

## Genesis 16

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### Overview

#### ***Of the book thus far... (Not in Sermon)***

See Walsh for the best analysis of this section. I think the real key is seeing sections organized according to the two categories of promises in 12:1-3, land-seed vs. blessing to the nations.

- 12:1-9, a testing journey with a promise (1-3) (choose God over ancestors)
- 12-13, Threats to the Promises of Land and Seed
  - 12:10-20, Abram compromises Sarah in a strange land (Egypt)
  - 13a, Abram and Lot; strife over land
  - 13b, Separation from Lot, a potential heir
  - 13c, Divine promise of the land
- 14, The Promise of Blessing to the Nations: Abram and Lot; cities of the plain; covenants with gentiles
- 15, God's covenant with Abram: Land and Seed
  - 16a, Announcement of Ishmael's Birth
  - 16b, Birth of Ishmael (surprisingly, at the center! At this point the reader expects that Ishmael is the answer to the promise))
- 17:1-18:15, God's covenant with Abraham: Land and Seed (where we learn that Ishmael is NOT the answer, and are still in suspense)
  - 18:15, Announcement of Isaac's Birth
  - <<lack: Isaac's Birth>>
- The Promise of Blessing to the Nations: 18:16-19:38, Abraham and Lot; cities of the plain
- 20-21, Threats to the Promises of Land and Seed
  - 20, Abram compromises Sarah in a strange land (Gerar); Abimelech
  - 21:1-8, Birth of Isaac
  - 21:9-21, Separation from Ishmael, a potential heir
  - 21:22-34, Abraham and Abimelech; strife over wells; covenant with gentile
- 22:1-19, a testing journey with a promise (15-18) (choose God over descendants)

#### ***Of ch. 16***

Wenham's analysis is best: see chart.

- 1, prolog: Sarah has no child but does have a maidservant.

- 2-6, conversation between Abram and Sarai, involving Hagar. ABABC-ABC.
- 7-14, conversation between Sarai and the Angel, bracketed by well, ABCCCBA
- 15-16, epilog, Hagar has the child

Note also close parallels to the Eden story:

	Chapter 3	Chapter 16
The woman proposes to take something forbidden.	6	2
The man “hearkens to the voice of his wife”	17	2
God asks someone a question involving location	9 “Where art thou?”	8 “Whence camest thou? Whither wilt thou go?”

In addition, the behavior of both Sarai and Abram matches the warning of 3:16b.

## 1, Sarai’s Predicament

This verse and 15-16 form an inclusio around the entire chapter.

She is barren. This is a problem both personally and in the larger context of the book.

Personally, this situation was viewed as a great curse.

- God’s first blessing on his creation, including humans, was “be fruitful and multiply,” 1:28.
- The custom at marriage was to wish the new couple abundant offspring: Gen 24:60 (Rebekah), Ruth 4:11,12 (Boaz).
- Part of Israel’s blessing under the Sinaitic covenant is fruitfulness: Deut 28:4,11 and parallels.

From the perspective of the book, it stands as a roadblock to the promises that God has made. In 15:2, Abram raises this issue with the Lord. Here, the narrator observes it. This shift has the effect of making the problem much more prominent. First Abram raises it: “Lord, how am I going to have a seed?” Now the narrator picks it up, as though in a background voice: “That’s right, folks. How is he going to have a seed?” It is now not just Abram’s problem, but a major problem with the plot, which centers around the divine promises.

## 2-6, Horizontal: Two Cycles of Fleshly Effort

The next two paragraphs form an alternation between Sarai and Abram. They report two cycles of effort on Sarai’s part to remedy the situation. Compare Abram’s situation in ch. 15.

- Both are deeply invested in the Lord’s promises, particularly that of the seed. They do not despise the promise, but believe in it and desire it. In this respect, both are examples of faith.
- Both had doubts; in both cases, the Lord’s promises seemed impossible.
- Both try to figure out how the promises could be realized. In itself this is not wrong, but a further evidence of their desire for what God had promised them.

- In both cases, their proposed solutions center on their servants (Eliezer; Hagar). As the members of the household closest to them, these would be the likely candidates for realizing the Lord's promise.
- The difference between them is that Abram consults the Lord about his idea, while Sarai does not.

Each cycle begins with a statement by Sarai, continues with Abram's acquiescence, and ends with strife.

### **2-4, First Cycle: The Marriage of Hagar**

**2a, 3, Sarai's proposal.**—Her statement is a syllogism with one premise missing:

1. She diagnoses the situation correctly: "The Lord has restrained me from bearing." She recognizes that it is in his hand to give or withhold children. This is an indication of her basic orientation of faith.
2. Her conclusion is a recommendation that Abram take Hagar.
3. The missing part is why she must have offspring.
  - Certainly there was a sense of carnal shame that she was barren.
  - Yet it is far more likely that she knew of the promises made to her husband, and with him earnestly desired the blessing on that account. So earnest was her desire that she suppresses her natural jealousy and "becomes forgetful of her natural right" (Calvin).

The solution she proposes is in keeping with the custom of the day. The restatement in v.3 shows this: the language is formal and legalistic, a documentary record of an official transaction.

Yet it is wrong. The argument is summarized in Mal 2:15 as a general argument against divorce:

1. "And did not he make one?" That is, God created only one couple, "one flesh."
2. "Yet had he the residue of the spirit," which he breathed into Adam. He could have provided more spouses than Eve, had he so desired.
3. "And wherefore one? That he might seek a godly seed." Broken homes and infidelity are a major obstacle to the spiritual health of the children. Particularly if one is concerned with offspring (as Abram and Sarai were), one ought to hold close to the original example.

Calvin: "The faith of both of them was defective; not indeed with regard to the substance of the promise, but with regard to the method in which they proceeded; since they hastened to acquire the offspring which was to be expected from God, without observing the legitimate ordinance of God."

**2b, 4a, Abram's Acquiescence.**—Abram goes along with her suggestion. The idiom, *\$m( leqol*, is the same used for Adam with respect to Eve in 3:17, and means "to take a suggestion," not "to obey a command." He loves his wife, is pained by her sense of deprivation, and will do anything he can to please her. This is the natural dynamic in a godly home, but in yielding to it, Abram, like Adam, violates a higher duty. Three principles come into play here.

1. The wife is more likely to be deceived than the husband. 1 Tim 2:14, drawing on the woman's own confession in Gen 3:13. Recall that the NT associates the fall always with Adam, never with Eve.
2. She inherits from Eve a tendency to rebel against her husband and seek to control him: Cf. 3:16b, interpreted in the light of 4:7 (see previous notes). Here we see Sarai exhibiting the tendency of 3:16bi.
3. The man must obey the injunction of 3:16bii and lead the wife, obeying the Lord above all.
  - Luke 14:26, we are to hate our wife in comparison with the Lord.
  - This is not just a NT principle; Deut 13:6-11 requires the Israelite to give up a wife who has fallen into idolatry.

*Application:* Husbands, love your wives. Seek their good. Sacrifice yourself for their blessing. But always recognize their susceptibility to deception and their tendency to try to control, lest you be led astray, as both Adam and Abram were. They were wrong in not standing up to their wives. Sometimes godliness requires a loving firmness that denies the beloved what seems so greatly desired.

**4b, Strife between Sarai and Hagar.**—Hagar is not a passive pawn, but a living, feeling person. While the family was barren, she no doubt shared in its shame. Her pride at being the channel for producing the family heir is as understandable as Sarai's shame at being unable to conceive. Yet it is also wrong: Prov 30:21-23. It is contrary to the normal order of the world for a handmaid to succeed to the place of her mistress.

### **5-6, Second Cycle: The Banishment of Hagar**

**5, Sarai's Complaint.**—Note three things about her complaint.

1. The degree of her suffering: she complains of "my wrong," literally "my violence," the violence I have suffered. The noun is the word used in Gen 6:11,13 of the violence on the earth that led to the flood. We can understand this. She has made what she considered a noble sacrifice, relinquishing her legitimate claim on her husband's sole affections for the sake of the family's greater honor. Now she is despised by her own servant.
2. Her attribution: "my violence be upon thee." "Upon" here has the sense of indicating the responsible party. Cf. Judges 19:20, "let all your wants be upon me." Here, the expression means, "You bear the responsibility for the ill that has befallen me"; colloquially, "This is all your fault."
  - a. At first glance, this seems completely unreasonable. The whole transaction was her idea in the first place. How can she hold Abram responsible for the pain that results to her?
  - b. Yet, as we have seen, Abram disregarded the clear warning and instruction of Gen 3:16. Even in her anger, there is an element of truth to what she says. He does not bear sole responsibility, but he certainly is culpable.
3. Her prayer: "the Lord judge between me and thee." This is a claim that she is righteous in the matter and Abram is wrong. Cf. 1 Sam 24:9-15, David before Saul. In fact, such a judgment would show them both guilty.

This episode gives one pause when reflecting on 1 Pet 3:1-6. It hardly seems characteristic of the “meek and quiet spirit” there extolled. The passage shows us that women, even godly women commended for their submission (1 Pet 3:6) and faith toward God (Heb 11:11), are liable to emotional swings and irrational outbursts. Men must be prepared for this, and not think it unusual. Even “the best ordered families are sometimes not free from contention” (Calvin). When we see this attitude in others in our families, we must be ready to forgive, recognizing that even someone as great as Sarai fell into it.

**6a, Abram’s Acquiescence.**—Once again, he grants his wife her way. This time, though, his acquiescence shows his godliness, in two ways.

1. He does not respond in kind to her unjust and cruel attack, but bears with her patiently, a good example for all men in dealing with their wives. Men must be the stabilizing force when their wives are on an emotional roller-coaster.
2. In refusing to stand between Sarai and Hagar, he is making a sacrifice. He had hoped that the seed conceived by Hagar would be the means of promise; even later, he prays to God that Ishmael might fulfill this role (17:18). One might expect that he would honor Hagar for delivering the child that Sarai could not, and prefer her above Sarai. Hagar’s insolence to Sarai probably reflected her expectation that she would take first place in Abram’s affections. But he recognizes that it was wrong for him to acquiesce in Sarai’s initial plan, and he will not elevate the concubine above his legitimate wife.

**6b, Strife between Sarai and Hagar.**—Now Sarai “deals hardly,” lit. “humbles” Hagar. The verb is the one used to describe what Egypt does to Israel (Gen 15:13; Ex 1:11-12), and it is a prohibited action toward defenseless people (Ex 22:21-24). This is what a man does to a woman in taking her (Deut 21:14; 22:24). The only justifiable contexts are what God does toward his people (Deut 8:2; Ps 119:75), and when people afflict themselves (in fasting and prayer, or as Hagar is told to do toward Sarai in 16:9). It’s hard to agree with Calvin that “Sarai made use of her proper authority in restraining the insolence of her maid,” particularly after 15:13 (the only previous use of the word). Note that Deut 23:15 assumes that if a slave has run away, the master’s conduct was unduly harsh.

### ***Application***

Threefold.

1. The flesh always leads to strife—this passage is a perfect illustration of Gal 5:20,21, “hatred, variance, emulations, wrath, strife, seditions, heresies, envyings”.
2. Wives; beware of what you ask your husbands for. The man’s natural inclination is to please you. As here and in the garden, it may ultimately bring disappointment.
3. In the end, our ideas are never better than the Lord’s. Waltke, p. 256: “Through synergism, the entire household loses: Sarah loses respect, Hagar loses a home, and Abraham experiences heartache for a lost wife and a rejected son.”

## **7-14, Vertical: The Angel and Hagar**

### ***7-8, The Encounter***

**In the way to Shur.**—The word “Shur” is used in three connections.

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1. Literally, it means “wall,” and is used in this generic sense in four poetic texts in the OT (Gen 49:22; 2 Sam 22:30 = Psa 18:29; Job 24:11).
2. The Egyptians had built a defensive wall or line of fortresses across their northeast border, from Pelusium to Heliopolis (90 miles), to protect themselves against Asiatic nomads, just as China built a wall to protect itself against the Mongols. “Shur” sometimes refers to this specific wall, or perhaps to a location by the wall (maybe the main crossing point), (here, 20:1; 25:18, which is specifically said to be “before Egypt”; compare 1 Sam 15:7; 27:8).
3. This wall also gives its name to “the wilderness of Shur,” Ex 15:22, the region just beyond the border of Egypt into which Moses brought Israel after the Red Sea.

The point of this detail is that Hagar is heading back home, toward Egypt.

**By a fountain.**—This is a dry land; she is evidently tired, and resting by a spring to refresh herself. At this point, she meets someone.

**The angel of the Lord.**—This is the first reference in the Bible to an angel, and in particular to “the angel of the Lord.” We meet him again in Gen 22, and numerous times later, in Exodus 3 (Moses at the bush), Numbers 22 (Balaam), Judges 2 (Israel), 6 (Gideon), 13 (parents of Samson), 2 Sam 24 (David), 1 Kings 19; 2 Kings 1 (Elijah), etc.

1. “Angel” means “messenger,” and is sometimes used of human messengers, for example, the envoys sent by Jacob to meet his brother Esau when Jacob returned to the land of promise, 32:1-6.
2. More commonly, it refers to heavenly beings sent out from the divine court to carry messages from God to people.
3. In general, these beings are quite careful to distinguish themselves from God.
  - They describe themselves as sent by God, Dan 10:11,12.
  - They will not receive worship: Rev 22:8,9; cf. Dan 8:17,18.
4. But the “angel of the Lord” regularly speaks as God in the first person, and is considered by those who meet him to be equivalent to God. Here,
  - V.10, “I will multiply thy seed,” without so much as a “saith the Lord.”
  - V.13, the narrator describes the visitor as “the LORD [YHWH] that spake unto her.”
  - V.13, she says of herself that she has looked after (i.e., seen) God.
5. I agree with those who understand these apparitions to be the ultimate “messenger” from God, the very Word of God, the one who later came not as an angel but as a man to be our Savior. These OT appearances are what are in view in Micah 5:2, speaking of the birth of the Messiah, “whose goings forth have been from of old, from everlasting.”

**Found her.**—The verb suggests that he was looking for her. Compare Dt 32:10, in which the Lord finds Israel in the desert; or Hos 12:4, which says that the Angel of the Lord also found Jacob in Bethel as he was fleeing (or did Jacob find the angel?) Cf. Ezek 34:11-16: the Lord

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promises to seek out his sheep when they are oppressed by the strong and powerful. He is the friend of the downtrodden, the protector of the stranger, the fatherless, and the widow.

*The big question here is whether “find” implies “search.” Jer 29:13 implies that it does. The word is used for evils that “befall” someone, Deut 31:17, 22, though these cases may intentionally use the word to emphasize that the evils have been sent by God to track down evildoers. Also Josh 2:23, the spies speak of “all that befell them,” though v.22 strongly links finding with searching. Three broad uses:*

1. Person as subject, something tangible as object: find by seeking.
2. Person as subject, “favor” as object: obtain favor.
3. Events as subject, people as object: “befall.” Is this simply personification, based on #1?

**Well stories.**—This story is the first of a series of episodes in the Bible in which a deliverer meets a needy woman by a well.

	Gen 16:7-14	Gen 24:11-20	Gen 29:1-12	Exod 2:15-22	John 4
The Man	Angel of the Lord	Eliezer	Jacob	Moses	Lord Jesus
The Woman	Hagar	Rebecca	Rachel	Daughters of Reuel	Samaritan woman
Her need	Afflicted by her mistress; carrying a baby	(none)	Stone needs to be removed from the mouth of the well	Oppressed by the shepherds	Sinful; multiple marriages
Man's need	(none)	Immediate: thirsty Longer: wife for Isaac	Fleeing Esau; seeking a wife	Fleeing Pharaoh	Thirsty
Man's initiative	Questions her	Asks her for a drink	Rolls the stone away	Defends girls from the shepherds	Asks her for a drink
Water drawing	(not mentioned)	woman	man	man	woman
Outcome	She obeys the Lord	Eliezer takes Rebecca home to marry Isaac	Jacob marries Rachel	Marries one of the girls	She obeys the Lord

Note that the first and last show us the Lord seeking out a sinful, needy, helpless person. The middle three deal with men seeking a bride: Robert Alter (*Art of Biblical Narrative*, ch. 3) shows that these are examples of a conventional “type-scene” associated with betrothal.

- Marriage is in both OT and NT a figure for the relation in which God's people stand to him (Ezek 16; Eph 5).
- The outer two deal with women who have been frustrated in marriage; the Lord invites them into a spiritual relation with himself that will rise above their physical marriage and deliver them from its burdens.

- We come to the well, seeking an answer to our thirst the best we know how, yet beset by threats; God graciously meets us and gives us more than we knew to ask, only on condition that we submit to his authority (marriage in the middle three; obedience in the outer two).

**Angel's Question.**—Three details:

- “Hagar,” the only instance in ANE'n literature where the deity addresses a woman by name (Waltke p. 254). Sarai treated her only as an object, a surrogate womb. The Lord knows her as a person, an individual, with whom he is concerned.
- “Sarai's maid” leads us to anticipate the direction the instruction will go. God recognizes her as an individual, but also acknowledges her social obligations as Sarai's handmaid. He will care for her and watch over her, but she must fulfill her duty to her mistress.
- “Whence? Whither?” The angel's question reminds us of God's question to Adam and Eve in the Garden (3:9), or to Cain after the murder of Abel (4:9). Like the earlier parallels (Sarai's suggestion to Abram; Abram “hearkening to the voice of his wife”), this one forces us to recall the earlier sin stories, and recognize that Abram and Sarai have failed at this point. As in the earlier questions, the purpose is not to gain information, but to put the person questioned on the spot.

**Response.**—Hagar answers only the first of the angel's two questions: “From the face of Sarai my mistress [first for emphasis] I am fleeing.” Though her general direction is back to Egypt, she doesn't have any clear idea where to go. She acknowledges that Sarai is her mistress.

### **9-12, The Angel's Message**

Three utterances, each solemnly introduced by “the angel of the Lord said unto her.”

#### *9, Command: What Hagar must do.*

Return and submit. In spite of Sarai's harshness, Hagar is not justified in fleeing. The scriptures never authorize us to rise up lawlessly against the authority of civil institutions, but to submit ourselves to them and trust in God to vindicate us. In Hagar's case this is all the more important because

- she has brought the harshness on herself by her haughty attitude in v.4b;
- this is the only household where she and her child can know the true God.

#### *10, Promise: What the Angel will do.*

She is promised an innumerable progeny, similar to that promised to Abram in 13:16 and 15:5. She will not be the mother of Abram's promised line, but she will be blessed in founding a great family. Here is an incentive for her to return home, and not to endanger her child by wandering in the wilderness.

#### *11-12, Prediction: What the promised child will do.*

**Divine Care.**—Note the rare construction, “the Lord hath heard thy affliction.” Typically, one hears a speaker, less often their speech, and sees their affliction (cf. the pairing in Ex 3:7; Dt



26:7; Ps 22:24; 106:44; Jonah 2:2; Acts 7:34), but it is very rare (with this construction) to hear a subject or condition. There is no evidence that she cried out to the God of Abram for deliverance; God did not hear her prayer, but her affliction. He is attentive to the sufferings of the downtrodden; how much more will he attend the explicit prayers of his children, who come to him in the worthy name of his beloved Son.

**Name.**—She is to name the child “Ishmael,” “God hears,” to commemorate God’s attention to her affliction.

**Character.**—“A wild man,” lit. “a wild ass of a man,” the desert donkey, fiercely independent. A figure of independence and self-will throughout the OT (cf. Job 39:5-8; Jer 2:24). He will not submit to any authority.

**Contentious.**—He will pick a fight with everyone, and they will reciprocate.

**In the presence of.**—Lit. “against the face of,” indicating a stance separate from and confronting others. He will not blend in with society, but will be constantly “in their face.”

### *Comparison with 12:1-3*

Compare the angel’s words with Hagar with the initial promise to Abram in 12:1-3.

- Both include a command, though the commands are very different: Abram is to “leave his father’s house,” while Hagar is to “return to her mistress.”
- Both include the promise that they will become great through their offspring. This is the most similar point.
- Both include a description of the relation of their seed to others. Abram’s seed are to be a blessing to all nations, but Hagar’s will be a source of universal contention and strife.

This comparison is our first hint that Ishmael is not in fact the promised son. He is close in some details, but does not satisfy the full promise that God has for Abram.

### **13-14, Hagar’s Response**

She gives God a name, the only person (let alone woman) in the Bible to do so, and then explains the name.

**The name.**—“Thou art El Roi, God of seeing.”

- The word order (subject-predicate) indicates that this clause is an identifying rather than a classifying clause. The point is not to describe the event of seeing, but rather to identify God with a specific name.
- “El” is the name of God used by Melchizedek in the epithet “Most High God” (14:18-20) and shortly to appear in 17:1 in the name “El Shaddai.” It is the name of the Canaanite high God. Melchizedek’s innovation is identifying this high God with the ancient creator, thus denying theogony, the notion that the gods has their own line of descent. Abram accepted this insight (14:22), and Hagar no doubt learned this title in Abram’s tents.
- Hagar develops another twist on the name of the high God. The name she gives God involves an ambiguity. *Ro’i* (with short *o*, not long) is an abstract noun meaning “seeing.” It leaves open the question as to who is doing the seeing and who is seen.

- The AV takes the expression to indicate that God sees her; he has taken note of her in her difficult state.
- Or she could be the seer, indicating that he is not inaccessible, but that she has encountered him face to face (a common realization on the part of those who encounter the Angel of the Lord; cf. Judg 13:22).
- Probably, as her following explanation shows, the ambiguity is intentional. God has seen her, and she now realizes that she has also seen him. Hagar's insight is to recognize that this high God, who is also the creator of all things, is in addition in personal contact with his people. He is not distant and hidden, but accessible.

**Explanation.**—The explanation she gives bears out the dual nature of the name. The Hebrew is extremely terse and difficult; I accept the interpretation of Booij, who would translate, “Would I have indeed sought hither for the one who sees me?”

- “the one who sees me” describes God as aware of her and her need. He sought her out (7), and heard her need when she did not know enough to cry out to him for deliverance (11).
- “sought” is the same verb; after the encounter, she realizes that she should have sought for the one who was watching over her. He was accessible to her, a “God of seeing,” if only she had looked.
- Yet she would never have thought of coming to this desolate place (“hither”) to seek for him. Logically, she should have stayed in Abram's tents to learn of this God, yet in spite of her stubbornness, he seeks her out here.

*Application:* How gracious God is to us, pursuing us and seeking us out even when we are fleeing from him. Cf. C.S. Lewis's image of a person pulling on a rope, and suddenly realizing that the one on the other end is actually pulling us to himself.

**Naming the Well.**—The well's name commemorates this event: “Well of the living one who sees me.” “The the living one” goes a step beyond “who sees me.” God not only sees her condition, but acts on her behalf. He is active, alive, as reflected in the promises that the angel gives her.

## 15-16, Summary

Compare v.1. For her efforts, Sarai is displaced as the child bearer by Hagar. Sarai “bare him no son,” but three times we read that Hagar bare a son to Abram.

## Technical Note on $\$m( 'el$

*'el* governs:

- noun indicating a sound (e.g., qol, micwah, rinnah): Gn 21:17; Dt 4:1; 11:13, 27, 28; 13:4; 18:19; 28:13; 1K 8:28, 29, 30; 2C 6:19, 20, 21; 2C 35:22; Ne 1:6; 9:16; Es 3:4; Je 14:12; 27:14, 16; 29:19; 35:13; Dn 9:17
- noun describing a speaker: Gn 23:16; 28:7; 30:17, 22; 34:17, 24; 39:10; 49:2; Ex 6:9, 12, 30; 7:4, 13, 22; 8:11, 15; 9:12; 11:9; 16:20; Dt 3:26; 9:19; 10:10; 13: 9; 17:12; 21:18; 23:6; 34:9; Jos 1:17, 17; Jd 9:7, 7; 1K 8:52; 12:15, 16; 15:20; 2K 13:4; 16:9; 18:31, 32;

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1C 29:23; 2C 10:15; 16:4; 24:17; 30:20; Ps 69:34\*; Is 36:16; 46:3, 12; 48:12; 49:1; 51:1, 7; 55:2; Je 7:26, 27; 11:11; 16:12; 17:24, 27; 25:7; 26:4; 27:9, 17; 29:12; 34:14, 17; 35:14, 15, 16; 36:25; 37:14; 38:15; 44:16; Ezk 3:6, 7, 7; 20:8, 39; Dn 9:6

- suffering, etc: Gn 16:11; 1 Sam 31:11????; 2K 19:9?; Je 29:8; Ezk 19:4?

Rarely, the construction governs the object about which one hears; this must be the usage in 16:11.

### Technical notes on v.13

**El roi.**—The appellative is ambiguous, between suffixed participle and abstract noun. It has the vowel of the abstract noun (qamets xatuf rather than holem), but it is accented like the participle (ultima rather than penult). LXX and V read it as a participle, and I follow them.

**After.**—Several different interpretations:

- Temporal: have I seen God after he saw me? Two sub-interpretations
  - Keil, Jewish: have I remained alive to see God subsequent to his seeing me?
  - Calvin: Hagar's self-reproach at how slow she was to acknowledge the Lord's attention to her. "She now accuses herself for not having more quickly awoken when the angel appeared."
- Local: have I seen the back parts of the one who saw me? Supporters reference Moses' experience in Exodus 33:23.
- Wenham: Purposive: "see after" = "look for, diligently"