

ABRAM GAVE BIRTH TO ISHMAEL AND THE ARABS: IMPATIENT FAITH — THE TERRIBLE WRONG OF IMPATIENCE

GENESIS 16:01–16

Introduction

This passage covers the birth of the Arabs, the very beginning of the Arabs as a people, their roots and origin. But more importantly, the passage gives us a great study on *impatience*. It teaches us a great deal about the emotion of restlessness or impatience that grips so many of us so often. What is impatience? It is the emotion...

- that gets tired of waiting
- that gets fed up with something that delays us
- that arouses us to act or react before we should

Waiting and *delay* are the key words: we just get tired of waiting, of being delayed, and want to move on and act or react. And too often we do, and we cause all kinds of problems for ourselves and for others, often painful and catastrophic problems.

This was what happened to Abram and Sara. They became impatient in waiting for the promised seed, the son promised by God. Their impatience was so gripping that they just felt they could wait no longer. If they did, it would be too late to bear a son. They began to rationalize, to question and say what we often say about the promises of God:

=> Could God be waiting for us to do something before He acts?

=> Doesn't God help those who help themselves?

=> If we do this, then won't God do that?

=> Doesn't God expect us to do our part, then He does His?

This kind of reasoning often leads us to act before we should, and the consequences are often terrible and painful. Impatience can cause us to fail in our behaviour, plans and programmes, all because we just do not wait upon God, upon His timing, His will, His way. As stated, this was what happened to Abram and Sara. And this is the message of this interesting and instructive passage: *Abram Gave Birth to Ishmael and the Arabs: Impatient Faith — the Terrible Wrong of Impatience*, Genesis 16:1-16.

I. The causes of impatience (vv. 1-2).

II. The terrible consequences of impatience (vv. 3-6).

III. The solution or answer to impatience (vv. 7-16).

I. *Genesis 16:01–02 The Causes of Impatience*

First, the causes of impatience. Sara illustrates several of the major factors that cause us to be so impatient.

1. An unfulfilled desire. Sara wanted a child desperately. In that day, a woman's ability to bear children, especially a son, was almost a necessity to remain married. In the eyes of people, children were a sign of God's blessing, whereas being childless was a sign of dishonour and reproach (Gen 21:6; 24:60; Exo 23:26; see Gen 30:1, 23; 33:5; Psa 127:3; 128:3). Sara was now seventy-five years old, and she had never borne a child. She felt the shame and remorse, the dishonour that women of that day felt from being childless. Throughout her life, she had been eager to bear a son for Abram, but her desire had never been fulfilled. Sara was childless, and now in her old age she was desperate and becoming more and more impatient. In fact, her patience was running out, and impatience was gaining control of her heart. We will see this in just a moment.

Thought 1. The point is this: an unfulfilled desire can cause impatience; it can cause us to act before we should, to ignore God's will and God's timing. Impatience can arouse us to move long before we should...

- to devise plans and programmes
- to plot and scheme
- to act and react

Impatience can cause us to try to fill the desire ourselves instead of waiting upon God. This is exactly what happened to Sara, and it is what often happens to us.

2. A mistaken thought. Why was Sara barren, unable to bear children? Was it because God had closed her womb? Closed it permanently, forever? Sara thought so. She began to question God's promise, to question if the promise made to Abram included her. She felt that she had been left out of the promise given by God, as though the promise did not cover her situation, as though it had no effect upon her life.

Note what Sara did: she told Abram that it was the LORD who had kept her from bearing a child (v. 2). A lot of emotion was wrapped up in Sara's statement, years of pent up emotion. She was expressing disappointment in God and somewhat blaming God for making her barren. She was expressing remorse, regret, sorrow, and a broken heart before Abram, feeling that she had failed him so miserably as a wife. She had just been unable to bear him a son, but she could not help it. She had tried and prayed, and prayed and tried — done all she could, but to no avail. God had just closed her womb.

Now this was a mistaken thought of Sara's. The promise of God did cover and include her. True, God had closed her womb temporarily, but not because she was not to be a part of His promise. It was because the time had not yet come for the promise to be fulfilled. It was not yet time for God to give the promised seed to Abram and Sara. God's timetable was not Sara's timetable.

The point is this: Sara was mistaken; the promise did apply to her. But her mistaken thought caused her to be impatient and run ahead of God. And her impatience led her to plot a scheme that was to have catastrophic results and cause unbearable pain and

problems for the whole world throughout all the ages. (This is seen in the unending conflict that has existed between many of the Jews and Arabs of the world down through the centuries.)

Thought 1. A mistaken thought often leads to impatience and wrong action. We face some problem or crisis, and wonder why God has not helped us or given us the answer. We may even question if the promises of God apply to us, if the promises are even true for us today. Such thoughts are mistaken thoughts: God promises to help us in every crisis and problem of life, even to the most minute problem. God even knows when a single hair falls to the ground, and this is supposedly the smallest care that man has. But note: no problem is too small for God's concern. God is concerned about us and will help us through all the trials and temptations of life. We must not, therefore, question God's promises. We must not become impatient and act on our own, running ahead of God. God knows when to act, exactly when to help us. He knows when to fulfil His promises in our lives. We must, therefore, trust God and wait upon His help, His guidance and His direction.

Luke 12:6-7 *"Are not five sparrows sold for two pennies? Yet not one of them is forgotten by God. Indeed, the very hairs of your head are all numbered. Don't be afraid; you are worth more than many sparrows."*

Heb 13:5-6 *Keep your lives free from the love of money and be content with what you have, because God has said, "Never will I leave you; never will I forsake you." So we say with confidence, "The Lord is my helper; I will not be afraid. What can man do to me?"*

Gen 28:15 *I will not leave you until I have done what I have promised you.*

Psa 25:5 *Guide me in your truth and teach me, for you are God my Saviour, and my hope is in you all day long.*

Psa 27:14 *Wait for the LORD; be strong and take heart and wait for the LORD.*

Psa 40:17 *Yet I am poor and needy; may the LORD think of me. You are my help and my deliverer: O my God, do not delay.*

Psa 62:5 *Find rest, O my soul, in God alone; my hope comes from him.*

Psa 123:2 *Our eyes look to the LORD our God, till he shows us his mercy.*

Prov 20:22 *Wait for the LORD, and he will deliver you..*

Isa 40:31 *But those who hope in the LORD will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint.*

Hosea 12:6 *But you must return to your God; maintain love and justice, and wait for your God always.*

3. A worldly, carnal suggestion (v. 2c). There was a custom in Abram's day that stated this: if a man's wife could not bear him a son, he could take her maid as a second

wife and have a son through her. This was a custom devised by man, not a practice instituted by God. God's will and Word has always stated one wife for one husband (monogamy), not more than one wife (polygamy). But polygamy was the common practice in that day and time. Note: this was the suggestion of Sara, not of Abram. Apparently, Sara believed the promise of God, that Abram was to bear the promised seed. But she had *the mistaken thought* discussed above, that the promise did not cover her, that she was not included in the promise, for she was just unable to bear seed. Thus, she came up with the idea that she could help Abram by following the custom of the day: let Abram take her maid, Hagar, as a second wife and bear a son through her.

Now note several facts about this idea of Sara's.

- => Sara's motive was commendable. She desperately wanted Abram to bear the promised seed. But her method was wrong: it was a worldly, carnal method devised and practiced by unbelievers.
- => Sara was making a painful sacrifice for her husband: sharing her husband's love and body with another woman in order to give him a son. But her sacrifice was stirred by worldly, carnal practices. Consequently, her sacrifice was for nothing. In fact, her sacrifice did nothing but cause more pain and suffering.
- => Sara's idea was to follow a practice of the world, not the Word of God, not the promise of God. Her idea was to follow a worldly, carnal plan, a plan that was practiced by those who lived for the world and the flesh, not for God. Thus her suggestion was a worldly, carnal suggestion.

Note that Abram listened to Sara and did what she suggested (v. 2c). She convinced him that this could be the very way God intended him to bear *the promised seed*.

Thought 1. A worldly, carnal suggestion can lead us to be impatient:

- => to go ahead and act before we should.
- => to adopt some worldly, carnal method devised by unbelievers instead of waiting upon God.
- => to ignore God's lead and follow customs and practices of the world.

Rom 12:1-2 *Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God — this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is — his good, pleasing and perfect will.*

Eph 4:17 *So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking.*

Heb 10:36 *You need to persevere so that when you have done the will of God, you will receive what he has promised.*

GENESIS 16:01–16 HAGAR — ISHMAEL; LAW — WORKS

The New Testament says that Hagar, who was a slave, is a type of the old covenant, a type of the law that enslaves its followers. Her children were born into slavery. So it is with anyone who puts himself under the law: he becomes a child of the law, enslaved to it. (See notes, Gal 4:21-31.) □

II. *Genesis 16: 03–06 The Terrible Consequences of Impatience*

Second, the terrible consequences of impatience. Bad things begin to happen almost immediately when we give in to the feeling that we just cannot wait any longer, when we cast away our patience and allow impatience to break loose and have its way.

This was true of Sara and Abram, and it is true of us. Impatience — breaking loose and acting before we should — results in terrible consequences.

1. Impatience results in wrong plans and methods (v. 3). Sara's motive was good: she wanted to see...

- God's will done
- God's mission of salvation for the earth fulfilled
- the promise of God brought about
- the promised seed born

And Sara wanted to be a part of God's plan. But she began to question God's promises, to wonder if God's promises and plan included her. She and Abram were almost, if not already, beyond the age of childbearing. Abram was eighty-five years old and she was seventy-five (Gen 16:16). The delay, the waiting, the expectancy, the longing for the promised son, the questioning if she was included in the promise of God just got the best of Sara. Her impatience broke loose, and when it did, note what happened; note the consequence of her impatience.

=> Sara devised a plan, a method, by which she and Abram could have the promised seed (son), a way that they themselves could fulfil the promise of God. What was it? Sara took her Egyptian maid, Hagar, and gave her to Abram to bear the promised seed.

Now remember that Sara's motive was good: she wanted to see the promise of God fulfilled. But her method was worldly, carnal, fleshly, a method diametrically opposed to God's Word.

The consequence of Sara's impatience was terrible: she fell back upon the world for a worldly, carnal, fleshly method; and as we are about to see, she led others astray as well.

Thought 1. Sara's humanly devised method — her worldly, carnal plan and programme — could in no way fulfil the will and promise of God for sending the promised seed (son) and for saving the world. Only God could devise the plans and methods to fulfil His will and promises of salvation. We — all of us, as well as Sara and Abram — are

part of God's plan, but we are not the divisors of the plan and programme. We are the labourers, the labourers who are to carry out God's plan and program of salvation for the ages. Thus our task is the same as Sara's and Abram's was: serve God day by day, serve Him by *obeying His Word*, explicitly, and by *waiting upon Him* to fulfil His promises concerning the promised seed. Keep in mind that *the promised seed* concerns both the new nation of people who follow God supremely (genuine believers, both Jew and Gentile) and the Saviour of the world, the Lord Jesus Christ.

Impatience, running ahead of God's will and refusing to wait, will result in a terrible consequence: the devising of wrong plans and methods. Impatience will result in our falling back upon the world and using its worldly, carnal plans and programs.

2. Impatience leads to the collapse of faith and patience. Abram had been walking with the LORD for a long time, for over ten years (v. 3). Just a short while before this event, God had given Abram a glorious vision of Himself and His promises. God had reassured Abram that he was to bear the promised seed and inherit the promised land (Gen 15:1-21). But now, Abram was facing the test of his life. Why do we say this? Because...
 - the test was thrust upon him by his wife and her strong arguments. She must have argued that God never mentioned her name in giving the promises; that the promises must not, therefore, include her. The promised seed must involve another woman. Moreover, she had never been able to have children; therefore, she could not be God's appointed mother to bear the promised seed. On and on Sara must have argued.
 - the test struck at the very heart and purpose for Abram being on earth — at the very reason he had left Ur of the Chaldees and moved to Canaan — that of bearing the promised seed. He wanted above all else to see the promise of God fulfilled, and he wanted to have a significant part in God's glorious plan of salvation for the earth.
 - the test appealed to the eyes and the flesh, to the lust of the eyes and the lust of the flesh — to sex — the most intimate relationship existing between man and woman. Abram was attracted to Hagar.

Sara's impatience won the argument and stirred Abram to question if she might, perhaps, be right. Abram must have thought something like this: "I could try to have a son by Hagar, of this there is no question. And I could appoint the son to be the heir of my estate. But would the son be the promised seed appointed by God? It certainly looks like he could be, for Sara herself is just incapable of bearing a child, and she has been trying for ten long years since the promise of God. Another woman must be the way — at least a way — that God's promised seed could be given to me."

Impatience won the upper hand. Abram's faith and patience collapsed. He felt he could wait no longer, so he took matters into his own hands: he went to Hagar's tent, and Hagar conceived.

Thought 1. The point is this: impatience results in a terrible consequence: a collapsed faith and patience. We cease to trust God, to wait patiently, and what happens?

=> Impatience leads us to take matters into our own hands and do our own thing.

=> We give in to the lust of the eyes, the lust of the flesh, and the pride of life.

=> We end up saying and doing things that are completely contrary to God's will and Word.

Rom 14:23 *But whoever has doubts is condemned if they eat, because their eating is not from faith; and everything that does not come from faith is sin.*

Heb 6:12 *We do not want you to become lazy, but to imitate those who through faith and patience inherit what has been promised.*

Heb 10:35-36 *So do not throw away your confidence; it will be richly rewarded. You need to persevere so that when you have done the will of God, you will receive what he has promised.*

3. Impatience leads to sinful behaviour (vv. 4-6). This is always true. Note the sinful behaviour pointed out by Scripture, the sinful behaviour that resulted from the impatience of Sara and Abram.
 - a. There were the sins of immorality, adultery and polygamy: Abram took Hagar as his second wife and she conceived his child (v. 4).
 - b. There were the sins of malice, spite, insolence, reproach, scorn and a haughty spirit: Hagar despised Sara (v. 4). She had been misused for Sara's own end, and Hagar despised her for it. But there was probably something else as well: when Hagar discovered that she was pregnant, she probably looked upon Sara with scorn and reproach because Sara was childless. Hagar must have walked around with a haughty and insulting spirit toward Sara.
 - c. There were the sins of jealousy and of blaming others: Sara was now jealous of Hagar and Abram's relationship, and note: she blamed Abram for the affair (v. 5). Apparently, she felt that Abram was favouring Hagar for he had not stepped in to correct Hagar's scorn of her. Abram had obviously chosen to favour Hagar because she was bearing the son for whom he had yearned so long. Thus Sara reacted by appealing to God for help: she called for God to help her, to judge between her and Abram (v. 5).
 - d. There was the sin of disturbed relationships, the relationships between Sara and Hagar and between Sara and Abram. Both have already been discussed (vv. 4-5). Now, the relationship between Abram and Hagar was to be disturbed (v. 6). He gave in to his wife's anger, allowing her to mistreat Hagar.

Thought 1. These were the sins of Sara and Abram's impatience. Our impatience may not lead into these particular sins, but impatience will always result in sinful behaviour, sins such as...

- disrespectful behaviour
- mistreating people
- turning to the world
- selfishness
- bitterness
- stealing
- devising worldly plans and programmes
- deception
- pride
- ignoring and running ahead of God
- anger

Psa 37:7-9 *Be still before the LORD and wait patiently for him; do not fret when people succeed in their ways, when they carry out their wicked schemes. Refrain from anger and turn from wrath; do not fret — it leads only to evil. For those who are evil will be destroyed, but those who hope in the LORD will inherit the land.*

Psa 27:14 *Wait for the LORD; be strong and take heart and wait for the LORD.*

Psa 62:5-8 *Find rest, O my soul, in God alone; my hope comes from him. Truly he is my rock and my salvation; he is my fortress, I will not be shaken. My salvation and my honour depend on God ; he is my mighty rock, my refuge. Trust in him at all times, O people; pour out your hearts to him, for God is our refuge.*

James 1:2-4 *Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything.*

III. **Genesis 16:07–16 The Answer to Impatience**

Third, the solution or answer to impatience. This passage gives us four very clear answers to impatience.

1. A confrontation with God (vv. 7-9). When we act impatiently, we usually mistreat some other person, perhaps several people. This was true with Sara and Abram: their impatience had mistreated Hagar and hurt her deeply, so deeply that she had fled from them and headed home to Egypt. There was danger in this, for she...
 - was turning away from the household of believers and fleeing to a household of unbelievers
 - was fleeing from the hope of the promised land back into the world
 - was fleeing from God's will for her life and taking her life into her own hands

Note that God knew exactly where Hagar (the mistreated) was (vv. 7-9). He knew that she had been mistreated and had fled from Sara. God knew that she was hurting, that her heart was broken and full of pain. Why then would God's messenger ("angel" means *messenger*) ask Hagar where she had come from and where she was going? To arouse conviction within her heart. She needed to sense her wrong in the affair before she would do God's will: return to Abram and Sara and to the household of faith.

Thought 1. God always knows where we are when we have been mistreated. He knows when we are hurt and full of pain. When we are, we need to hear God's Word:

=> search our own hearts to see what wrong we have done

=> repent of that wrong

=> get up and do exactly what God says to do

2. Receiving the promises of God (vv. 10-12). God set out to comfort and assure Hagar (the mistreated). Note how He met her need by the promises of His Word; by giving her several great promises.
 - a. Hagar was to have a very special heritage: her descendants would be too numerous to count (v. 10).
 - b. Hagar was to be assured that God would always hear her and meet her need (v. 11). She was then pregnant with a son, and she was to name him Ishmael. Note that God Himself named the child. "Ishmael" means *God hears*. God was assuring Hagar and her descendants that He would always be available to hear their cry of distress and meet their need if they would only call upon Him, the only true and living God.
 - c. Hagar's son, Ishmael, was to have a very special nature. Note that Ishmael was the very first Arab: all Arabs have descended from him, and Abram or Abraham. God is here predicting Ishmael's nature, and by such, the nature of his seed, the Arabs, is also predicted. The Arab nations of the world, as history has proven, bear his nature.
- => Ishmael was to be like a wild donkey, that is, independent, obstinate, determined, stubborn, dogged, unyielding, headstrong, self-willed.
- => Ishmael's hand was to be against everyone and everyone's hand against him; that is, he was to be violently aggressive, constantly at odds with other people and nations. In addition, his descendants would even be in constant conflict with each other. (H.C. Leupold. *Genesis*, Vol. 1, p. 504.)

The point is this: God heard the cry of Hagar out in the desert and met her need. She had been mistreated and abused by Sara and Abram. But now God comforted and assured her that both she and her child would survive the ravages of the desert if she would only obey Him. He comforted and assured her by giving her the above promises. All Hagar had to do was to receive the promises of God and obey Him. She had to follow His instructions to the fullest.

Note: the founder of the great religion Islam, Mohammed, is from the land of Ishmael.

3. The third answer to impatience is worshipping and praising God (v. 13). Immediately upon receiving the promises of God, Hagar began to worship and praise God. Note: she called God *El Roi*, "the God who sees me." God had seen her distress, seen her in her hour of need. God had seen her broken heart and pain. Thus, she worshipped Him as *El Roi*, the God who had seen her and met her need.
4. The fourth answer to impatience is obeying God (v. 15). Note that all three of the guilty parties now repented of their impatience and obeyed God.

- a. Hagar (the mistreated) returned to the household of faith, to the home of Abram and Sara. Hagar fulfilled her purpose...
 - to live as a believer in the household of faith
 - to live in the hope of the promised land while living within the world
 - to bear the child, Ishmael, which God had promised
- b. Abram and Sara both obeyed God. They received Hagar back when she returned, just as God had instructed. And they agreed to name the child Ishmael, just as God had instructed.

Although it is not recorded, at some point Abram and Sara repented of their sin of impatience and of the terrible wrong they had done to Hagar. We know this because they accepted Hagar back and obeyed God in naming Hagar's son as God had instructed.

Thought 1. The lesson for us is this: If we have been impatient and run ahead of God — if we have devised human plans and substituted worldly methods for God's will, acting, reacting, mistreating and hurting others — we must do two things:

(1) We must go before God to confront Him and repent of the wrong we have done.

Psa 34:18 The LORD is close to the broken-hearted and saves those who are crushed in spirit.

Isa 66:2 "Has not my hand made all these things, and so they came into being?" declares the LORD. "This is the one I esteem: he who is humble and contrite in spirit, and trembles at my word."

Isa 55:7 Let the wicked forsake his way and the evil man his thoughts. Let him turn to the LORD, and he will have mercy on him, and to our God, for he will freely pardon.

2 Chr 7:14 If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land.

Acts 8:22 Repent of this wickedness and pray to the Lord. Perhaps he will forgive you for having such a thought in your heart.

(2) We must obey God by being patient.

Gen 49:18 "I have waited for your deliverance, O LORD."

Exo 19:5 Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine.

Psa 40:1 I waited patiently for the LORD; he turned to me and heard my cry.

Isa 25:9 In that day they will say, "Surely this is our God; we trusted in him, and he saved us. This is the LORD, we trusted in him; let us rejoice and be glad in his salvation."

Isa 26:8 *Yes, LORD, walking in the way of your laws, we wait for you; your name and renown are the desire of our hearts.*

Isa 33:2 *LORD, be gracious to us; we long for you. Be our strength every morning, our salvation in time of distress.*

Ezek 18:21 *“But if a wicked man turns away from all the sins he has committed and keeps all my decrees and does what is just and right, he will surely live; he will not die.*

1 Pet 2:20 *But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God. ■*

GENESIS 16:07 ANGEL OF THE LORD

*The angel of the LORD found Hagar near a spring in the desert; it was the spring that is beside the road to Shur. **Genesis 16:07***

Angel of the LORD Who is this person? There are two positions.

1. Most commentators say that “the angel of the LORD” is God, more particularly, the second person of the Godhead, Jesus Christ. Note these facts.
 - a. Hagar calls Him “God” (v. 13).
 - b. Hagar says, “God sees me” (Yahweh) (v. 13). She means that God sees and knows all about her distress and need. She is saying that God sees all (omnipresent) and knows all (omniscient). She is declaring that the messenger of the LORD is God Himself. It is God who is looking after her. This of course is a foreshadowing of the Trinity, of a plurality in the Godhead. The messenger of the LORD is the second person of the Trinity (Godhead), the Lord Jesus Christ Himself.
 - c. The author of Genesis (Moses) calls Him “LORD” (V. 13).
 - d. There are many other examples in the Old Testament.
 - => When Moses stands before the burning bush, the angel of the LORD is said to be “the LORD” and “God” (Exo 3:2, 4). The angel even says, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob” (Exo 3:6).
 - => The angel of the LORD is also called “the angel of God” (Gen 21:17) and “the angel of His (God’s) presence” (Isa 63:9). He might also be the one called “the angel of the covenant” (Mal 3:1). He appears often in the Old Testament (cp. Gen 22:11; 31:11, 13; 48:16; Exo 3:2; 14:19; Num 22:22; Jud 2:4; 6:11; 13:3; 2 Kng19:35; Isa 63:9; Zec 1:12; 12:8).
 - e. The word “angel” means messenger. The One appearing to Hagar (and to others throughout the Old Testament) is being referred to simply as “the messenger of

God Himself.” Of course the supreme messenger of God is His own Son, Jesus Christ (John 1:1, 18; Heb 1:1-3).

- => The angel or messenger is said to have the name “secret” or “wonderful” (“wonderful” is a more accurate translation [Jud 13:18]). The Old Testament predicted that the Messiah, the Christ, would also be called “wonderful” (Isa 9:6).
- f. The angel of the LORD is never mentioned in the New Testament.
 - g. In the Greek New Testament, the definite article (the word the) is never used when an angel appears. Some translations do wrongly use the definite article, but the Greek never uses it in referring to angels.
2. Some commentators believe “the angel of the LORD” is one of the very special angels who ministers to God in a personal way. Remember, “angel” means *messenger*. The messenger of the LORD is, therefore, thought to be the personal messenger of the LORD, somewhat like the personal ambassador of a king or nation. Thus when he acts or speaks, he bears the very credentials and authority of God Himself; he acts and speaks as the LORD Himself. The angel of the LORD is said to be the personal representative of the LORD; therefore, he can be identified as the LORD Himself. □

GENESIS 16:13 GOD (EL ROI)

She gave this name to the LORD who spoke to her: “You are the God who sees me,” for she said, “I have now seen the One who sees me.”
Genesis 16:13

The Hebrew *El Roi* means the God who sees me. Hagar is the person who first called God *El Roi*. God had seen her distress, her broken heart and pain, and God had met her need. Thus, she worshipped God as *El Roi*, *the God who had seen her and met her need*. □