

A Lord's Day Snippet!

Biblical And Southern Studies

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1 LORD, Thou hast search'd and seen me through;
Thine eye commands with piercing view
My rising and my resting hours,
My heart and flesh, with all their powers.

2 My thoughts, before they are my own,
Are to my God distinctly known;
He knows the words I mean to speak
Ere from my opening lips they break.

3 Within Thy circling power I stand;
On every side I find Thy hand;
Awake, asleep, at home, abroad,
I am surrounded still with God.

4 Amazing knowledge! Vast and great!
What large extent! what lofty height!
My soul, with all the powers I boast,
Is in the boundless prospect lost.

5 O may these thoughts possess my breast,
Where'er I rove, where'er I rest!
Nor let my weaker passions dare
Consent to sin, for God is there.

Isaac Watts (1674-1748)

LAHAIROI: "THOU GOD SEEST ME"

"And she called the name of the LORD that spake unto her, Thou God seest me...."

Genesis 16:13

Sarai, Abram's wife, could not wait for the Lord to fulfill His promise to them that they would have a son. In order to help God along she gave her husband her handmaid so she could have a surrogate child. Her Egyptian maid Hagar was given and conceived a child by Abram; then Sarai said she was despised in Hagar's eyes. She complained to Abram about Hagar. Sarai blamed her husband for what she set in motion. There is a progression here for first Sarai manifested unbelief in God's promise, then she was unkind to her

husband, and then cruel to her servant. Abram would not persist in this intrigue because he told Sarai that Hagar was her maid to do with as she pleased. Sarai came down on Hagar so harshly that she ran away.

The angel of Jehovah located Hagar by a wilderness well where she was able to survive her circumstances. The angel questioned her, “Hagar, Sarai’s maid,” reminding her of her servitude for she was not her own she was bought with a price, “whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.” The angel declared, “Return to thy mistress, and submit thyself unto her hands.” Then a promise was made to Hagar from the Lord, “I will multiply thy seed exceedingly, that it shall not be numbered for multitude.” The angel explained to her that she was with child and would give birth to a son. She was to call his name “Ishmael” because Jehovah had heard of her affliction. She was also given a prophetic depiction of her son who would be “a wild man” which literally means “a wild ass among men;” his hand would be against every man and in turn every man’s hand would be against him. So, the name symbolizes savagery and fleshliness. There was no promise made that her son would be a blessing in this world. She and her son would fit into the grander scheme of things in God’s purpose for they would prefigure the old covenant and Israel after the flesh (Gal. 4:22-25).

Then she called on “the name of the LORD” saying, “Thou God seest me...” (Lahairoi). She had an understanding, though imperfect, of who God was, she had no idea of the true God before this time. The name of the well whereby she had received the life sustaining water was named “Beer-lahairoi” which means “the well of him that lives and sees me.” “Lahairoi” means “Thou God seest me.” Then it was that she realized for the first time that this God could see her in her plight, and then arranged for her to return to her mistress. What she had run away from she would now be able to face without fear. She would have God’s protection hereafter. The presence of God comforted her during this stressful time.

“Hagar learned that all which happened to her was known to the heavenly Father who was interested in her sighs, and groans and cries. She had seen that God was able to meet her in the midst of her need and to extricate her from all her difficulties. In the midst of trouble, we are tempted to think that our case is desperate, but at the fountain in the wilderness He teaches us that He looks upon all our afflictions” [Barnhouse].

Hagar had used the name *El* or “God” and added to it *Roi* which means “seeing” which makes a new and illuminating title for God, so *El-Roi* is “the God who sees.” Delitzsch translated it “Thou art a God of seeing, *i.e.* the All-Seeing, from whose all-seeing eye the helpless and forsaken is not hidden even in the farthest corner of the desert.” Remember that Melchizedek was the priest of “the most high God” or *El-Elyon*. At this time, it

appears that Hagar knew God as He revealed Himself to her. She recognizes Him as the One who sees her. Hagar had realized that God made the well, and placed it where it was, providentially He brought her to it, and graciously sustained her by it. God was the one, as reality settled in for Hagar, who was the living God who was the mover and shaker of this world, and He was much different than the gods of Egypt. “When we know that our God is alive, our wells will be named for Him, and we will draw all our waters there” [Barnhouse]. Hugh Latimer was preaching on one occasion when he told his hearers, “My hearer, there is a recording pen always at work behind the curtain, taking down all you say, and noting all you do, therefore be careful that your words and acts are worthy of record in God’s Book of Remembrance.”

Charles H. Spurgeon noted, “I do not think when she said, ‘Thou God seest me,’ that she meant merely that God is omniscient and therefore that he saw her; but she meant this, ‘Thou seest me, with a special observation. Thou seest me with eyes of tender concern and loving care. Thou knowest me in my adversity.’ She felt in her inmost soul that eyes of thoughtful love were fixed on her. ‘Hagar, Sarai’s maid,’ knew that she was specially under watchful care. Those holy eyes had noticed all her sin, which had been brought to her remembrance; those eyes had seen her duty, which she was now willing to resume; those eyes had spied out the promise for her, which promise had brought a warm comfort to her poor, chill spirit. ‘Oh,’ said she, ‘what a God thou art— the God who sees, who knows, who considers, and thinks of me!’ Now she has a God, not in theory, but in fact. You that only know God as one who made the heavens and earth, do not indeed know him at all. He must be personally a God to you, or he will not be your God at all. To us the true God is the God who seeth us. Doth not his law begin, ‘I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage’? His special care is the mark by which we know him. It was so in Hagar’s case; God’s watchful care towards her made him real to her. She knew that he must be God; she could not doubt it, for she had been so strangely found out by him. In the extremity of her lost estate, when she had gone to the uttermost of sin and sorrow, he had found her out, and so she calls him, ‘The God that sees me.’”