

Study of Genesis 16

by

Marc Gravelle

marc@bondservantsofyeshua.ca

Genesis 16:1-16

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

(וְשָׂרַי אִשְׁתּוֹ אַבְרָם לֹא יָלְדָהּ לוֹ וְלֵאמֹר שְׂפִיחָה מִצְרַיִת וּשְׂמָהּ הָגָר) VeSaray Eshet Abram Lo Yaldah Lo Shiphchah Mitzriyt Ushmah Hagar, where the **word** VeSaray, is from the **word** Saray, שָׂרַי, is the name of Abraham's wife and her name means, allowed, permitted, the **word** Eshet, is from the **word** Ishah, אִשָּׁה, means, woman, wife, but the same spelling, also means, burnt offering, it is from the **word** Esh, אֵשׁ, which means fire, therefore it is an offering made by fire, the **word** Nashim, נָשִׁים means, women, it is the plural of Ishah, the **word**, Abram, is a composite word made up of the **word** Av, אָב which means father, and the **word** Ram, רָם, which means, high, elevated, exalted, supreme, the **word**, Lo, means, means no, or not, the **word** Yaldah is from the **word** Yaled, יָלַד, which means, to bear, bring forth, beget, he begot, she bore, brought forth, he helped deliver a child, was born, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means child, boy, offspring, young man, the **word**, Lo, is an inflected personal pronoun, meaning, to him, as an adverb it means would that, oh that, if only, the **word**, VeLah, means, and she, the **word**, Shiphchah, means, maid, maidservant, bondmaid, it is from the root **word**, Shiphach, שִׁפַּח, which means, maid, and is related to the **word** Mishpachah, מִשְׁפָּחָה, which means, family, clan, species, kind, race, offspring, the **word**, Mitzriyt, means Egyptian, the **word**, Ushmah is from the **word** Shem, שֵׁם, means, name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons, the **word**, Hagar, הָגָר, means to emigrate, he fled, emigrated, and if we take the letter Hey ה, as a prefix, then we are left with the **word** Gar or Ger, גַּר, which means, foreigner, stranger, temporary dweller, newcomer, proselyte, convert, therefore the **word** HaGar, can mean, the foreigner)

In *Genesis 12* we are told that there was a famine in Canaan and that Abram went down to Egypt, where Pharaoh took Saray to be one of his wives, and as compensation, Pharaoh gave Abram many animals and servants, as a dowry for Saray, and one of these servants, was an Egyptian by the name of Hagar, whose name means to emigrate, but it can also be defined as a composite word made up of the words Ha, and Gar or Ger, which means, the foreigner, the stranger, the newcomer, the proselyte. Now that Abram, his wife and all of his servants and herdsmen and their families are returned to Canaan, we are told that Abram's wife, Saray bore him no children, and in *verse 2* Saray, says:

2 And Sarai said unto Abram, Behold now, YHVH has restrained me from bearing: I pray you, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

וַתֹּאמֶר שָׂרַי אֶל-אַבְרָם הִנֵּה-נָא עָצְרָנִי יְהוָה מִלָּדוֹת בָּא-נָא אֶל-שִׁפְחָתִי אוּלַי אֲבָנָה (מִמֶּנָּה וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרַי, VaTomer Saray El Abram Hineh Na Atzaraniy YHVH Miledet Bo Na El Shiphchatiy Ulay Ibaneh Mimenah Vayishma Abram LeQol Saray, where the **word** VaTomer, is from the **word** Amar, which means, to say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the **word**, Saray, is defined above, the **word** El, denotes, motion toward or to, or direction toward, and it means to, unto, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Abram, is defined above, the **word**, Hineh, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, and as an adverb it means, here, hither, on this side of, and it also means, lo, behold, here, the **word**, Na, means, please, I pray, I pray you, welcome, and as an adjective it means, raw, half done, the **word** Atzaraniy, is from the **word** Atzar, עָצַר, which means, to retain, restrain, is withheld, he retained, restrained, kept track, hindered, he shut up, closed up, he ruled, he arrested, he held a festive gathering, it also means to press, squeeze, he pressed out, squeezed, it also means to rule, possessor of restraint, stoppage, stop, coercion, curfew, poverty, weakness, constipating drug, the **word**, YHVH, is the Name Yahweh, the **word** Miledet, is from the **word** Yaled, יָלַד, which means, to bear, bring forth, beget, he begot, she bore, brought forth, he helped deliver a child, was born, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means child, boy, offspring, young man, the **word**, Bo, means, to come, come in, arrive, enter, reach, happen, set, e, came in, arrived, entered, he brought, brought in, caused to, led to, and the **word** Bo, בָּא, means, he who comes, he who arrives, the **word**, Na, means, please, I pray you, and it is defined above, the **word**, El, denotes motion towards, and is defined above, the **word**, Shipchatiy, is from the **word** Shiphchah, שִׁפְחָה, which means, maid, maidservant, bondmaid, it is from the root **word**, Shiphach, שִׁפַּח, which means, and is related to the **word** Mishpachah, מִשְׁפָּחָה, which means, family, clan, species, kind, race, offspring the **word**, Ulay, is an adverb that means, perhaps, maybe, it is made up of the **words** U, אוּ, and Lo, לֹא, and literally means, and not, the **word**, Ibaneh, is from the **word** Banah, בָּנָה, which means, to build, to create, to bring forth, he built, he constructed, established, he reconstructed, it also means to become the mother of a child, the **word**, Mimenah, is from the **word** Menah or Manah, מִנָּה, which means, to count, number, he counted, numbered, enumeration, he assigned, appointed, he reckoned, he assigned, appointed, ordained, allotted, he caused to be numbered, it means, part, portion, ration, share, it is also a unit of weight, and money, a Mina, the **word**, Vayishma, is from the **word** Shemah, which means, שָׁמַע, means, to hear, he heard, he heard with interest, he hearkened, listened to, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned,

hearing, report, it means to hear, listen, pay very close attention to, understand, believe, follow and obey the words that you heard, the **word**, Abram, is defined above, the **word**, LeQol, is from the **word** Qol, which means, voice, sound, noise, thunder, report, rumour, the **word**, Saray, is defined above)

In *Genesis 15:2* Abram complained to YHVH, that He, YHVH had Not given him an heir, a child, which means that Abram believed that it is YHVH that chooses and or allows us to have children, and here in *verse 2* we see that Saray also believes that it is YHVH that gives us or allows us to have children, when she says, YHVH has restrained me from having children. In *Genesis 12:4* we are told that Abram was seventy five years old, when YHVH made Abram the promise, that a son would be born onto him, and here in *Genesis 16*, we see that Abram is now eighty five years old, and YHVH's promise has **NOT** yet come to fruition, for Saray is still childless. So Saray comes up with a scheme, and she tells Abram that he is to go in onto her made, named Hagar, so that she can conceive, and Saray may have a child by her, and we are told that Abram agreed with her. What does that tell us about both Abram and Saray's **TRUST** in YHVH fulfilling His promise to them, that they were going to have a child? How long were they supposed to wait? Abram was eighty five years old, which means that Saray was seventy five years old, when she formulated this scheme, to have a child. Now it is easy for us to read this story of something that happened thirty five hundred years ago, and say to ourselves, I would have trusted YHVH and waited! I have thought about this a lot, and I am pretty sure that, if my wife, whom I love, as I am sure Abram loved Saray, came to me, after waiting for ten years for YHVH to fulfill His promise of us having a child, if she came to me with that same scheme, by which we could have a child, which we both wanted to have desperately, that I would more than likely agree to do what Saray asked Abram to do, and that is go in unto Hagar and have intercourse with her so that she could have a child. Ten years is a long time to wait for the fulfillment of a promise, and it would be easy to tell oneself that all we are doing, is **HELPING** Elohim to fulfill His promise to us.

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

(וַיִּקַּח שָׂרַי אִשְׁת־אַבְרָם אֶת־הַגֵּר הַמִּצְרִית שִׁפְחַתָּהּ מִקֵּץ עֶשְׂרִים שָׁנַיִם לְשֵׁבֶת אַבְרָם)
 VaTaqach Saray Eshet Abram Et Hagar HaMitzriyt Shiphchatah Meqetz Eser Shaniym LeShevet Abram BeEretz Kanaan VaTiten Otah LeAbram Iyshah Lo LeIshah, where the **word**, VaTaqach is from the **word** Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, it also means, learning, teaching, instructions, that which is received, the **word**, Saray, is the name of Abraham's wife and her name means, allowed, permitted, the **word**, Eshet, means, his wife, the **word**, Abram, is defined above, the **word**, Et, is the first and last letters of the Hebrew alephbet, and they represent Messiah, the First and the Last, the **word**, Hagar, is defined above, the **word**, HaMitzriyt, means, the Egyptian, the **word**, Shiphchatah, is from the **word** Shiphchah, שִׁפְחָה, means, maid, maidservant, bondmaid, it is from the root word, Shiphach, שִׁפַּח, which means, and is related to the **word** Mishpachah, מִשְׁפָּחָה, which means, family, clan, species, kind, race, offspring, the **word**, Miqetz, מִקֵּץ, which means, chopper, to cut, chop, it is translated as the word, **after**, but if we take the letter Mem as a prefix, then we are left with the **Qetz**, קֵץ, which means, end, destruction, ruin, was annihilated,

was reduced, the end of a period of time, it is used as end, 52 times, as after 10 times, as border, 3 times, as infinite 1 time, and as process, 1 time, it is a sister word to the **word** Qetzetz, קִצֵּץ, which means, to cut off, to stipulate, end, he cut off, he decided, pierced, bored, perforated, he hewed off, cut off, he stipulated, fixed, was removed, he reduced, curtailed, was chopped, the **word**, Eser, means, ten, the word Shnayim, is the plural of the **word** Shanah, שָׁנָה, which means, year, change, period of changing seasons, to repeat, do again, to teach, he recited, recapitulated, he learned, to repeat, to report, he did again, he repeated, he learned, studied, he taught, instructed, was altered for the worse, was displaced, was dislocated, was changed in mind, went mad, raved, he altered, perverted, he changed his place to another, he disguised himself, he was changed, was different, it means to sleep slumber, the **word**, LeShevet, is from the **word**, Yashuv, יָשַׁב, which means, to sit, remain, dwell, he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained, the **word** Abram, is defined above, the **word**, BeEretz, means, in the land, in the earth, in the country, in the ground, the **word**, Kenaan, means Canaan, the **word**, VaTiten, is from the **word** Natan, נָתַן, which means, to give, he gave, granted, he permitted, he gave up, delivered, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, Otah, means, to her, the **word**, LeAbram, is from the **word**, Abram, which is defined above, the **word**, Ishah, means wife, the **word** Lo, is an inflected personal pronoun, meaning, to him, as an adverb it means would that, oh that, if only, the **word**, LeIshah, is from the **word** Ishah, which means wife, and with the Lamed suffix, it means, to wife)

Here in *verse 3* we are told that both Saray and Abram went through with their **OWN** plan to **HELP** YHVH fulfill the prophecy, of them having a child. But there is something said in the *verse* that tells me that something has come to an **END**. It says *Sarai, Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan.* The word translated as **after**, is the word, Miqetz, מִקֵּץ, but if we take the letter Mem as a prefix, then we are left with the word Qetz, קֵץ, which means, end, destruction, ruin, was annihilated, was reduced, **the end of a period of time**, it is used as the word, end, 52 times, as the word, after, 10 times, as the word, order, 3 times, as the word, infinite, 1 time, and as the word process, 1 time, it is a sister word to the **word** Qetzetz, קִצֵּץ, which means, to cut off, to stipulate, **end**, he cut off, he decided, pierced, bored, perforated, he hewed off, cut off, he stipulated, fixed, was removed, he reduced, curtailed, was chopped.

Since this word Qetz, can mean *the end of a period of time*, could YHVH be telling us that this is the end of the period of time of Abram's and Saray's innocence, because they wilfully concocted this plan, without once consulting YHVH, to see **IF** He agreed with what they had planned to do, now that their plan has been totally manifested with Hagar being pregnant? As we read on, we will see that Abram was eighty six years old when Hagar bore him a child, and the fulfillment of YHVH's prophecy of Saray having a child does not happen for another fourteen years, when Abraham is one hundred years old. The question that I believe we have to ask ourselves, **IS**, would YHVH have completed His prophecy of them having a son, **SOONER**, if they, Abram and Saray, had not taken it upon themselves, to try and fulfill YHVH's prophecy for Him, by their own, ill conceived plan of having Abram go into Hagar, so that she could conceive, a plan that actually usurped YHVH's prophecy, of Him providing a son

for Abram through Saray. The only conclusion that we can arrive at based on the facts presented to us, **IS**, they, Abram and Saray, **DID NOT TRUST** YHVH to fulfill His prophesied promise, of them having a child together, which in turn means, they chose to rely on their own, somewhat deficient, understanding rather than relying on YHVH, the Creator of the universe's prophecy? Did they, through their actions of causing Hagar, one of Saray's maidservants, to have a sexual relationship with Abram, just so that Saray could claim to have a child, cause YHVH to delay the fulfillment of His prophecy, because Abram's heart was **NOT** yet ready to take on the responsibility of being the **father of many nations**?

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

וַיָּבֹא אֶל-הָגָר וַתְּהַר וַתֵּרָא כִּי הִרְתָּה וַתִּקַּל גְּבוֹרָתָהּ בְּעֵינֶיהָ, VayaBo El Hagar Vatahar VaTere Kiy Haratah VaTeqal Gevirthah BeEynayha, where the **word** VayaBo, is from the **word**, Bo, בּוֹא, which means, to come, come in, arrive, enter, reach, happen, set, e, came in, arrived, entered, he brought, brought in, caused to, led to, and the **word** Bo, בּוֹא, means, he who comes, he who arrives, the **word**, El, denotes, motion toward or to, or direction toward, and it means to, unto, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Hagar, means, the foreigner, and is defined above, the **word**, Vatahar, is from the **word** Harah, הָרָה, which means, pregnant, to conceive, become pregnant, conception, the **word**, VaTere, is from the **word** Reah, רָאָה, which means, to see, he saw, he looked, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, he approved of, preferred, he was caused to see, was shown, it also means lung, lungs, the **word**, Kiy, means, that, because, when, while, as, if, in case, although, though, thus, therefore, as, like, when, that, in order that, and as a noun, it means burning, branding, the **word**, Haratah, is from the **word**, Harah, הָרָה, which means, pregnant, to conceive, and is defined above, the **word** VaTeqal, is from the **word**, Qalal, קָלַל, which means, to be light, be slight, to be swift, to be lightly esteemed, to belittle, to slight, was of little account, was despised, he cursed, was cursed, despised, treated with contempt, he was lenient, was alleviated, was relieved, was lessened, and if we add the letter Hey as a suffix, we form the **word** Qalalah, קָלַלָה, which means curse, calamity, evil, the **word**, Gevirthah, is from the **word**, Geboret, גְּבוֹרָת, which means, lady, queen, mistress, Madam, it is related to the **word** Gebyrah, גְּבִירָה, which means, lady, queen, queen mother, rich woman, the **word**, BeEynayha, is from the **word**, Ayin, עֵין, which means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, and it is also the sixteenth letter of the Hebrew Alphabet)

Here we see that Abram did indeed go in onto Hagar, and that she conceived, which means that their **ill conceived plan**, that was void of any consultation with YHVH, has now come to fruition. Next we are told that when Hagar **knew** that she was pregnant, she Teqal Gevirthah, וַתִּקַּל גְּבוֹרָתָהּ, she despised her mistress. Why did Hagar despise, Qalal, קָלַל, lightly esteem,

belittle, curse and treat her mistress, Saray, with contempt? These are very strong words, and they indicate to us, that Hagar was very troubled by what had happened. Could it be that she felt pressured to do what she did? Could it be that she really did **NOT** want to follow through with Abram and Saray's plan, of allowing Abram to come in onto her and have sexual intercourse? We may never know, but it is quite evident that, after the fact, Hagar was very angry with Saray. We have to keep in mind, that in the environment and the culture of the days of Abram and Saray, which was thirty five hundred plus years ago, servants did not have much choice but to obey their masters, and therefore we have to ask ourselves, did Hagar, feel pressured to obey her mistress and allow Abram to come in onto her and have sexual intercourse? What is said in the next verse will shed some light on that question.

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

וַתֹּאמֶר שָׂרַי אֶל-אַבְרָם חַמְסִי עָלֶיךָ אֲנֹכִי נָתַתִּי שִׁפְחָתִי בְּחִיקְךָ וַתֵּרָא כִּי הָרְתָהּ (וַתֹּמֵר שָׂרַי אֶל אַבְרָם חַמְסִי עָלֶיךָ אֲנֹכִי נָתַתִּי שִׁפְחָתִי בְּחִיקְךָ וַתֵּרָא כִּי הָרְתָהּ)
 VaTomer Saray El Abram Chamasiy Aleyka
 Anokiy Natatiy Shiphchatiy Becheyqeka VaTere Kiy Haratah VaEqal Beyneyha Yishpat
 YHVH Beyney Uveyneyka, where the **word** VeTomer, is from the **word** Amar, אָמַר, which means, to say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the **word**, Saray, is defined above, the **word**, El, denotes, motion toward or to, or direction toward, and it means to, unto, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Abram, is defined above, the **word**, Chamasiy, is from the **word** Chamas, חָמַס, which means, violence, to do violence, wrong, he treated violently, wronged, robbed, he destroyed, injured, scratched, the **word**, Aleyka, is from the **word** Al, אֶל, which means, height, upper part, and as a preposition, it means, on, upon, above, at, beside, toward, against, concerning, about because of, on account of, together with, it also means, yoke, to insert, thrust in, and with the suffix ending, Eyka, עֵיךָ, it means, upon you, the **word**, Anokiy, means, I, the **word**, Natatiy, is from the **word** Natan, which means, to give, the **word**, Shiphchatiy, is from the **word** Shiphchah, שִׁפְחָה, means, maid, maidservant, bondmaid, it is from the root **word**, Shiphach, שִׁפַּח, which means, and is related to the word Mishpachah, מִשְׁפָּחָה, which means, family, clan, species, kind, race, offspring, the word, Becheyqeka, is from the **word** Cheyq, חֵיק, which means, bosom, lap, fold of a garment, and I believe it is related to the **word** Choq, חֹק, which means, something prescribed, enactment, decree, statute, law, rule, prescribed portion, prescribed due, justness, truth, necessity, obligation, the **word** VaTere, is from the **word** Reah, רָאָה, which means, to see, he saw, he looked, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, he approved of, preferred, he was caused to see, was shown, it also means lung, lungs, the **word**, Kiy, means, that, because, when, while, as, if, in case, although, though, thus, therefore, as, like, when, that, in order that, and as a noun it means burning, branding, the **word** Haratah, is from the **word** Harah,

הרה, which means, pregnant, to conceive, become pregnant, conception, the **word**, VaEqal, is from the **word**, Qalal, קָלַל, which means, to be light, be slight, to be swift, to be lightly esteemed, to belittle, to slight, was of little account, was despised, he cursed, was cursed, despised, treated with contempt, he was lenient, was alleviated, was relieved, was lessened, and if we add the letter Hey as a suffix, we form the **word** Qalalah, קָלָלָה, which means curse, calamity, evil, the **word**, Beyneyha, is from the **word**, Ayin, עֵין, which means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, and it is also the sixteenth letter of the Hebrew Alphabet, the **word**, Yishpat, is from the **word** Shaphat, שָׁפַט, which means, to judge, decide, govern, he judged, he decided, he administered justice, he executed judgment, he vindicated, condemned he punished, he governed, ruled, was judged, he entered into controversy, pleaded, was sentenced, judgement, punishment, the **word** YHVH is the name Yahweh, the Creator of the universe, the **word**, Beyney, is from the **word** Beyn, בֵּין, which means to separate, divide, to distinguish, to understand, he was separated, was distinct, was clear, was evident, he understood, perceived, he became wise, he considered attentively, observed, he reflected, pondered, explained, instructed, was understood, was given to understand, was explained, to interpolate, and as a preposition it means, **between**, among, during, understanding, comprehension, intelligence, therefore, in this context, the **word** Beyney, means, between me, and the **word**, Uveyneyka, וּבֵינֵינוּךְ, means, between you)

Once Saray recognized that she was despised by Hagar, we are told that she went to Abram and said, חָמָסִי עָלַיְךָ, Chamasiy Aleyka. The word Chamasiy, is from the word Chamas, which means, violence, to do violence, to wrong, treat violently, rob, destroy, injure, and the word Aleyka, means, upon me. These are very telling words, for Saray admits, that what they have done to Hagar, **IS** wrong, it was a violent act, she agrees that they have violated her, and it appears that although Hagar initially agreed, because she may have thought, that she had no choice, which means, that Hagar, was **NOT** a fully willing participant in the act of sexual intercourse with Abram, to create a child for Saray and Abram. Next we see that Saray goes on to say, that once Hagar knew that she was pregnant, she despised Qalal, Saray, her mistress. The word Qalal, tells us that Hagar, lightly esteem, belittle, cursed, and treated her mistress, Saray, with contempt. Next Sarah says to Abram, YHVH, Shaphat, שָׁפַט, which means, judge, decide, administer justice, execute judgment, Beyn, which means distinguish between you and me, and vindicate or condemn, one or both of us for what we have done.

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

וַיֹּאמֶר אַבְרָם אֶל-שָׂרַי הִנֵּה שִׁפְחָתְךָ בְיַדְךָ עֲשִׂי-לָהּ הַטּוֹב בְּעֵינַיִךְ וְהָעֵנָה שָׂרַי (וַתִּבְרַח מִפְּנֵיהָ, VaYomer Abram El Saray Hineh Shiphchatek BeYadek Asiy Lah HaTov BeEynayik Vantage Saray VaTivrach MiPaneyha, where the **word** VaYomer is from the **word** Amar, אָמַר, means, to say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the **word**, Abram, is defined

above, the **word**, El, denotes, motion toward or to, or direction toward, and it means to, unto, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Saray, is defined above, the **word**, Hineh, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, and as an adverb it means, here, hither, on this side of, and it also means, lo, behold, here, the **word**, Shiphchatek, is from the **word** Shiphchah, שִׁפְחָה, which means, maid, maidservant, bondmaid, it is from the root **word**, Shiphach, שִׁפַּח, which means, to serve, and it is related to the **word** Mishpachah, מִשְׁפָּחָה, which means, family, clan, species, kind, race, offspring, the **word**, BeYadek, is from the **word** Yad, יָד, which means, hand, arm, foreleg, handle, stem, monument, place, power, strength, part, portion, share, fold, and with the prefix letter Bet, and suffix letter Kaph, it means, in your hand, the **word**, Asiy, is from the **word** Asah, עָשָׂה, which means, to do, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, gained, the word, Lah, means to her, the **word** HaTov, is from the **word** Tov, טוֹב, which means, to be good, pleasing, he did good, he did well, became better, was improved, ameliorated, goodness, comely, fair, fine, beautiful, kindly, kindness, function in a proper and agreeable manner, kind, welfare, prosperity, to function in the manner that YHVH created it or them, to function, the **word**, BeEynayik, is from the **word** Ayin, עֵין, which means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, and it is also the sixteenth letter of the Hebrew Alphabet, and with the prefix letter Bet and the suffix letters Yik, יִי, this **word** BeEynayik, means, in your eyes, the **word**, Vataneha, is from the **word** Anah, עָנָה, which means, to be bowed down, afflicted, tormented, oppressed, was low, was submissive, to thwart, frustrate, afflicted, he fasted, but it also means to answer, reply, respond, testified, it means, to be occupied, busy oneself, was concerned, the **word** Saray, is defined above, the **word**, VatAneha, is the **word** Anah, עָנָה repeated, and it means, to be bowed down, afflicted, tormented, oppressed, was low, was submissive, to thwart, frustrate, afflicted, he fasted, but it also means to answer, reply, respond, testified, it means, to be occupied, busy oneself, was concerned, the **word** MiPaneyha, is from the **word** Paniym, פָּנִים, which means, face, countenance, forepart, front part, front, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice)

This makes me look at Abram and Saray in a totally different light, and it is not a very good light. According to Saray's own words, Hagar has suffered violence, which means that she has been violated, and now, that she is pregnant, Abram whose name means, exalted or elevated father, should have come to her rescue, and protect her against Saray's anger, since it was **THEIR** scheme, to help YHVH fulfill His prophecy, that eventually culminated in Hagar being pregnant. **BUT** what does Abram do? I believe that what he did was very **cowardly**, for he tells

Saray, she is your handmaid, **YOU** do what **YOU** want with her, do whatever **IS** הַטּוֹב בְּעֵינַיִךְ, Ha Tov BeEynayik, Good in your eyes. These words are very important, for they tell us about a part of both Abram's and Saray's character, that is lacking in self awareness and empathy, and this is why I arrive at the conclusion that I did. The word good in Hebrew, is the **word** Tov, which means, to function in the manner that YHVH created all of us to function, and that **IS**, in total loving surrendered obedience to the Words of His Torah of Life, and the **word** BeEynayik, is from the **word** Ayin, which means eye, but it also means to look at carefully, meditate on, deliberate, weigh carefully, consider, think about what you are doing or going to do. Well, based on the definition of these two words, HaTov BeEynayik, what I believe we have to ask ourselves, **IS, DID** Abram and Saray function or act toward Hagar as YHVH wanted them to function, or act towards her? Did they look at the situation very carefully, meditate, deliberate, and or, consider it carefully, before they acted, to first allow Abram to go in unto Hagar, and have sexual intercourse with her, just so she could conceive a child for Saray, and then, did they function and or act as YHVH wanted them to, when they chose to treat Hagar with contempt **BECAUSE** she did conceive? I know what I think, but you will have to judge for yourself what you think of what these two have done to Hagar. Then we are told that Saray, mistreated Hagar so badly that Hagar, Anah, עֲנָה, she felt so bowed down, afflicted, tormented, oppressed, and frustrated, that she fled, because she could not put up with Saray's mistreatment and abuse anymore.

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

(וַיִּמְצָאָהּ מַלְאָךְ יְהוָה עַל-עֵין הַמַּיִם בַּמִּדְבָּר עַל-הָעַיִן בְּדֶרֶךְ שׁוּר) Veyimtza'ah Malach YHVH Al Eyn HaMayim BaMidbar Al HaAyin BeDerek Shur, where the **word**, Veyimtza'ah, is from the **word** Matzah, מָצָא, which means, to find, to reach, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings, the **word**, Malak, means, messenger, messenger of Elohim, angel, it is related to the **word** Lak, לָאָךְ, which means to send, and the **word** Malakah, מְלָאכָה, which means, work, the **word**, YHVH, is the Name Yahweh, the Creator of the universe, the **word**, Al, means, height, upper part, and as a preposition, it means, on, upon, above, at, beside, toward, against, concerning, about because of, on account of, together with, it also means, yoke, to insert, thrust in, the **word**, Eyn or Ayin, עַיִן, means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, it also means, **spring, fountain**, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, the **word** HaMayim, mean the water, the **word**, BaMidbar, is from the **word** Midbar, מִדְבָּר, which means, wilderness, desert, it means, speech, talk, speaker, spoken of, said, it is from the root **word** Dabar, which means, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking, speech, matter, affair, business, occupation, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, and with the prefix letter Mem, which means, from, or of, this word, Midbar, could be translated as, of, or from, the Dabar, the word, of or from the leader, in this case

the prefix letter Bet means, in, the **word**, Al, is defined above, the **word**, HaAyin, means, eye, and it is defined above, the **word**, BaDerek, is from the **word** Derek, דֶּרֶךְ, which means, way, road, journey, custom, conduct, manner, method, and the prefix letter Bet means, on the road, on the journey, the **word**, Shur, is the name of a desert region along the eastern border of Egypt, but this word, שׁוּר, in Hebrew, means, to look, behold, regard, he watched, lay in wait, he watched insidiously, an insidious watcher, lying in wait, it means to leap, jump, to dance, he danced on a rope, to align row, line, was aligned, it means, ox, bull, taurus, it means, wall, he protected, to look, behold, regard, he saw, he observed, to preserve, guard defend)

Once Hagar fled from Sarai and Abram because she was being mistreated and oppressed, she encountered the messenger of YHVH, at a **fountain** in the **wilderness**. The word fountain, is translated from the Hebrew word, Eyn or Ayin, עַיִן, which means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, it also means, **spring, fountain**, it literally means, eye of the water, and the word wilderness is translated from the word Midbar, מִדְבָּר, which mean, wilderness, desert, but it also means, speech, talk, speaker, spoken of, said, it is from the root **word** Dabar, which means, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking, speech, matter, affair, business, occupation, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, and with the prefix letter Mem which means, from, or of, therefore, the word Midbar, could be translated as, **of or from the word, of or from the leader**; therefore, I believe that YHVH is telling us, that Hagar stopped at an Ayin, which does mean fountain, but the message that I believe YHVH is communicating to us, that Hagar stopped at the fountain of Life, for this fountain, is a picture of the water of the Dabar, the Word of YHVH, the Words, the Debariym, דְּבָרַיִם, of His Torah or Life. This tells us that this Egyptian servant was spoken to by a messenger that was sent by YHVH, to instruct her on what she was to do. How many of us would love to get that kind of visitation from YHVH or from one of His messengers, to confirm to us the path that we are to walk on. What did the messenger say to Hagar?

8 And he said, Hagar, Sarai's maid, where did you come from? and where will you go? And she said, I flee from the face of my mistress Sarai.

וַיֹּאמֶר הָגָר שִׁפְחַת שָׂרַי אֵי-מִזְהָ בָּאת וְאַנְהָ תֵּלְכִי וְתֹאמַר מִפְּנֵי שָׂרַי גְּבֵרַתִּי אָנֹכִי (וַיֹּמֶר הָגָר שִׁפְחַת שָׂרַי עַיַן מִזְהָ בַּת וְעַנְהָ תֵּלְכִי וְתֹאמַר מִפְּנֵי שָׂרַי גְּבֵרַתִּי אָנֹכִי :
 VaYomer Hagar Shipchat Sarai Ey Mizeh Bat VeAnah Telekiy Vatomer Mipney Sarai Gevirtyi Anokiy Borachat, where the **word** VaYomer, is from the **word** Amar, אָמַר, which means, to say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the **word**, Hagar, is defined above, the **word**, Shipchat, is from the **word** Shiphchah, שִׁפְחָה, which means, maid, maidservant, bondmaid, it is from the root **word**, Shiphach, שִׁפַּח, which means to serve, and it is related to the **word** Mishpachah, מִשְׁפָּחָה, which means, family, clan, species, kind, race, offspring, the **word**, Sarai, is defined above, the **word**, Ey, as an adverb,

means, where, which, who, some, the **word**, MiZeh, is from the **word** Mah which means, what, and the **word** Zeh, which means this, and together they mean, what is this, and this combination of letters, also means, exhausted, sucked out, fatigued, it also means sprinkler, priest, because the priest sprinkles the blood, it means the sprinkler vessel, the **word** Bat, is from the **word** Bo, בּוֹא, which means, to come, come in, arrive, enter, reach, happen, set, e, came in, arrived, entered, he brought, brought in, caused to, led to, and the **word** Bo, בּא, means, he who comes, he who arrives, the **word**, VeAnah, is from the **word** Anah, which means to bring about, cause, the right time, befell, happened, he found a pretext for a quarrel, sought a quarrel with, it also means, to deceive, overreached, it also means to lament, mourn, groan, the **word** Telekiy is from the word, Yalak, יָלַךְ, which means to walk, cause to carry, it is used 628 times as, **go**, 122 times, as, walk, 77 times, as, come, 66 times as, depart, 20 times as, away, 20 times as, follow, 14 times as, get, 17 times as, lead, 8 times as, brought, 5 times as, carry, 4 times as, bring, and 62 times, it is used miscellaneously as, again, bear, flow, grow, let down, march, prosper, pursue, cause to run, spread, take away, journey, vanish, wax, be weak) the **word** VaTomer, is from the **word** Amar, אָמַר, which means, to say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the **word**, Mipney, means, turn, turning, change, and as an adjective. it means, directed, evacuated, evacuee, single, unmarried, as a preposition it means, from the face of, from the presence of, because of, the **word** Saray, is defined above, the **word**, Gebirtiy, is from the **word** Geboret, גְּבוּרַת, which means, lady, queen, mistress, Madam, it is related to the word Gebyrah, גְּבוּרָה, which means, lady, queen, queen mother, rich woman, the **word**, Anokiy, means, I, the word, Borachat, is from the **word** Barach, בָּרַח, which means, to go through, flee, he went away, withdrew, he caused to flee, he fled, he eloped, he fled across the frontier, he smuggled, it also means, to bolt, to fasten with was bolted)

Here the Messenger of YHVH says to Hagar, אַיִּ-מִזֶּה, Ey Mizeh, where the **word**, Ey, means, where, which, who, some, and the **word** Mizeh, מִזֶּה, is from the **word** Mah which means, what, and the **word** Zeh, which means, this, and together they mean, what or where is this, that you Bat, came from. וְאַנְהָ תֵלְכִי, VeAnah Telekiy, and where are you going. I believe that there is something else that is being communicated to us through the **word** Mizeh, for this **word** also means, exhausted, sucked out, fatigued, it means sprinkler, it is also the picture of a priest, because it is the priest that sprinkles the blood of the sacrifice on the altar, it also means, the sprinkler vessel. Therefore I believe that the Messenger of YHVH is not only asking Hagar, where are you coming from and where are you going, but he is asking her, are you not totally exhausted and fatigued? Furthermore, the **word** Mizeh, also paints a picture of a priest sprinkling the blood of the sacrifice on the altar, therefore could YHVH be telling us, that the blood that Messiah shed for us on the cross, which represents the magnificent Grace of our heavenly Father, be what this Messenger is sprinkling on Hagar with his words, in order to get her to believe, follow and obey His Words. Next we are told that Hagar answers the Messenger and says: מִפְּנֵי שָׂרַי גְּבוּרַתִּי אֲנֹכִי בְּרַחַת, Mipney Saray Gebirtiy Anokiy Borachat, where the word Mipney, means, from the face of, from the presence of, שָׂרַי, Saray, גְּבוּרַתִּי, Gebirtiy, my

mistress, Anokiy, I am בְּרַחַת, Borachat, fleeing, running away, I am withdrawing from her presence.

9 And the messenger of YHVH said unto her, Return to your mistress, and submit yourself under her hands.

(וַיֹּמֶר לַח מַלְאֲכֵי יְהוָה שׁוּבִי אֶל-גְּבוֹרַתְךָ וְהִתְעַנִּי תַּחַת יְדֵיהָ, VaYomer Lach Malak YHVH Shuviy El Gevirtek Vehitaniy Tachat Yadeyha, where the **word** VaYomer is from the **word**, Amar, אָמַר, which means, to say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the **word** Lah, means, to her, the **word** Malak, means, means, messenger, messenger of Elohim, angel, it is related to the **word** Lak, לָאָךְ, which means, to send, and the **word** Malakah, מַלְאָכָה, which means work, the **word** YHVH is the Name Yahweh, the Creator of the universe, the **word**, Shuviy, is from the **word** Shuv, שׁוּב, which means, to return, turn back, come again, go again, he did again, repeated, to answer, comply with, he became, he repented, he returned from his evil ways, he returned to YHVH, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, to turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the **word**, El, denotes, motion toward or to, or direction toward, and it means to, unto, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** Gevirtek, is from the **word** Geboret, גְּבוֹרַת, means, lady, queen, mistress, Madam, it is related to the word Gebyrah, גְּבִירָה, which means, lady, queen, queen mother, rich woman, the **word**, Vehitaniy, is from the **word** Anah, עָנָה, which means, to be bowed down, afflicted, tormented, oppressed, was low, was submissive, to thwart, frustrate, afflicted, he fasted, but it also means to answer, reply, respond, testified, it means, to be occupied, busy oneself, was concerned, the word Tachat, means, the underpart, **underneath**, below, beneath, buttocks, bottom, posterior, in one's place, where one stands, in place of, instead of, the **word** Yadeyha, is from the **word** Yad, which means, hand, arm, foreleg, handle, stem, monument, place, power, strength, part, portion, share, fold)

Here we are told that the Messenger of YHVH told Hagar, the last thing, I am sure that Hagar wanted to hear, for he told her to Shuviy, שׁוּבִי, return to your Gevirtek, your mistress, and then he tells her something even more incredible, especially since Hagar had told the Messenger of YHVH, how she felt violated and how Saray had oppressed and mistreated her, the Messenger says, when you return to Saray, make sure that you Vehitaniy, which is from the **word** Anah, עָנָה, which means, to bow down, be afflicted, tormented, oppressed, was low, was **submissive**, to thwart, frustrate, afflicted, he fasted, but it also means to answer, reply, respond, testified, it means, to be occupied, busy oneself, was concerned. In other words, the Messenger of YHVH is asking Hagar, to do, what Messiah told us to do in *Matthew 5:39 But I, Messiah, say unto you, That you do NOT resist evil: BUT whosoever shall smite you on thy right cheek, turn to him the other also. 40 And if any man or woman will sue you at the law, and take away you*

coat, let him have your cloak also. 41 And whosoever shall compel you to go a mile, go with him twain.

Just think about this for a moment, an Egyptian servant is about to teach the Patriarch of our beliefs, **HOW** to act when you have been mistreated by a person, and in this case it is the Patriarch Abram, and his wife Saray that have violated, oppressed and mistreated her in the past. It is rather ironic that the **pagan** is teaching the father of our Hebraic beliefs, how YHVH wants them, him and his wife Saray, to act, how He wants them to function. The **word** Yadeyha, is from the **word** Yad, which means, hand, arm, foreleg, handle, stem, monument, place, power, strength, part, portion, share, fold. This tells us, that the Messenger of YHVH told Hagar, to place herself in the hands of the people that have violated, oppressed and mistreated her, and **IF** Hagar obeys the Messenger of YHVH and agrees to do what he has asked of her, and Shuviy, שׁוּבִי, return, teshuvah into the hands of her mistress Saray, what does the Messenger of YHVH, guarantee He will do for her?

10 And the Messenger of YHVH said unto her, I will **multiply your seed exceedingly**, that it shall **NOT** be numbered for multitude.

(וַיֹּמֶר לָהּ מֵלֶאֱנָף יְהוָה תְּרַבֶּה אַרְבֶּה אֶת־זַרְעֶךָ וְלֹא יִסְפָּר מִרְבָּ) VaYomer Lah Malak YHVH Harbah Arbeh Et Zarek VeLo YiSapher Merov, where the **word**, VaYomer, is from the **word** Amar, אָמַר, which means, to say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the **word** Lah, means to her, the **word** Malak, means messenger, and is defined above, the **word**, YHVH is the Name Yahweh, the Creator of the universe, the **word**, Harbah, הִרְבָּה, means, much, many, he increase, multiplied, the **word**, Arbeh, is from the word Rabah, רָבַה, which means, to be or became much, or great, was or became much, many, or numerous, **multiplied**, was great, became great, he made large, increased, he brought up, raised, he lent on usury, made a profit, he put into the plural, pluralized, he made much or many, he widened, enlarged, extended, and here they translated it as exceedingly, the **word**, Et is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word**, Zarek, is from the **word** Zera, זָרַע, which means, sowing, sowing season, seed, sperm, semen, offspring, posterity, to sow, he scattered seeds, was sown, he produced seed, he inseminated, the word, VeLo, means, and no, or, and not, the **word** YiSapher, is from the **word** Sepher, סִפֵּר, which means to count, number, to recount, tell, narrate, he counted, numbered, narrated, was recounted was told, it means to cut, he cut his hair, it can mean a large knife, the blade of a sword, it also means document, book, message, letter, missive, to send a letter, to write, it means enumeration, census, border, frontier, it also means a barber, the **word** Merov, מֵרֹב, means maximum, it is from the **word**, Rabab, which means, to be or become many or much, to be or become great, was or became great, he made thick or dense, it expanded, spread, was increased by ten thousand)

The Messenger of YHVH says to Hagar, **IF** you obey My Commandment, and return to the camp of Abram, **AND** submit yourself under the hand of Saray, the very same person that has oppressed and abused you, I will, and please understand, that the Messenger of YHVH does

NOT say that YHVH will, but He says: I will, which means that this **IS** YHVH that is speaking here, and says I will, אֶת־זָרְעֶךָ, הַרְבֵּה אַרְבֵּה אֶת־זָרְעֶךָ, Harbah multiply, Arbeh, exceedingly, Aleph Tav Zarek, your Aleph Tav seed, your descendants. That is the very same promise that YHVH made to Abram, that he would be the progenitor, the father of many nations. Now, take a moment and think about what is being said here, Hagar, a lowly pagan servant, who was used an abused in the house of our Patriarch, Abram, was guaranteed to receive the very same promise that Abram received **IF** she chose to believe obey the Words of the Messenger of YHVH, and Teshuvah, return to where YHVH told her to, and humble herself before Abram and Saray. I believe that YHVH is teaching us, that whenever anyone willingly chooses to obey the Words of YHVH, even for a moment, that they will receive His blessing. I may not know **HOW** YHVH will bless that person, but you can rest assured that **EVERY** act of obedience to the Words of YHVH's Torah of Life, **WILL** be rewarded by YHVH Himself. Amein

11 And the Messenger of YHVH said unto her, Behold, you are with child, and you shall bear a son, and you shall call his name Ishmael; because YHVH has heard your affliction.

(וַיֹּמֶר לָהּ מַלְאַךְ יְהוָה הִנֵּה הָרָה וְיִלְדֵת בֵּן וְקָרָאת שְׁמוֹ יִשְׁמָעֵאל כִּי־שָׁמַע יְהוָה : אֶל־עֲנִיָּה : אָמַר, VaYomer Lah Malak YHVH Hinak Harah VeYoladit Ben VeQarat Shemu Yishmael Kiy YHVH El Aneyek, where the **word** VaYomer is from the **word** Amar, אָמַר, which means, to say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the **word** Lah, means, to her, Malak, means messenger, and it is defined above, the **word**, YHVH, is the name Yahweh, the Creator of the universe, the **word**, Hinak, is from the **word** Hineh or Henah, הִנֵּה, which means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, and as an adverb it means, here, hither, on this side of, and it also means, lo, **behold**, here, the **word**, Harah, means, pregnant, to conceive, become pregnant, conception, the **word**, VeYoladit, is from the **word** Yaled, יָלַד, which means, to bear, bring forth, beget, he begot, she bore, brought forth, he helped deliver a child, was born, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means child, boy, offspring, young man, the **word**, Ben, means, son, child, offspring, the **word**, VeQarat, is from the **word** Qara, קָרָא, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, of a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix, we form the **word** קָרָאִי Qara'y, which is translated as Karaite, who are a sect of Judaism that govern their lives by what the Words of the written Torah, and **NOT** by the interpretations of the Rabbis, the **word** Shmo, is from the **word** Shem שֵׁם which means, name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life, and as an adverb, it means, there, existing, in existence, and it is the name of one of Noach's sons, the **word**, Yishmael, יִשְׁמָעֵאל, is a composite **word**, made up of the **word**, Shema, שָׁמַע, which means, to hear, to listen, and do what you ar

asked or commanded to do, the **word** El, which is a short form of the title Elohim, and the prefix letter Yod, which is self referential, and together they mean, I, Elohim Shema you, I YHVH Elohim, hear you, or it could mean, I will shema Elohim, I will hear Elohim, the **word** Kiy, means, that, **because**, when, while, as, if, in case, although, though, thus, therefore, as, like, when, that, in order that, and as a noun it means burning, branding, the **word** Shema, means, to hear, he heard, he heard with interest, he hearkened, listened to, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means to hear, listen, pay very close attention to, understand, believe, follow and obey the words that you heard, the **word** YHVH, is the Name Yahweh, the Creator of the universe, the **word**, El, denotes, motion toward or to, or direction toward, and it means to, unto, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** Anyek, is from the **word** Oniy, עני, which means, poor, needy, humble, afflicted, to be poor, impoverished, he became poor, impoverished, affliction, oppression, poverty)

Here in *verse 11*, the Messenger of YHVH tells Hagar that He knows that she is pregnant, and then He tells her, you will be having a son, and then He tells her that she is to name her son, Yishmael. Why did YHVH choose to call the son of Hagar, Yishmael? Well first of all we have to know what the name Yishmael, יִשְׁמָעֵאל, means. Yishmael is a composite word, made up of the word, Shema, שָׁמַע, which means, to hear, listen, pay very close attention to what you have heard, understand, believe, follow and obey what you have heard from YHVH, the word El, אֵל, which is a short form of the title Elohim, and the prefix letter Yod, י, is self referential, and together they mean, I, Elohim Shema you, I YHVH Elohim, hear you, or it could mean, I will shema Elohim, I will hear Elohim. In the last part of the *verse*, it says that YHVH wanted Hagar to call her son Yishmael, because, He, YHVH, has heard your affliction. The Hebrew words are, כִּי־שָׁמַע יְהוָה אֶל־עֲנִיָּךְ, Kiy, **because**, Shama, **has heard**, YHVH, *Yahweh*, El, **to**, Anyek, is from the **word** Oniy, עני, which means, poor, needy, humble, afflicted, to be poor, impoverished, he became poor, impoverished, **affliction**, oppression, poverty. What we learn from these words **IS**, **IT IS not only what** happens to Abram and Saray, the beginning of YHVH's family Israel, that YHVH is concerned about, for YHVH, the Creator of the universe, **IS** the Father of us all, and therefore He cares about what happens to all the people of the world, including what is happening here, to Hagar. Next, the Messenger of Elohim tells Hagar what kind of man her son is going to be. He says in *verse 12*:

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

(וְהָיָא יִהְיֶה פֶרֶא אָדָם יָדוֹ בְּכֹל יָד וְיָד כָּל בּוֹ וְעַל־פָּנָי כָּל־אָחָיו יִשְׁכֹּן) VeHu Yihyeh Pere Adam Yado VaKol VeYad Kol Bo VeAl Peney Kal Echayv Yishkon, where the **word** VeHu, means, and He, the **word** Yiyeh, is from the **word** Hayah, הָיָה, which means, to be, exist, happen, become, was, existed, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Pere, פֶּרֶא, means, to bear fruit, be fruitful, he made fruitful, fertilized, to be wild, be savage, became wild, wild ass, onager, desert dweller, wild,

savage, barbaric, the **word**, Adam, means man, the **word**, Yado, is from the word Yad, which means hand, and with the Vav suffix, it means, his hand, the **word**, VaKol, is from the **word** Kol, which means, all, the whole of, everything, the **word**, VeYad, is from the **word** Yad, which means hand, the **word** Kol means, all, the whole of, the **word** Bo, means, in him, in it, therein, the **word**, VeAl, is from the **word** Al, **עַל**, which means, height, upper part, and as a preposition, it means, on, upon, above, at, beside, toward, **against**, concerning, about because of, on account of, together with, it also means, yoke, to insert, thrust in, the **word** Peney, means, face, or in the presence of, the **word**, Kal, means, all, the whole of, everything, the **word**, Echayv, is from the **word** Ach, **אָח**, means, brother, kinsman, friend, it also means fire port, brazier, fireplace, as an interjection, it means woe, alas, the **word**, Yishkon, is from the **word** Shakan, **שָׁכַן**, means, to settle down, **dwell**, abide, to cause to settle down, establish, he settled in a home, built a dwelling house for himself, dweller, inhabitant, neighbour, dwelling, lodging, habitation)

Here the messenger of YHVH tells Hagar that her son Yishmael, Hayah, will be, **פֶּרֶא אָדָם**, a Pere Adam, where the word Pere means, to bear fruit, be fruitful, he made fruitful, fertilized, to be wild, be savage, became wild, wild ass, onager, desert dweller, wild, savage, barbaric, and the word Adam means man. This tells us that although Yishmael will be fruitful and multiply, as the Messenger of YHVH promised, but, the Messenger also says: he will be a barbaric, violent, wild ass of a man. And then, he goes on to say, that Yishmael's hand, will be against all, and that the hand of everyone, will be against him, **AND** that he will be in the face of all his brethren. This tells us what kind of man Yishmael will become, but we are not told why, he becomes this kind of man, that is saved for later. Since it says that Yishmael will be in the face of all his brothers, can anyone tell me who his brothers **ARE**? Please keep in mind that Abram who later became Abraham is his father.

13 And she called the Name of YHVH that spoke unto her; You Elohim see me: for she said, Have I also here looked after him that sees me?

וַתִּקְרָא שֵׁם־יְהוָה הַדַּבֵּר אֵלֶיהָ אַתָּה יְיָ אֱלֹהֵי אֲמֵרָה הַגָּם הַלֹּם רְאִיתִי אַחֲרַי רְאִי, VatiQra Shem YHVH HaDober Eleyha Atah El Raiy Kiy Amrah HaGam Halom Ra'iyti Acharey Roiy, where the **word** VatiQra is from the **word** Qara, **קָרָא**, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, of a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix, we form the **word** **קָרָאִי** Qara'y, which is translated as Karaite, who are a sect of Judaism that govern their lives by what the Words of the written Torah, and **NOT** by the interpretations of the Rabbis, the **word**, Shem, **שֵׁם** means, name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life, and as an adverb, it means, there, existing, in existence, it is also the name of one of Noach's sons, the **word**, YHVH is the Name Yahweh, the Creator of the universe, the **word**, HaDober, is from the **word** Dabar, **דָּבַר**, which means, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking, speech, matter, affair,

business, occupation, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word**, Eleyha, is from the **word** El, which denotes motion toward or to, or direction toward, and it means to, unto, toward, into, at, by, unto her, the word Atah, means you, the **word** El, is a short form of the title Elohim, and means power, to be strong, the word Raiy, is from the **word** Reah, רָאָה, which means, to see, he saw, he looked, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, he approved of, preferred, he was caused to see, was shown, it also means lung, lungs, the **word**, Kiy, means means, that, because, when, while, as, if, in case, although, though, thus, therefore, as, like, when, that, in order that, and as a noun it means burning, branding, the **word**, Amrah, is from the **word** Amar, אָמַר, which means, to say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the **word**, HaGam, is from the **word** Gam, גַּם, it is a conjunction, that means, also, to, even as well, heap, abundance, much, the **word**, Halom, as an adverb, means, here, hither, the **word**, Raiyiy, is from the **word** Reah, רָאָה, which means, to see, he saw, he **looked**, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, he approved of, preferred, he was caused to see, was shown, it also means lung, lungs, the **word**, Acharey, means after, the **word**, Roiy, is also from the **word** Reah, רָאָה, which means, to see, he saw, he looked, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, he approved of, preferred, he was caused to see, was shown,)

Here we are told that Hagar called the Name of YHVH, who spoke with her. How did she know his name? Could she have heard Abram speak of Him? Could it be that the Holy Spirit told her His Name? Hagar also said, you are the Elohim that saw me and my afflictions. The word, that is translated as see, is the Hebrew word, Reah, which does mean, to see, but it also means perceived, understood, observed, considered, regarded; therefore Hagar is saying, you YHVH are the Elohim that has seen what they, Abram and Saray have done to me, the violence and the oppression that I have had to put up with, and then Hagar says, do I also have here, the one that I am to comprehend, and understand, and have regard for. Afterwards, we are told in *verse 14*, what the fountain or the well that Hagar was at, the fountain where she got her vision or revelation from YHVH, is called:

14 Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.

עַל-כֵּן קָרָא לְבַאֵר לְבַאֵר לַחַי רֹאֵי הִנֵּה בֵּין-קָדֵשׁ וּבֵין בְּרֵד, Al Ken Qara LaBer Ber LaChay Roiy Hineh Beyn Qadesh Ubeyn Bared, where the **word**, Al-Ken means therefore, but separately the **word** Al, means, height, upper part, and as a preposition, it means, on, upon, above, at, beside, toward, against, concerning, about because of, on account of, together with, it also means, yoke, to insert, thrust in, the **word**, Ken, means, right, truthful, honest, just, to be set up, established, be firm, it also means base, stand, pedestal, to put or place, and the words Al-Ken together mean, so, therefore, wherefore, the **word**, Qara, means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen,

befall, to collect, harvest, it means biblical scholar, reader of Scripture, of a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix, we form the **word** קראי Qara'y, which is translated as Karaite, who are a sect of Judaism that govern their lives by what the Words of the written Torah, and **NOT** by the interpretations of the Rabbis, the **word**, LaBer, is from the **word** Ber, which means, well, pit, but it also means, to explain, make clear, became clear, the word Ber, is repeated, the **word**, LaChay, is from the **word** Chay, חי, which means, alive, living, lively, active, raw, the **word** Roiy, ראי, means, appearance, aspect, seeing, sight, figure, mirror, but the same letters also mean, excrement, dung, the **word**, Hineh, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, and as an adverb it means, here, hither, on this side of, and it also means, lo, **behold**, here, the **word**, Beyn, means, to separate, divide, to distinguish, to understand, he was separated, was distinct, was clear, was evident, he understood, perceived, he became wise, he considered attentively, observed, he reflected, pondered, explained, instructed, was understood, was given to understand, was explained, to interpolate, and as a preposition it means, between, among, during, understanding, comprehension, intelligence, the **word**, Qadesh, means, to be holy, be sacred, was hallowed, was sanctified, was consecrated, was dedicated, he cleansed, purified, he devoted, assigned, he sanctified the Sabbath or the Festivals, holiness, sanctity, a holy object, a holy place, the Holy Temple, set apart for a specific purpose, a temple prostitute, the **word**, Ubeyn, is from the **word** Beyn defined above, the **word**, Bared, בָּרָד, means, to be cold, to hail, was cold, to be vexatious, hailstone, was covered with hail, spotted, speckled, it is also the name of a place in the Negev desert, where Hagar, stopped with her son)

Here we are told that the well that Hagar had stopped at, was called לְבַאֵר בְּאֵר לְחַי רֹאֵי, LaBer Ber LaChay Roiy, where the **word** LaBer, is from the **word** Ber, which means, well or pit, but it also means, to explain, make clear, became clear, and this word is repeated as **IF** to emphasize to us, the fact that YHVH wants all of us to understand, that what He spoke, was very clear to Hagar, and therefore His words should also be very clear to us, that she, Hagar was to obey the Words of YHVH, and return to the camp of Abram, and submit herself under the hand of Saray, because to obey YHVH is LaChay, it is Life, for all who choose to do so. When we Roiy, ראי, when we see and figure out, that what YHVH is saying, **IS** the **TRUTH**, and **NOT** the dung and or excrement that is contained in all the man made religious and secular doctrines of the world, that, my friends, **IS** when we will see the difference between Qadesh, being Holy and unblemished, and Bared, that which is vexatious, troublesome, profane, spotted and blemished.

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

וַתֵּלֶד הָגָר לְאַבְרָם בֶּן וַיִּקְרָא אַבְרָם שֵׁם-בְּנוֹ אֲשֶׁר-יָלְדָהּ הָגָר: יִשְׁמָעֵאל, VeTeled Hagar LeAbram Ben Vayiqra Abram Shem Beno Asher Yaldah Hagar Yishmael, where the **word** VaTeled is from the **word**, Yeled, יָלַד, which means, to bear, bring forth, beget, he begot, she bore, brought forth, he helped deliver a child, was born, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means child, boy, offspring, young man, the **word**, Hagar, means, to emigrate, he fled, emigrated, and if we take the

letter Hey ה, as a prefix, then we are left with the **word** Gar or Ger, גר, which means, foreigner, stranger, temporary dweller, newcomer, proselyte, convert, therefore the name Ha Gar, could mean, the foreigner, it is also the name of Abram, second wife, given to him by his first wife Saray, and who bore Ishmael, Abram's first son, the **word** LeAbram, is from the **word** Abram, אַבְרָם, which is a composite **word**, made up of the **word** Av, אב which means father, and the **word** Ram, רם, which means, high, elevated, exalted, supreme, the **word**, Ben, means son, the **word** Shem, means name, the **word** Bano, means his son, the **word**, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means who, **which**, that, that which, and as a conjunction, it means, in order that, the **word**, Yaldah, is from the **word** Yaled, יָלַד, which means, to bear, bring forth, beget, he begot, she bore, brought forth, he helped deliver a child, was born, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means child, boy, offspring, young man, the **word**, Hagar, is defined above, the **word**, Yishmael, יִשְׁמָעֵאל, is a composite word, made up of the **word**, Shema, שָׁמַע, which means, to hear, the **word** El, which is a short form of the title Elohim, and the prefix letter Yod, which is self referential, and together they mean, I, Elohim Shema you, I YHVH Elohim, hear you, or it could mean, I will shema Elohim, I will hear Elohim)

Here we are told that after Hagar returned to the camp of Abram, that she bore Abram a son, and we are told that Abram called his son's name, Yishmael. The name Yishmael, as I said above, is a composite word, made up of the **word**, Shema, שָׁמַע, which means, to hear, the **word** El, which is a short form of the title Elohim, and the prefix letter Yod, which is self referential, and together they mean, I, Elohim Shema you, I YHVH Elohim, hear you, or it could mean, I will shema Elohim, I will hear Elohim.

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

(וְאַבְרָם בֶּן־שְׁמֹנִים וָשֵׁשׁ שָׁנָה וַיֵּשֶׁב שָׁנָה וַיֵּשֶׁב שָׁנָה בְּלֶדְת־הַגֵּר אֶת־יִשְׁמָעֵאל לְאַבְרָם) VeAbram Ben Shmoniym Shanah VeShesh Shaniym Beledet Hagar Et Yishmael LeAbram, where the **word** VeAbram is from the **word** Abram, is a composite word made up of the **word** Av, אב which means father, and the **word** Ram, רם, which means, high, elevated, exalted, supreme, the **word**, Ben, means, son, offspring, branch, shoot, inhabitant of, worthy of, deserving, it is translated as son, 2978 times, as children, 1,568 times, as **old** or of age, 135 times, as first, 51 times, as man, 20 times, as young 18 times, as child, 10 times, as stranger, 10 times, as people 5 times, the **word**, Shmoniym, means eighty, the **word**, Shanah, means year, change, period of changing seasons, to repeat, do again, to teach, he recited, recapitulated, he learned, to repeat, to report, he did again, he repeated, he learned, studied, he taught, instructed, was altered for the worse, was displaced, was dislocated, was changed in mind, went mad, raved, he altered, perverted, he changed his place to another, he disguised himself, he was changed, was different, it means to sleep slumber, the **word**, VeShesh, means, and six, the **word** Shaniym, means, years, the **word**, Beledet, is from the **word** Yeled, יָלַד, means, to bear, bring forth, beget, he begot, she bore, brought forth, he helped deliver a child, was born, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means child, boy, offspring, young man,

the **word**, Hagar, **means**, to emigrate, he fled, emigrated, and if we take the letter Hey ה, as a prefix, then we are left with the **word** Gar or Ger, גר, which means, foreigner, stranger, temporary dweller, newcomer, proselyte, convert, it is also the name of Abram's second wife, given to him by his first wife Saray, and who bore Ishmael, Abram's first son, the **word** Et, is defined above, the **word**, Yishmael, is a composite word, made up of the **word**, Shema, שָׁמַע, which means, to hear, the **word** El, which is a short form of the title Elohim, and the prefix letter Yod, which is self referential, and together they mean, I, Elohim Shema you, I YHVH Elohim, hear you, or it could mean, I will shema Elohim, I will hear Elohim, the word LeAbram, means to Abram, and the **word** Abram, is a composite word made up of the **word** Av, אב which means father, and the **word** Ram, רם, which means, high, elevated, exalted, supreme)

Here we are told that Abram was בֶּן־שְׁמֹנִים שָׁנָה וְיָשׁ שָׁנִים, Ben, tells us that Abram was Old or of the age of Eighty Year and Six Years, when Hagar bore Ishmael to him. Since Abram was seventy five years old when YHVH prophesied that a son would come out of his loins, and since we are told that Abram was Eighty six years old when Yishmael was born, then that means this is eleven years after YHVH had prophesied that he, Abram would have an heir from his own loins, **BUT**, it still had **NOT** happened yet, and the fact that Abram was duped into going along with Saray's scheme to help YHVH fulfill the prophecy of Abram having a child from his own loins, tells us that Abram was not **YET** ready to become the father of many nations, which meant that YHVH had more work to do, to prepare Abram to be all that he could be, before he, Abram could become Abraham, the Father of many nations and the father of **ALL** of YHVH's people, Israel. Amein!

Yishmael's brethren, begins with Isaac, and his descendants, and the we were told in *Genesis 25:1 Then again Abraham took a wife, and her name was Keturah. And she bore him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah (six). 2 And Jokshan begat Sheba, and Dedan (two). 3 And the sons of Dedan were Asshurim, and Letushim, and Leummim (three). 4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah (four). All these were the children of Keturah. 5 And Abraham gave **ALL that he had unto Isaac.** 6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, **AND sent them away from Isaac his son, while he yet lived, eastward, unto the east country.***

Please remember that Yishmael had twelve sons, and each of these sons had tribes named after them, but they were all Yishmaelites, since they were descendants of Yishmael. All of Yishmael's, twelve sons became different nations, and over time they ended fighting against each other. It was Ishmaelites that bought Joseph from his ten brothers that had put him in a pit. So what Abram and Sarah did, came back to cause Abraham's grandchild Jacob a lot of heart ache. YHVH has made it very clear throughout Scripture, that we will always reap what we have sown, and it was no different for Abram, he too, reaped what he had sown, for as we read on we will see that he had to send his son Yishmael away, because of the trouble that was manifested between Isaac and Yishmael.

Studying and keeping Torah together as a community.

Have a great Elohim blessed week and may YHVH bless your every thought, and your every deed. Until we meet again. Amein