



lifetime of Moses himself. References such as to the Canaanites being in the land 'at that time' (Gen. 12:6) suggesting that 'now' they were no longer in that land, as well as Moses' own death narrated in Deut. 34 which is obviously narrated from another person's perspective rather than Moses' -- all these and many more began suggesting to Bible students -- both Jewish and Christian -- as early as the middle ages that the compositional history is more complex than simply assigning it to Moses would allow.

Beginning in the late 1500s Christian scholars began probing the origins intensely in light of the emerging emphasis on study of history, especially ancient history, in western culture. This intense analysis led to the development of the viewpoint that the Pentateuch emerged in its present form in the period from the late exile to the post-exilic era during the fifth and fourth centuries B.C.E. Numerous sources of material were utilized in the composing of these five OT documents, leading to the most commonly adopted view of the J, E, D, P sources as being dominant. This, of course, doesn't deny that much of the source material goes back to Moses himself, but does demonstrate that the book we know as Genesis owes its present form to editors who lived and worked many centuries after the stories themselves took place. Their intent was to carefully preserve the story of 'beginnings,' beginnings of both humanity in

general and of the Israelite people in particular. For that, we can give thanks to God who providentially guided this process through to its culmination in this first document of our Bible.

Internal History. The time and place markers inside chapter sixteen show limited movement between where Abraham was living "in the land of Canaan" (16:3) and the place where Hagar encountered the angel of the Lord after running away from Sarah, the "spring on the way to Shur" (16:7) that came to be called Beer-lahai-roi located "between Kadesh and Bered" (16:14). Exactly where Abraham was camped in the land of Canaan when this event occurred is not mentioned. Hagar quite naturally headed toward her home in Egypt when she ran away from Sarah. The exact location is not known for certain, as is indicated by the comments in the *IVP Bible Background Commentary*:

Kadesh and Bered. The location of the well of Beer Lahai Roi, where Hagar experienced a theophany and was told of her son's future, is most likely in the Negev between Kadesh Barnea and Bered. The oasis of Kadesh Barnea is in the northeast section of the Sinai, on the southern border of the Wilderness of Zin (see comment on Num 13). Since Bered does not appear elsewhere in the text, its location is uncertain, though Jebel umm el-Bared to the southeast is as good a guess as any.

During the time that Abraham grazed his herds all

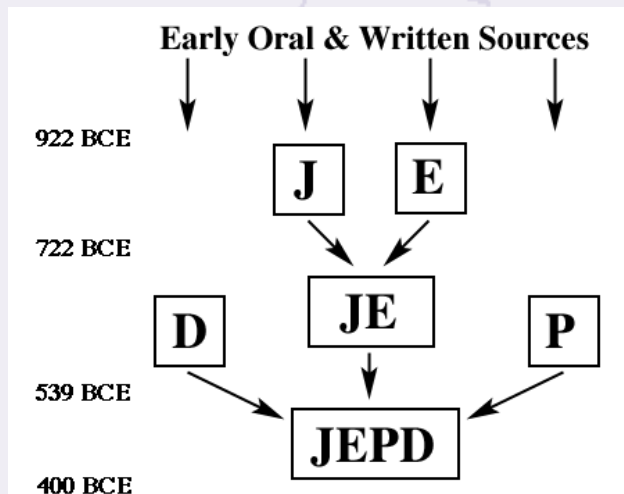
over the land of Canaan (12:4-25:7) -- approximately 100 years -- this event took place “after Abram had lived ten years in the land of Canaan” (16:3). According to 12:4 Abraham was 75 years old when he came into the land of Canaan and he died at the age of 175 years (cf. 25:7). Ishmael was born when Abraham was 86 years old (16:16).

The pointed reference to 10 years later alludes

to the covenant promise in chapter 15 that God had made with Abraham when he first moved into this region. The promise was for extensive descendants but none had been given during the first decade. Add to that the factor of Abraham’s age, 75 yrs old when he first came into the land. The time marker most likely signals a real test of Abraham’s ability to trust God to keep His promises.

b. Literary

Genre. The passage is narrative depiction of a pair of events related to the birth of Ishmael. Most OT scholars attribute the material to J sources in [the documentary hypothesis](#) view described below:



J (the Jahwist or Jerusalem source) uses the Tetragrammaton as God’s name. This source’s interests indicate it was active in the southern Kingdom of Judah in the time of the divided Kingdom. J is responsible for most of Genesis.

E (the Elohist or Ephraimitic source) uses Elohim (“God”) for the divine name until Exodus 3-6, where the Tetragrammaton is revealed to Moses and to Israel. This source seems to have lived in the northern Kingdom of Israel during the divided Kingdom. E wrote the Aqedah story and other parts of Genesis, and much of Exodus and Numbers.

J and **E** were joined fairly early, apparently after the fall of the Northern Kingdom in 722 BCE. It is often difficult to separate J and E stories that have merged.

D (the Deuteronomist) wrote almost all of Deuteronomy (and probably also Joshua, Judges, Samuel, and Kings). Scholars often associate Deuteronomy with the book found by King Josiah in 622 BCE (see 2 Kings 22).

P (the Priestly source) provided the first chapter of Genesis; the book of Leviticus; and other sections with genealogical information, the priesthood, and worship. According to Wellhausen, P was the latest source and the priestly editors put the Torah in its final form some-

time after 539 BCE. Recent scholars (for example, James Milgrom) are more likely to see P as containing pre-exilic material.

Early scholarly tendencies also attributed small segments to source P (cf. vv. 1a, 3, 15, 16). But more recent OT scholars working in source critical studies have moved away from this position. Note the observations of G. J. Wenham (*Word Biblical Commentary*, Logos Systems):

According to standard critical theory, this story is mainly J, because “The Lord” is so frequently mentioned (vv 2, 5, 7, 9, 10, 11, 13). Vv 1, 3, 15–16 are generally assigned to P. The grounds for assigning these verses to P are the chronological data in vv 3 and 16, the mention of the “land of Canaan” in v 3 (a P-phrase), and the naming of the child by the father in v 15. These grounds are not strong: “land of Canaan” also occurs in E, e.g., 35:6, and in J, 44:8; and fathers name their children in 4:26; 38:3, both J. The chronological data of Genesis certainly have an important function unifying the material redactionally, but whether this proves they originated in a separate P source should be left open.

More recent critical studies have tended to minimize the presence of P in this chapter. Van Seters argued that without v 1, with its mention of Sarai’s barrenness, the story loses its point. Therefore, it must be part of the original folktale used by J. In this he has been followed by several writers (e.g., Rendtorff [Problem], Coats, Tsevat [“Hagar”], Knauf [Ishmael]), while Westermann frankly acknowledges the force of Van Seters’ argument by saying v 1 is common to P and J. Van Seters argues similarly that v 3 is integral to the story line while admitting that the mention of ten years of childlessness could be P. But this too is contested by Tsevat and Rendtorff, while Berg points out that the conjunction of “taking” and “giving to her husband” is very akin to 3:6 (J). The parallel between vv 3–4 and 6b (Sarai’s action and Hagar’s reaction) is also marred if v 3 is assigned to a different source. A few writers, e.g., Rendtorff, Tsevat, Alexander, hold that vv 15–16 are not P but belong to the main story; the majority say that these verses are P. But v 15 is the indispensable conclusion to the story: without a mention of Hagar giving birth, the story is left in suspense. Similarly, v 16 underlines v 15 and provides a nice inclusion with v 1. So at least in this

chapter it is hard to assign any verses to P with confidence. It could all be the work of J.

Genesis 16 - Hagar

Literary Design

19). This story echoes the story of Abraham's endangerment of Sarah in 12.10-20 in describing the complications resulting from human attempts to fulfill the promise, in this case the promise of offspring.

Literary Setting.

The literary context of our passage has been described by David M. Carr (*New Oxford Annotated Bible*, 3rd rev edition, p. 32) as:

Hagar's encounter with God and the birth of Ishmael stand at the heart of the Abraham story, enveloped by parallel traditions dealing with covenant (chs 15 and 17), Lot and Abraham (chs 13-14 and 18-19), the endangerment of Sarah (12:10-20 and ch 20), and the promise (12:1-6 and 22:1-

12:1-6 12:10-20 13-14 15 16 17 18-19 20 (21) 22:1-19

The Promise: 12:1-6; 22:1-19

The Endangerment of Sarah: 12:10-20; 20

Lot and Abraham: 13-14; 18-19

The covenant: 15; 17

Hagar: 16 & 21

On the assumption of the accuracy of this assessment, chapter sixteen becomes a major part of the Abraham story and an important key to understanding the larger story in chapters 12 through 25.

II. Message

Literary Structure. Quite clearly a break point in the story surfaces in verse 7 when Hagar encounters the angel of the Lord. Thus vv. 1-16 fall into at least two major sections. G.J. Wenham (*Word Biblical Studies*, Logos Systems) provides a more detailed analysis of the thought flow in the text using principles of Narrative Critical methodology:

This tale of family strife falls into three scenes, Sarai's scheme of surrogate motherhood (vv 2-6), Hagar's encounter with the angel (vv 7-14), and the birth of Ishmael (v 15). The account of these events is preceded by an introduction (v 1) and followed by an epilogue (v 16).

v 1 Introductory note on Sarai's infertility

vv 2-6

Scene 1: Sarai's scheme

v 2a Sarai's proposal

v 2b Abram's response

vv 3-4 Sarai's action and Hagar's reaction

v 5 Sarai's complaint

v 6a Abram's response

v 6b Sarai's action and Hagar's reaction

vv 7-14

Scene 2: Hagar's encounter with the angel

v 7 Angel finds Hagar by well

v 8 First speech by angel and Hagar's reply

v 9 Second speech by angel

v 10 Third speech by angel

vv 11-13 Fourth speech by angel and Hagar's reply

v 14 Name of the well

v 15

Scene 3: Hagar bears Abram a son

v 16 Concluding note on Abram's age

In its present form, the tale is a tightly constructed narrative. The paragraph divisions are those suggested by the use of explicit noun subjects within the narrative. Note how the first scene is constructed of two parallel panels, i.e., two similar sequences in 2a, 2b, 3-4//5, 6a, 6b, while the second is constructed palistrophically, A, B, C, C1, B1, A1. The first and third scenes are both set in Abram's camp, while the central scene takes place in the wilderness. This enhances the balance of the narrative. The concluding note on Abram's age, "when Hagar bore Abram Ishmael" (v 16), makes an inclusion with the opening, "Now Sarai, Abram's wife, had borne him no children" (v 1), and also makes a link with v 15, "Hagar gave birth to a son for Abram."

The helpfulness of this analysis commends itself to a fairly detailed study of the passage. It also engages the underlying thought structure of the original Hebrew text in ways that are difficult to detect from just reading an English translation.

On the basis of this we will organize our comments around the threefold core structure of the pas-

sage, while treating the introduction and conclusion before beginning the study of the three “scenes” in the narrative.

The story is bracketed by references to Hagar:

16:1. Now Sarai, Abram’s wife, bore him no children. She had an Egyptian slave-girl whose name was Hagar,...

16:16. Abram was eighty-six years old when Hagar bore him Ishmael.

In the introductory statement we are given the reason for Hagar’s role in this story. Sarai (=Sarah) was barren and thus the divine promise of descendants given by God to Abraham a decade earlier had not yet been fulfilled. But by the end of the story Hagar will have provided a descendant for Abraham when he was 86 years old. How we move from Sarah’s barrenness to the birth of a son to Abraham is the central point of this story. And whether or not God was in this? Or whether this represented human efforts to make God’s will come to pass?



a. Sarai’s scheme, vv. 2-6

LXX

ἔειπεν δὲ Σαρα πρὸς Ἀβραμ ἰδοὺ συνέκλεισέν με κύριος τοῦ μὴ τίκτειν εἴσελθε οὖν πρὸς τὴν παιδίσκη μου ἵνα τεκνοποιήσης ἕξ αὐτῆς ὑπήκουσεν δὲ Ἀβραμ τῆς φωνῆς Σαρᾶς καὶ λαβοῦσα Σαρα ἡ γυνὴ Ἀβραμ Ἀγαρ τὴν Αἰγυπτίαν τὴν ἑαυτῆς παιδίσκη μετὰ δέκα ἔτη τοῦ οἰκῆσαι Ἀβραμ ἐν γῆ Χανααν καὶ ἔδωκεν αὐτῇ ἅνδρα Ἀβραμ τῷ ἀνδρὶ αὐτῆς αὐτῷ γυναῖκα

καὶ εἰσῆλθεν πρὸς Ἀγαρ καὶ συνέλαβεν καὶ εἶδεν ὅτι ἐν γαστρὶ ἔχει καὶ ἠτιμάσθη ἡ κυρία ἐναντίον αὐτῆς ἔειπεν δὲ Σαρα πρὸς Ἀβραμ ἀδικοῦμαι ἐκ σοῦ ἐγὼ δέδωκα τὴν παιδίσκη μου εἰς τὸν κόλπον σου ἰδοῦσα δὲ ὅτι ἐν γαστρὶ ἔχει ἠτιμάσθη ἐναντίον αὐτῆς κρίναι ὁ

NASB

2 So Sarai said to Abram, “Now behold, the LORD has prevented me from bearing children. Please go in to my maid; perhaps I will obtain children through her.” And Abram listened to the voice of Sarai. 3 After Abram had lived ten years in the land of Canaan, Abram’s wife Sarai took Hagar the Egyptian, her maid, and gave her to her husband Abram as his wife. 4 He went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her sight. 5 And Sarai said to Abram, “May the wrong done me be upon you. I gave my maid into your

4 He went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her sight. 5 And Sarai said to Abram, “May the wrong done me be upon you. I gave my maid into your

NRSV

2 and Sarai said to Abram, “You see that the Lord has prevented me from bearing children; go in to my slave-girl; it may be that I shall obtain children by her.” And Abram listened to the voice of Sarai. 3 So, after Abram had lived ten years in the land of Canaan, Sarai, Abram’s wife, took Hagar the Egyptian, her slave-girl, and gave her to her husband Abram as a wife. 4 He went in to Hagar, and she conceived; and when she saw that she had conceived, she looked with contempt on her mistress. 5 Then Sarai said to Abram, “May the wrong done to me be on you! I gave my slave-

4 He went in to Hagar, and she conceived; and when she saw that she had conceived, she looked with contempt on her mistress. 5 Then Sarai said to Abram, “May the wrong done to me be on you! I gave my slave-

NLT

2 and gave her to Abram so she could bear his children. “The LORD has kept me from having any children,” Sarai said to Abram. “Go and sleep with my servant. Perhaps I can have children through her.” And Abram agreed. 3 So Sarai, Abram’s wife, took Hagar the Egyptian servant and gave her to Abram as a wife. (This happened ten years after Abram first arrived in the land of Canaan.)

4 So Abram slept with Hagar, and she became pregnant. When Hagar knew she was pregnant, she began to treat her mistress Sarai with contempt. 5 Then Sarai said to Abram, “It’s all your fault! Now this

θεὸς ἀνὰ μέσον ἐμοῦ καὶ σοῦ ἔειπεν δὲ Ἀβραμ πρὸς Σαραν ἰδοὺ ἡ παιδίσκη σου ἐν ταῖς χερσίν σου χρῶ αὐτῇ ὡς ἂν σοι ἀρεστὸν ἦ καὶ ἐκάκωσεν αὐτὴν Σαρα καὶ ἀπέδρα ἀπὸ προσώπου αὐτῆς

arms, but when she saw that she had conceived, I was despised in her sight. May the LORD judge between you and me.” 6 But Abram said to Sarai, “Behold, your maid is in your power; do to her what is good in your sight.” So Sarai treated her harshly, and she fled from her presence.

girl to your embrace, and when she saw that she had conceived, she looked on me with contempt. May the Lord judge between you and me!” 6 But Abram said to Sarai, “Your slave-girl is in your power; do to her as you please.” Then Sarai dealt harshly with her, and she ran away from her.

servant of mine is pregnant, and she despises me, though I myself gave her the privilege of sleeping with you. The LORD will make you pay for doing this to me!” 6 Abram replied, “Since she is your servant, you may deal with her as you see fit.” So Sarai treated her harshly, and Hagar ran away.



Notes:

Wenham’s literary analysis sees the verses broken down as noted above:

vv 2–6	Scene 1: Sarai’s scheme	
	v 2a Sarai’s proposal	A
	v 2b Abram’s response	B
	vv 3–4 Sarai’s action and Hagar’s reaction	C
	v 5 Sarai’s complaint	A ¹
	v 6a Abram’s response	B ¹
	v 6b Sarai’s action and Hagar’s reaction	C ¹

Since the purpose of marriage was procreation rather than companionship, it is not surprising that Nuzu marriage contracts may go so far as to oblige the wife who fails to bear children to provide her husband with a handmaid who will bear them: for example, “If Gilimninu (the bride) will not bear children, Gilimninu shall take a woman of N/Lullu-land (whence the choicest slaves were obtained) as a wife for Shennima (the bridegroom).”^{*} This enables us to grasp the viewpoint of Sarah, who says to Abraham: “The Lord has kept me from bearing. Go in, I pray, unto my handmaid (Hager)! Perhaps I shall be built from her” (Gen. 16:2). No matter how unnatural it may seem to us in the light of our present point of view, Sarah’s action fits into the social pattern of her environment, and, two generations later, Rachel gives Bilhah to Jacob for the same reason (Gen. 30:3).

The thought pattern flows in a twofold set of parallels, as charted out above.

A. Sarai’s proposal. “You see that the Lord has prevented me from bearing children; go in to my slave-girl; it may be that I shall obtain children by her.” To modern ears such a proposal by a wife to a husband seems strange, even disgusting. How could any self-respecting wife offer another woman to her husband for sexual activity? Particularly deplorable is the reality that an 60 plus year old woman is offering up a teenage girl to her 70 plus year old husband. And the girl has no choice in the matter. Such an action would be severely illegal in our country.

But in the Semitic world of that time, documentation exists indicating that such a practice as this was common place for wives who were unable to bear children of their own. G.E. Wright (*Biblical Archaeologist*, vol. 3, Logos Systems) noted the following from Tablet No. H V 67:19-21 found at Nuzi in the 1940s:

Clearly Sarah was simply attempting to do what she was familiar with and assumed to be the acceptable thing to do. Another aspect is most likely present in this plan of Sarah’s. Wenham (*WBC*, Logos Systems) calls attention to this:

It was a serious matter for a man to be childless in the ancient world, for it left him without an heir. 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. So throughout the ancient East polygamy was resorted to as a means of obviating childlessness. But wealthier wives preferred the practice of surrogate motherhood, whereby they allowed their husbands to “go in to” (לֵא אוֹב) their maids, a euphemism for sexual intercourse (cf. 6:4; 30:3; 38:8, 9; 39:14). 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. So Sarai here expresses the hope that she may “have sons through her.”

But the question is whether this was God’s in-

tended direction. And from the text and the larger Abraham story the answer becomes an emphatic No; this wasn't what God had in mind at all!

B. Abram's response. "And Abram listened to the voice of Sarai." With his first appearance in the story he is pictured very passively and not taking a leadership role in the unfolding events. Trouble could have been avoided had he stepped to the plate as a man seeking God's will and trusting God. Instead, he let a frustrated wife take charge. The text signals such with the verb "listened to the voice" (שמע) which literally means to obey. In an intensely patriarchal society for a husband to "obey" his wife signaled highly unusual circumstances.

C. Sarai's action and Hagar's reaction. "So, after Abram had lived ten years in the land of Canaan, Sarai, Abram's wife, took Hagar the Egyptian, her slave-girl, and gave her to her husband Abram as a wife. He went in to Hagar, and she conceived; and when she saw that she had conceived, she looked with contempt on her mistress." Perhaps the passing of ten years reflects hesitancy by Abraham to give in to Sarah's plan. Yet after a decade Abraham impregnated Hagar. This was the beginning of troubles in that house.

Hagar was given to Abraham for procreation purposes by Sarah. This was done at Sarah's initiative but backfired on her in ways she never anticipated. Once Hagar became pregnant, her attitude toward Sarah changed substantially. The text says "she looked with contempt on her mistress." The Hebrew verb has several meanings connoting different emotional levels. The intense emotional level is expressed by the Good News translation: "she became proud and despised Sarai." The other side of the spectrum is reflected in the Message: "she looked down on her mistress." Whatever the precise nature of her attitude it quickly became a problem with Sarah. Prov. 30:21-23 quite interestingly addresses such a problem with a warning:

Under three things the earth trembles;
under four it cannot bear up:
a slave when he becomes king,
and a fool when glutted with food;
an unloved woman when she gets a husband,
and a maid when she succeeds her mistress.

A¹. Sarai's complaint. "Then Sarai said to Abram, "May the wrong done to me be on you! I gave my slave-girl to your embrace, and when she saw that she had con-

ceived, she looked on me with contempt. May the Lord judge between you and me!" Sarah now returned to Abraham, blaming him for the problem and demanding that he solve it. Note Wenham's (WBC, Logos Systems) comments:

Her anger roused, Sarai again takes the initiative and blames Abram for the fairly predictable outcome of her scheme (cf. a similar attempt to shift the blame in 3:12-13). Her anger comes through not only in ascribing her troubles to Abram but in calling Hagar's new-found pride "violence" (חמס), a term used elsewhere in Genesis to describe the sins that prompted the flood (6:11, 13) and the vicious retaliation wreaked by Simeon and Levi (49:5; cf. 34:25). Her outburst closes with what is virtually a curse: "May the Lord judge between you and me" (cf. 1 Sam 24:13, 16 [12, 15]).

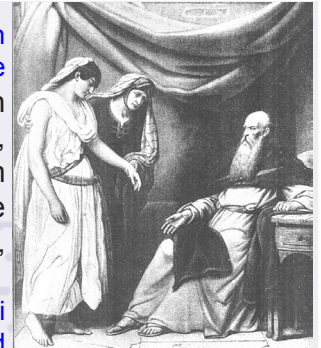
B¹ Abram's response. "But Abram said to Sarai, "Your slave-girl is in your power; do to her as you please." Once more Abraham's passivity shows up. Instead, of being the leader, he cops out by turning over Hagar to Sarah with a blank check to do whatever she wants to with the pregnant slave-girl, who now is a semi-wife to Abraham in the custom of that world. Instead of solving the problem, which he could have easily done, he contributes to a worsening of the situation.

C¹ Sarai's action and Hagar's reaction. "Then Sarai dealt harshly with her, and she ran away from her." Wenham (WBC, Logos Systems) notes:

"Sarai humiliated her." The same term (הנט) is used to describe the suffering endured by the Israelites in Egypt in 15:13; Exod 1:12. So intolerable was her suffering that she ran away (חרב), another term used of the Israelites leaving Egypt (Exod 14:5) but very frequently used of people escaping from attempts to kill them (27:43; 35:1; Exod 2:15; 1 Sam 19:12, 18).

Sarah's response, once given tacit approval by Abraham, was to make life unbearable for Hagar. Jealousy is a powerful emotion. Life became so bad for Hagar that she fled Abraham's tent.

Wow! What a family mess! If any text argues unequivocally for one man and one woman in marital relationship, this text certainly does. It powerfully argues also for God's people to back off from trying to do God's work themselves, rather than patiently trust God. For husbands, the text adamantly reminds of the importance of being real leaders. This problem would never have come about had Abraham been the husband he should have.



b. Hagar's encounter, vv. 7-14

LXX

Ἐὗρεν δὲ αὐτὴν ἄγγελος κυρίου ἐπὶ τῆς πηγῆς τοῦ ὕδατος ἐν τῇ ἐρήμῳ ἐπὶ τῆς πηγῆς ἐν τῇ ὁδῷ Σουρ καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου Ἀγαρ παιδίσκη Σαρρας πόθεν ἔρχῃ καὶ ποῦ πορεύῃ καὶ εἶπεν ἀπὸ προσώπου Σαρρας τῆς κυρίας μου ἐγὼ ἀποδιδράσκω ἔειπεν δὲ αὐτῇ ὁ ἄγγελος κυρίου ἀποστράφητι πρὸς τὴν κυρίαν σου καὶ ταπεινώθητι ὑπὸ τὰς χεῖρας αὐτῆς

¹⁰καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου πληθύνων πληθυνῶ τὸ σπέρμα σου καὶ οὐκ ἀριθμηθήσεται ἀπὸ τοῦ πλήθους ¹¹καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου Ἴδοὺ σὺ ἐν γαστρὶ ἔχεις καὶ τέξῃ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰσμαηλ ὅτι ἐπήκουσεν κύριος τῇ ταπεινώσει σου ¹²οὗτος ἔσται ἄγροικος ἄνθρωπος αἱ χεῖρες αὐτοῦ ἐπὶ πάντας καὶ αἱ χεῖρες πάντων ἐπ' αὐτόν καὶ κατὰ πρόσωπον πάντων τῶν ἀδελφῶν αὐτοῦ κατοικήσει ¹³καὶ ἐκάλεσεν Ἀγαρ τὸ ὄνομα κυρίου τοῦ λαλοῦντος πρὸς αὐτήν σὺ ὁ θεὸς ὁ ἐπιδῶν με ὅτι εἶπεν καὶ γὰρ ἐνώπιον εἶδον ὀφθέντα μοι ¹⁴ἐνεκεν τούτου ἐκάλεσεν τὸ φρέαρ Φρέαρ οὐ ἐνώπιον εἶδον Ἴδοὺ ἀπὸ αἰῶνος Καδὲς καὶ ἀνα μέσον Βερέδ

NASB

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. 8 He said, "Hagar, Sarai's maid, where have you come from and where are you going?" And she said, "I am fleeing from the presence of my mistress Sarai." 9 Then the angel of the LORD said to her, "Return to your mistress, and submit yourself to her authority."

10 Moreover, the angel of the LORD said to her, "I will greatly multiply your descendants so that they will be too many to count." 11 The angel of the LORD said to her further, "Behold, you are with child, and you will bear a son; and you shall call his name Ishmael, because the LORD has given heed to your affliction. 12 "He will be a wild donkey of a man, His hand *will be* against everyone, and everyone's hand *will be* against him; and he will live to the east of all his brothers." 13 Then she called the name of the LORD who spoke to her, "You are a God who sees"; for she said, "Have I even remained alive here after seeing Him?" 14 Therefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.

NRSV

7 The angel of the Lord found her by a spring of water in the wilderness, the spring on the way to Shur. 8 And he said, "Hagar, slave-girl of Sarai, where have you come from and where are you going?" She said, "I am running away from my mistress Sarai." 9 The angel of the Lord said to her, "Return to your mistress, and submit to her."

10 The angel of the Lord also said to her, "I will so greatly multiply your offspring that they cannot be counted for multitude." 11 And the angel of the Lord said to her, "Now you have conceived and shall bear a son; you shall call him Ishmael, for the Lord has given heed to your affliction. 12 He shall be a wild ass of a man, with his hand against everyone, and everyone's hand against him; and he shall live at odds with all his kin." 13 So she named the Lord who spoke to her, "You are El-roi"; for she said, "Have I really seen God and remained alive after seeing him?" 14 Therefore the well was called Beer-lahai-roi; it lies between Kadesh and Bered.

NLT

7 The angel of the LORD found Hagar beside a desert spring along the road to Shur. 8 The angel said to her, "Hagar, Sarai's servant, where have you come from, and where are you going?" "I am running away from my mistress," she replied. 9 Then the angel of the LORD said, "Return to your mistress and submit to her authority."

10 The angel added, "I will give you more descendants than you can count." 11 And the angel also said, "You are now pregnant and will give birth to a son. You are to name him Ishmael, for the LORD has heard about your misery. 12 This son of yours will be a wild one, free and untamed as a wild donkey! He will be against everyone, and everyone will be against him. Yes, he will live at odds with the rest of his brothers." 13 Thereafter, Hagar referred to the LORD, who had spoken to her, as "the God who sees me," for she said, "I have seen the One who sees me!" 14 Later that well was named Beer-lahai-roi, and it can still be found between Kadesh and Bered.



Notes:

Scene 2 is where the story takes a positive turn. Its structure is well defined as Wenham (WBC) has outlined:

vv 7–14 Scene 2: Hagar's encounter with the angel

- v 7 Angel finds Hagar by well A
- v 8 1st speech by angel & Hagar's reply B
- v 9 2nd speech by angel C
- v 10 3rd speech by angel C¹
- vv 11–13 4th speech by angel & Hagar's reply B¹
- v 14 Name of the well A¹

Here the structure moves in chiasmic fashion in a doublet set of parallel expressions.

A. Angel finds Hagar by well. “The angel of the Lord found her by a spring of water in the wilderness, the spring on the way to Shur.”

A¹. Name of the well. “Therefore the well was called Beer-lahai-roi; it lies between Kadesh and Bered.”

In the first instance the location of the encounter of Hagar with the angel of the Lord is given as a spring in the wilderness on the way to Shur. Although the exact location of this spring can't be determined today in spite of the indicators given in the text, it is clear that the place was located on one of the southerly routes from Canaan to Egypt. Kadesh is well known but not Bered. Thus several possible locations have been suggested over the centuries. One thing is clear, however. Hagar in her desperation was heading home to Egypt where she hoped to find family and friends to protect her.

The term “angel of the Lord” is common to the OT, as Wenham (WBC) explains:

“The angel of the Lord” (הוהי ראלמ) is mentioned fifty-eight times in the OT, “the angel of God” eleven times. Angels of the Lord appear either singly as here or in groups. When first seen, they are usually taken to be men, but by the end of the encounter one of them is realized to be God (18:2, 22; Judg 6:11–22; 13:3–22). When, as here, the text simply speaks of a single angel of the Lord, this must be understood as God himself appearing in human form, nearly always to bring good news or salvation. The angel of the Lord appears frequently in Genesis and in the Book of Judges but rarely in the literature dealing with later periods. The exact relationship between the angel and God himself has been the subject of much inconclusive discussion. The Fathers identified him with the Logos. Modern scholarship has seen the angel as a creature who represents God, as a hypostasis of God, as God himself, or as some external power of God. (For further discussion, see THWAT 2:900–908; Westermann, 2:289–91; EM 4:975–90; G. von Rad, OT Theology, 1:285–89.) Within Genesis, the angel of the Lord tends to appear at moments of dire personal crisis (cf. 21:17; 22:11, 15).

The story assumes that Hagar did not recognize this person as divine at first. Only after conversation and hearing the divine promises did she realize the



supernatural aspects of this event. Thus the place was named Beer-lahai-roi, which means “well of the Living One who sees me” to denote God's care of this slave girl.

B. First speech by angel & Hagar's reply. “And he said, ‘Hagar, slave-girl of Sarai, where have you come from and where are you going?’ *She said, ‘I am running away from my mistress Sarai.’*”

B¹. Fourth speech by angel & Hagar's reply. “11 And the angel of the Lord said to her, “Now you have conceived and shall bear a son; you shall call him Ishmael, for the Lord has given heed to your affliction. 12 He shall be a wild ass of a man, with his hand against everyone, and everyone's hand against him; and he shall live at odds with all his kin.” 13 *So she named the Lord who spoke to her, “You are El-roi”; for she said, “Have I really seen God and remained alive after seeing him?”*”

In these two parallels the angel converses with her with questions and promises. First he wants to know what she is doing in the wilderness alone. In honest answer, Hagar replied that she was running away from Sarah. His question may seem redundant to us as readers, since he already knew what she was doing. But textually the question “where are you?” reaches back to Gen. 3 with a similar question to Adam and to “where's your brother?” addressed to Cain in Gen 4.

The conclusion of the dialogue in vv. 11-13 contain the divine promise given to Hagar. God knew where Hagar was in a much more profound

way than she did. She was under divine blessing. She indeed would bear the first child of Abraham and although he would not be the line of descendents through which the blessings of the covenant would flow, he nevertheless would be blessed with many descendents. Thus she became the recipient of an angelic birth oracle as is found in the Bible: Gen. 18:9-15; Judg. 13:3-7; Isa. 7:14-17; Luke 1:31-33. The boy's name would be Ishmael which can mean either "May El [God] hear" or "El [God] has heard."

The promise of God was not to relieve Hagar -- or her son for that matter -- of suffering, as is made plain in the text. Rather, it was that God would place His hand of protection on her during her sufferings and ultimately bless her.

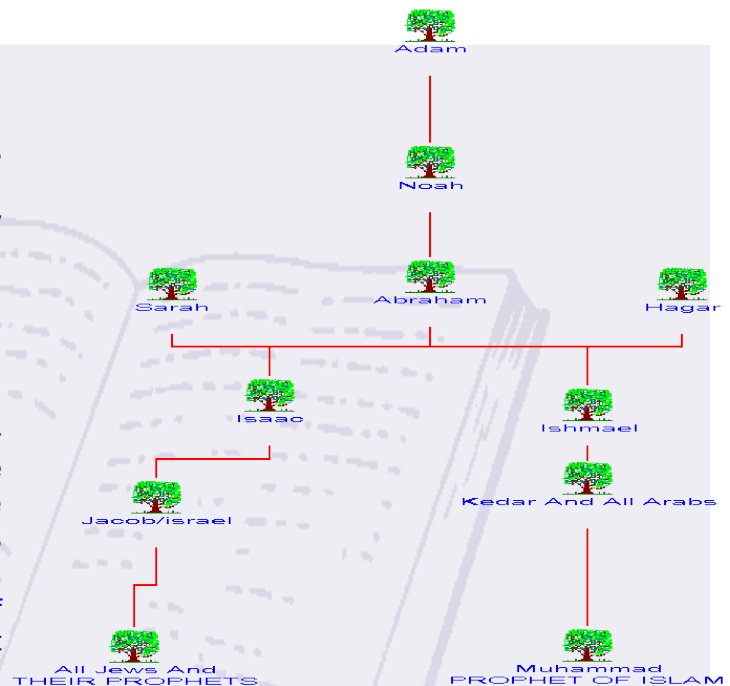
C. Second speech of the angel. "The angel of the Lord said to her, 'Return to your mistress, and submit to her.'"

C1. Third speech of the angel. "The angel of the Lord also said to her, 'I will so greatly multiply your offspring that they cannot be counted for multitude.'"

This central section of the angel's communication with Hagar contains a command and a promise. She is told to return back to Sarah and submit to Sarah's authority. As a runaway slave, this was no easy matter, since harsh punishment would most likely await her. The promise was that she would realize the dream of every mother in that world: to see a line of descendents flow from her womb. To be sure, such did happen, since from her came the Arab peoples.

What can we learn from this passage that applies to our world? Some helpful insights come from Terence Fretheim (*New Interpreter's Bible*, iPreach):

Hagar is Sarai's trusted servant; she no doubt came out of Egypt with Abram and his family (see 12:16). With this status, she possesses no choice and has no voice in becoming a surrogate mother; she is simply taken and given to Abram (v. 3). However much she may have accepted the customs of the time, her vulnerability ought not to be played down. She has no powers or rights should she be mistreated by those in authority over her. Since neither Abram nor Sarai ever names her (only God does, v. 8), and even though the narrator never calls her a slave, we are to be mindful of



her precarious situation. Even more, the text stresses that Hagar is an Egyptian (vv. 1, 3; 21:9)! She is thus an outsider and an African.¹²³

Hagar is the first person in Genesis to be encountered by the angel of God, and the first woman to be given promises (see 25:23). In response, Hagar becomes the only person in the OT to name God. She engages in theological formulation, using her own experience with God and the knowledge of God gained thereby to shape new language for God. She thereby shapes contemporary language for God in view of ever-changing human experience and new experiences of God in the midst of that change. Being open to naming God in new ways based on personal experience was not a luxury, but a necessity if God would accompany people in their changing lives.

For me, most centrally this passage affirms that God cares for people, especially the so-called "little people." Our power hungry society often considers such people as of no real importance and as objects to be used and abused. But this story reminds us that God never forgets.

It also reminds us that the most religious person may not be the power brokers of Christianity. Indeed, a slave girl could outshine the father of Judaism and Christianity with her faith in God. That's still true today!

c. Ishmael is born, v. 15

LXX	NASB	NRSV	NLT
<p>¹⁵καὶ ἔτεκεν Ἀγαρ τῷ Ἀβραμ υἷόν καὶ ἐκάλεσεν Ἀβραμ τὸ ὄνομα τοῦ υἱοῦ αὐτοῦ ὃν ἔτεκεν αὐτῷ Ἀγαρ Ἰσμαηλ</p>	<p>15 So Hagar bore Abram a son; and Abram called the name of his son, whom Hagar bore, Ishmael.</p>	<p>15 Hagar bore Abram a son; and Abram named his son, whom Hagar bore, Ishmael.</p>	<p>15 So Hagar gave Abram a son, and Abram named him Ishmael.</p>

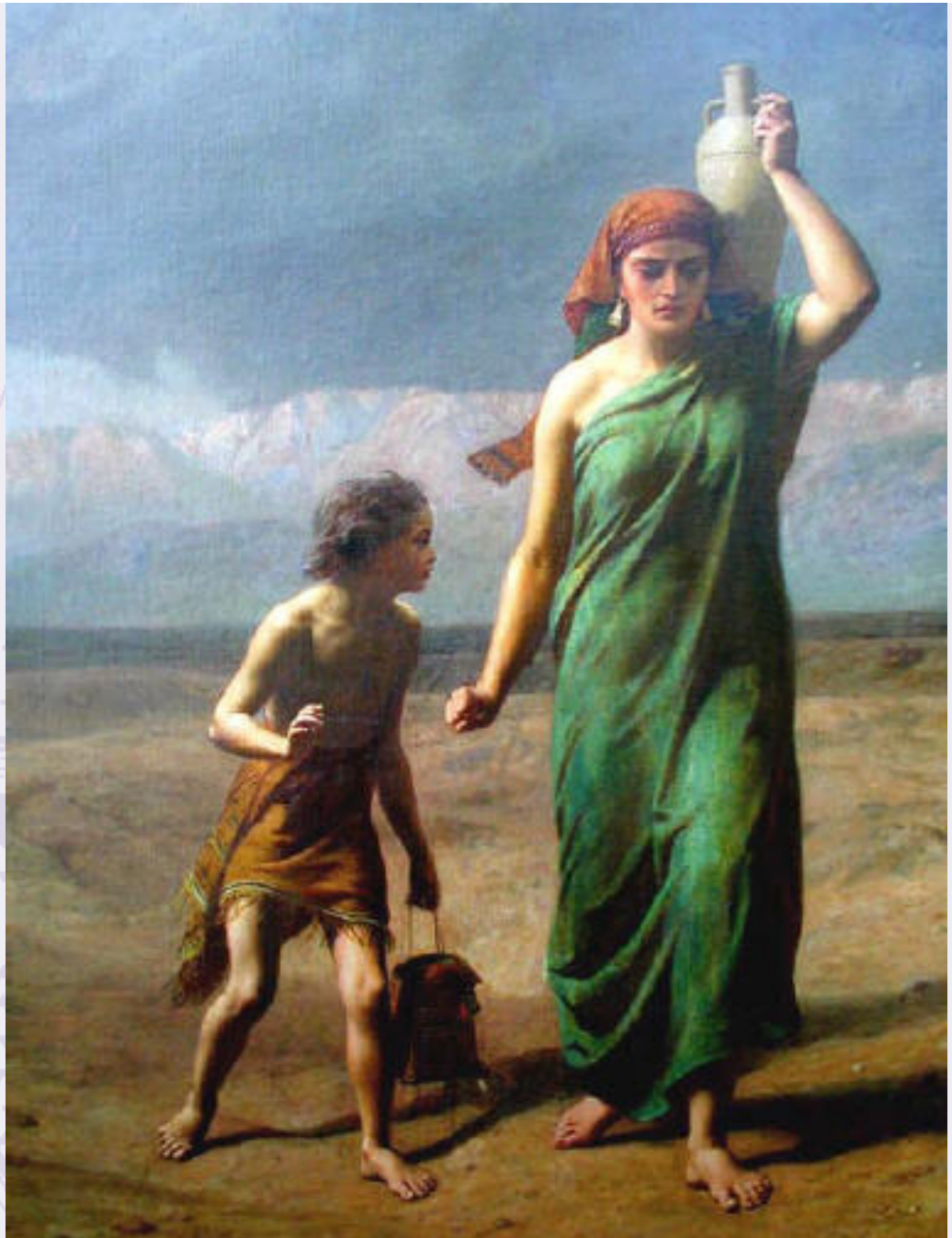
Notes:

Just as promised, Hagar gave birth to a son who was named by Abraham as Ishmael. Nothing is mentioned about Hagar's experience upon returning to Abraham's tent as a runaway slave. One can only imagine the punishment an angry and jealous Sarah may have inflicted.

But Hagar's encounter with the Living God strengthened her to endure whatever came in order to complete the promised birth of a son. Abraham would be 100 years old before Isaac was born (21:5). So Ishmael would have about 14 years as the only son of Abraham. Little is mentioned of Ishmael between chapters 16 and 21 where he and Hagar are finally forced to flee Abraham's tent for good.

In God's renewal of the covenant promise (chap. 18) Abraham assumes that Ishmael is going to be the line of descendants thinking that a 100 yr man and a 90 yr old woman can't have a child. But God assures him that Sarah will have a child who will become the line of descendants for the covenant promises. As an outgrowth of this covenant renewal Abraham circumcises Ishmael along with all the male slaves in the household. He is also circumcised at 99 years of age.

With the birth of Isaac (chap. 21) came trouble for Hagar and Ishmael. Again, Sarah's jealousy for protecting the lineage of her son Isaac leads to the demand that Hagar and Ishmael be driven out of the tent of Abraham. This time Abraham showed deep concern (21:11) for Hagar and Ishmael. God reassured him that they were going to be protected and blessed after leaving Abraham. Thus after providing



supplies to them he sent them away.

It's a haunting picture, watching Hagar and Ishmael begin a trek into the wilderness with only limited provisions. What a scary moment it had to have been for them.

Looking at this story from twenty-first century Christian perspectives informed by the spiritual truths of the New Testament, sadness comes welling up. A slave girl abused and rejected by all but God. A spiritual giant among God's people, Abraham, miserably failing on this occasion to be the leader of his own household. God's ideal for the family (Gen. 2:24-25) certainly wasn't achieved here. Yet, God wasn't defeated. His will was accomplished!

LXX

¹Σαρα δὲ ἡ γυνὴ Ἀβραμ οὐκ ἔτικτεν αὐτῷ ἦν δὲ αὐτῇ παιδίσκη Αἰγυπτία ἢ ὄνομα Ἀγαρ ²εἶπεν δὲ Σαρα πρὸς Ἀβραμ ἰδοὺ συνέκλεισέν με κύριος τοῦ μὴ τίκτειν εἴσελθε οὖν πρὸς τὴν παιδίσκη μου ἵνα τεκνοποιήσῃς ἐξ αὐτῆς ὑπήκουσεν δὲ Ἀβραμ τῆς φωνῆς Σαρᾶς ³καὶ λαβούσα Σαρα ἡ γυνὴ Ἀβραμ Ἀγαρ τὴν Αἰγυπτίαν τὴν ἑαυτῆς παιδίσκη μετὰ δέκα ἔτη τοῦ οἰκῆσαι Ἀβραμ ἐν γῆ Χανααν καὶ ἔδωκεν αὐτῇ ἡ Ἀβραμ τῷ ἀνδρὶ αὐτῆς αὐτῷ γυναῖκα

⁴καὶ εἰσήλθεν πρὸς Ἀγαρ καὶ συνέλαβεν καὶ εἶδεν ὅτι ἐν γαστρὶ ἔχει καὶ ἠτιμάσθη ἡ κυρία ἐναντίον αὐτῆς ⁵εἶπεν δὲ Σαρα πρὸς Ἀβραμ ἀδικοῦμαι ἐκ σοῦ ἐγὼ δέδωκα τὴν παιδίσκη μου εἰς τὸν κόλπον σου ἰδοῦσα δὲ ὅτι ἐν γαστρὶ ἔχει ἠτιμάσθη ἐναντίον αὐτῆς κρίναι ὁ θεὸς ἀνὰ μέσον ἐμοῦ καὶ σοῦ ⁶εἶπεν δὲ Ἀβραμ πρὸς Σαραν ἰδοὺ ἡ παιδίσκη σου ἐν ταῖς χερσίν σου χρῶ αὐτῇ ὡς ἂν σοι ἀρεστὸν ἦ καὶ ἐκάκωσεν αὐτὴν Σαρα καὶ ἀπέδρα ἀπὸ προσώπου αὐτῆς

⁷ἔδρεν δὲ αὐτὴν ἄγγελος κυρίου ἐπὶ τῆς πηγῆς τοῦ ὕδατος ἐν τῇ ἐρήμῳ ἐπὶ τῆς πηγῆς ἐν τῇ ὁδῷ Σουρ ⁸καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου Ἀγαρ παιδίσκη Σαρᾶς πόθεν ἔρχῃ καὶ ποῦ πορεύῃ καὶ εἶπεν ἀπὸ προσώπου Σαρᾶς τῆς κυρίας μου ἐγὼ ἀποδιδράσκω ⁹εἶπεν δὲ αὐτῇ ὁ ἄγγελος κυρίου ἀποστράφητι πρὸς τὴν κυρίαν σου καὶ

NASB

1 Now Sarai, Abram's wife had borne him no *children*, and she had an Egyptian maid whose name was Hagar. 2 So Sarai said to Abram, "Now behold, the LORD has prevented me from bearing *children*. Please go in to my maid; perhaps I will obtain children through her." And Abram listened to the voice of Sarai. 3 After Abram had lived ten years in the land of Canaan, Abram's wife Sarai took Hagar the Egyptian, her maid, and gave her to her husband Abram as his wife.

4 He went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her sight. 5 And Sarai said to Abram, "May the wrong done me be upon you. I gave my maid into your arms, but when she saw that she had conceived, I was despised in her sight. May the LORD judge between you and me." 6 But Abram said to Sarai, "Behold, your maid is in your power; do to her what is good in your sight." So Sarai treated her harshly, and she fled from her presence.

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. 8 He said, "Hagar, Sarai's maid, where have you come from and where are you going?" And she

NRSV

1 Now Sarai, Abram's wife, bore him no children. She had an Egyptian slave-girl whose name was Hagar, 2 and Sarai said to Abram, "You see that the Lord has prevented me from bearing children; go in to my slave-girl; it may be that I shall obtain children by her." And Abram listened to the voice of Sarai. 3 So, after Abram had lived ten years in the land of Canaan, Sarai, Abram's wife, took Hagar the Egyptian, her slave-girl, and gave her to her husband Abram as a wife.

4 He went in to Hagar, and she conceived; and when she saw that she had conceived, she looked with contempt on her mistress. 5 Then Sarai said to Abram, "May the wrong done to me be on you! I gave my slave-girl to your embrace, and when she saw that she had conceived, she looked on me with contempt. May the Lord judge between you and me!" 6 But Abram said to Sarai, "Your slave-girl is in your power; do to her as you please." Then Sarai dealt harshly with her, and she ran away from her.

7 The angel of the Lord found her by a spring of water in the wilderness, the spring on the way to Shur. 8 And he said, "Hagar, slave-girl of Sarai, where have you come from and

NLT

1 But Sarai, Abram's wife, had no children. So Sarai took her servant, an Egyptian woman named Hagar, 2 and gave her to Abram so she could bear his children. "The LORD has kept me from having any children," Sarai said to Abram. "Go and sleep with my servant. Perhaps I can have children through her." And Abram agreed. 3 So Sarai, Abram's wife, took Hagar the Egyptian servant and gave her to Abram as a wife. (This happened ten years after Abram first arrived in the land of Canaan.)

4 So Abram slept with Hagar, and she became pregnant. When Hagar knew she was pregnant, she began to treat her mistress Sarai with contempt. 5 Then Sarai said to Abram, "It's all your fault! Now this servant of mine is pregnant, and she despises me, though I myself gave her the privilege of sleeping with you. The LORD will make you pay for doing this to me!" 6 Abram replied, "Since she is your servant, you may deal with her as you see fit." So Sarai treated her harshly, and Hagar ran away.

7 The angel of the Lord found Hagar beside a desert spring along the road to Shur. 8 The angel said to her, "Hagar, Sarai's servant, where have you come from, and where are you

ταπεινώθητι ὑπὸ τὰς χεῖρας αὐτῆς

¹⁰καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου πληθύνων πληθυνῶ τὸ σπέρμα σου καὶ οὐκ ἀριθμηθήσεται ἀπὸ τοῦ πλήθους ¹¹καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου Ἴδου σὺ ἐν γαστρὶ ἔχεις καὶ τέξῃ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰσμαηλ ὅτι ἐπήκουσεν κύριος τῆ ταπεινώσει σου ¹²οὗτος ἔσται ἄγροικος ἄνθρωπος αἱ χεῖρες αὐτοῦ ἐπὶ πάντας καὶ αἱ χεῖρες πάντων ἐπ' αὐτόν καὶ κατὰ πρόσωπον πάντων τῶν ἀδελφῶν αὐτοῦ κατοικήσει ¹³καὶ ἐκάλεσεν Ἀγαρ τὸ ὄνομα κυρίου τοῦ λαλοῦντος πρὸς αὐτήν σὺ ὁ θεὸς ὁ ἐπιδῶν με ὅτι εἶπεν καὶ γὰρ ἐνώπιον εἶδον ὀφθέντα μοι ¹⁴ἔνεκεν τούτου ἐκάλεσεν τὸ φρέαρ Φρέαρ οὐ ἐνώπιον εἶδον Ἴδου ἀνὰ μέσον Καδης καὶ ἀνὰ μέσον Βαραδ

¹⁵καὶ ἔτεκεν Ἀγαρ τῷ Ἀβραμ υἱόν καὶ ἐκάλεσεν Ἀβραμ τὸ ὄνομα τοῦ υἱοῦ αὐτοῦ ὃν ἔτεκεν αὐτῷ Ἀγαρ Ἰσμαηλ ¹⁶Ἀβραμ δὲ ἦν ὀγδοήκοντα ἕξ ἐτῶν ἠνίκα ἔτεκεν Ἀγαρ τὸν Ἰσμαηλ τῷ Ἀβραμ

said, "I am fleeing from the presence of my mistress Sarai." 9 Then the angel of the LORD said to her, "Return to your mistress, and submit yourself to her authority."

10 Moreover, the angel of the LORD said to her, "I will greatly multiply your descendants so that they will be too many to count." 11 The angel of the LORD said to her further, "Behold, you are with child, And you will bear a son; And you shall call his name Ishmael, Because the LORD has given heed to your affliction. 12 "He will be a wild donkey of a man, His hand *will be* against everyone, And everyone's hand *will be* against him; And he will live to the east of all his brothers." 13 Then she called the name of the LORD who spoke to her, "You are a God who sees"; for she said, "Have I even remained alive here after seeing Him?" 14 Therefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.

15 So Hagar bore Abram a son; and Abram called the name of his son, whom Hagar bore, Ishmael. 16 Abram was eighty-six years old when Hagar bore Ishmael to him.

where are you going?" She said, "I am running away from my mistress Sarai." 9 The angel of the Lord said to her, "Return to your mistress, and submit to her."

10 The angel of the Lord also said to her, "I will so greatly multiply your offspring that they cannot be counted for multitude." 11 And the angel of the Lord said to her, "Now you have conceived and shall bear a son; you shall call him Ishmael, for the Lord has given heed to your affliction. 12 He shall be a wild ass of a man, with his hand against everyone, and everyone's hand against him; and he shall live at odds with all his kin." 13 So she named the Lord who spoke to her, "You are El-roi"; for she said, "Have I really seen God and remained alive after seeing him?" 14 Therefore the well was called Beer-lahai-roi; it lies between Kadesh and Bered.

15 Hagar bore Abram a son; and Abram named his son, whom Hagar bore, Ishmael. 16 Abram was eighty-six years old when Hagar bore him Ishmael.

going?" "I am running away from my mistress," she replied. 9 Then the angel of the LORD said, "Return to your mistress and submit to her authority."

10 The angel added, "I will give you more descendants than you can count." 11 And the angel also said, "You are now pregnant and will give birth to a son. You are to name him Ishmael, for the LORD has heard about your misery. 12 This son of yours will be a wild one, free and untamed as a wild donkey! He will be against everyone, and everyone will be against him. Yes, he will live at odds with the rest of his brothers." 13 Thereafter, Hagar referred to the LORD, who had spoken to her, as "the God who sees me," for she said, "I have seen the One who sees me!" 14 Later that well was named Beer-lahai-roi, and it can still be found between Kadesh and Bered.

15 So Hagar gave Abram a son, and Abram named him Ishmael. 16 Abram was eighty-six years old at that time.

1 וְשָׂרִי אִשְׁתְּ אַבְרָם לֹא יָלְדָהּ לוֹ וְלֵה שָׂפָחָה מִצְרַיִת וּשְׁמָהּ הַגֵּרִי: 2 וַתֹּאמֶר שָׂרִי אֶל-אַבְרָם הִנֵּה-נָא עֲצָרְנִי יְהוּהָ מִלְּדַת בְּאֵנָה אֶל-שָׂפָחָתִי אוּלַי אֲבִנָּה מִמֶּנָּה וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרִי:

3 וַתִּקַּח שָׂרִי אִשְׁתְּ-אַבְרָם אֶת-הַגֵּר הַמִּצְרַיִת שָׂפָחָה מִקֵּץ עֶשֶׂר שָׁנִים לְשֵׁבֶת אַבְרָם בְּאֶרֶץ כְּנָעַן וַתֵּתֶן אֹתָהּ לְאַבְרָם אִשָּׁה לוֹ לְאִשָּׁה:

4 וַיָּבֵא אֶל-הַגֵּר וַתְּהַר וַתֵּרָא כִּי הָרְתָה וַתִּקַּל גְּבֵרָתָהּ בְּעֵינֶיהָ:

5 וַתֹּאמֶר שָׂרִי אֶל-אַבְרָם חֲמָסִי עָלֶיךָ אֲנֹכִי נָתַתִּי שָׂפָחָתִי בְּחִיקְךָ וַתֵּרָא כִּי הָרְתָה וְאֶקַּל בְּעֵינֶיהָ יִשְׁפֹּט יְהוּהָ בֵּינִי וּבֵינֶיךָ:

6 וַיֹּאמֶר אַבְרָם אֶל-שָׂרִי הִנֵּה שָׂפָחָתְךָ בְּיָדְךָ עֲשִׂי-לָהּ הַטּוֹב בְּעֵינֶיךָ וַתַּעֲנֶה שָׂרִי וַתְּבָרַח מִפְּנֵיהָ:

7 וַיִּמְצְאֶהּ מִלְּאָךְ יְהוּהָ עַל-עֵין הַמַּיִם בְּמִדְבַּר עַל-הָעֵין בְּדֶרֶךְ שׁוּר:

8 וַיֹּאמֶר הַגֵּר שָׂפָחָת שָׂרִי אֵי-מִזָּה בָּאת וְאֵנָה תִּלְכִי וַתֹּאמֶר מִפְּנֵי שָׂרִי גְבֵרָתִי אֲנֹכִי בְּרַחַת:

9 וַיֹּאמֶר לָהּ מִלְּאָךְ יְהוּהָ שׁוּבִי אֶל-גְּבֵרָתְךָ וְהִתְעַנִּי תַּחַת יָדֶיהָ:

10 וַיֹּאמֶר לָהּ מִלְּאָךְ יְהוּהָ הֲרַבָּה אֲרַבָּה אֶת-זֶרְעֶךָ וְלֹא יִסָּפֵר מִרְבּוֹ:

11 וַיֹּאמֶר לָהּ מִלְּאָךְ יְהוּהָ הֲנִיךְ הֲרָה וְיִלְדָת בֵּן וְקִרְאָת שְׁמוֹ יִשְׁמַעְיָאל כִּי-שָׁמַע יְהוּהָ אֶל-עֲנֶיךָ:

12 וְהוּא יְהִי פָּרָא אָדָם יָדוּ בְּכָל וַיֵּד כָּל בּוֹ וְעַל-פְּנֵי כָל-אֲחָיו יִשְׁכֵּן:

13 וַתִּקְרָא שֵׁם-יְהוּהָ הַדְּבָר אֲלֵיהָ אֹתָהּ אֵל רָאִי כִּי אָמְרָה הִגַּם הַלֵּם רְאִיתִי אַחֲרַי רָאִי:

14 עַל-כֵּן קָרָא לְבָאָר בְּאָר לַחֵי רָאִי הִנֵּה בֵּין-קִדְשׁ וּבֵין בְּרָד:

15 וַתֵּלֶד הַגֵּר לְאַבְרָם בֵּן וַיִּקְרָא אַבְרָם שֵׁם-בְּנֵוֹ אֲשֶׁר-יָלְדָהּ

הִגֵּר יִשְׁמַעֵאל:

16 וַאֲבָרָם בֶּן־שְׁמוֹנִים שָׁנָה וְשָׁנָשׁ שָׁנִים בְּלֶדְת־הִגֵּר

אֶת־יִשְׁמַעֵאל לְאֲבָרָם:

