. The child was intended to be Sarai's but 3 times in vss.15,16 the text says "**Hagar bore a son/Ishmael**".
23. So although Sarai's scheme succeeded, she seems to have been shut out from enjoying its success.
24. In fulfillment of Yahweh's prediction, **Abram** named the newborn **Ishmael**.
25. The scene closes noting that **Abram** was **86 years old** upon the birth of **Ishmael**.
26. That chronologically lines up with vs.3 (*after ten years*) noting 11 years have passed since his arrival in Canaan (cf.12:4) giving us the date of 1860 BC.
27. Another 13 years are to elapse before the promise of a son is renewed in 17:1ff.
28. *Review the Doctrine of Prayer.D*