

Gen 16: 1-14

Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

2 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.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid is in thine hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

7 And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the Lord said unto her, Behold, thou art with child and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction.

12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

13 And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was called Beerlahairoi; behold, it is between Kadesh and Bered.

15 And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

El Roi

First seen in Genesis 16:13 – Used 1 time in the Bible

Used by Hagar after her encounter with the angel of the Lord when she ran from Sarah. The angel gave Hagar a powerful promise about the son she carried, including telling her to name him Ishmael. She said, “You are the God who sees me” in response to that encounter.

What was Hagar going through in verses 5 & 6?

What is meant by dealt hardly with her?

the idea of looking down or browbeating); to depress literally or figuratively, transitive or intransitive. We know it was bad enough she fled.

Return to thy mistress and submit thyself under her hands.????? We don't like that part do we?

13 And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

Hagar thoughtfully considered God's kind visit to her, as noted in verses 13 and 14. Take note of how she expressed herself:

This is the first time God called someone by name 1. Her deep reverence for God's omniscience and providence became personal; she named the Lord who spoke to her, openly acknowledging His name in praise: "You are the God who sees me." This became, for her, the name she would remember Him by forever—a lasting memorial to know and recall Him throughout her life: "You are the God who sees me."

(1.) The God we deal with is one who sees everything; as was said in ancient times, God is all-seeing, like an eye that observes all.

(2.) We should apply this personally: the one who sees everything also sees me, as David noted (Ps.139:1), O Lord, thou hast searched me and known me.

El Roi

(3.) Maintaining a mindful awareness of God, recognizing that God is always observant, can greatly benefit our responses to Him. This perspective is particularly appropriate for those seeking repentance.

[1.] "Thou seest my sin and folly." I have sinned before thee, says the prodigal; in thy sight, says David.

[2.] "Thou seest my sorrow and affliction;" this Hagar especially refers to. When we have brought ourselves into distress by our own folly, yet God has not forsaken us.

[3.] "Thou seest the sincerity and seriousness of my return and repentance. Thou seest my secret mournings for sin, and secret motions towards thee."

[4.] "Thou seest me, if in any instance I depart from thee," ***Ps. 44:20, 21***. This thought should always restrain us from sin and excite us to duty: Thou God seest me.

Ps 33:18

18 Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy;

In reflecting on the phrase "the God who sees me," we recognize a profound truth: God's constant awareness and presence are not distant or impersonal, but deeply intimate and caring. He observes not only our actions but also the hidden emotions, struggles, and hopes within our hearts. This assurance can bring comfort in times of loneliness or uncertainty, knowing that we are never invisible to God and that our lives matter greatly to Him.

This understanding shapes the way we approach our relationship with God. It encourages us to live with openness and honesty before Him, trusting that His watchful care is motivated by love and compassion rather than judgment. In recognizing that God sees every facet of our journey, we find reassurance to persist in faithfulness and to seek His guidance through every circumstance.

Just as Hagar named the well **Beer-lahai-roi**, "the well of the living one who sees me" there is a wellspring of hope rising for spring of hope rising for you too