

Chapter 1 : EL ROI: "The God Who Sees" | Replanted Ministry

Ask El Roi, the God who sees you, to open your eyes to His work and to increase your faith even and especially when His promises seem impossible to fulfill. Lord, I praise you for you know the whole story.

The wild ass of the Arabian deserts is a very noble creature, and is one of the animals selected in the Book of Job as especially exemplifying the greatness of God. Its characteristics are great speed, love of solitude, and an untamable fondness of liberty. It is thus the very type of the Bedaween Arabs, whose delight is to rove at will over the desert, and who despise the ease and luxury of a settled life. His hand will be against every man. Nevertheless-- He shall dwell in the presence of all his brethren. Many commentators, however, consider that the more exact rendering is, he shall dwell to the east of all his brethren. This is certainly the meaning of the word in Genesis Pulpit Commentary Verse As Ishmael and his offspring are here called "wild ass men," so Israel is designated by the prophet "sheep men" Ezekiel Exemplified in the turbulent and lawless character of the Bedouin Arabs and Saracens for upwards of thirty centuries. Plunder is legitimate gain, and daring robbery is praised as valor Kalisch. And he shall dwell in the presence of - literally, before the face of, L e. Matthew Henry Commentary It is a great mercy to be stopped in a sinful way, either by conscience or by providence. It is good to live in a religious family, which those ought to consider who have this advantage. Whither wilt thou go? Thou art running into sin; if Hagar return to Egypt, she will return to idol gods, and into danger in the wilderness through which she must travel. Recollecting who we are, would often teach us our duty. Inquiring whence we came, would show us our sin and folly. Considering whither we shall go, discovers our danger and misery. And those who leave their space and duty, must hasten their return, how mortifying soever it be. She was brought to a better temper, returned, and by her behaviour softened Sarai, and received more gentle treatment. Would that we were always suitably impressed with this thought, Thou God seest me!

She gave this name to the LORD who spoke to her: "You are the God who sees me," for she said, "I have now seen the One who sees me." New Living Translation Thereafter, Hagar used another name to refer to the LORD, who had spoken to her.

She said, "You are the God who sees me. When this happened, however, Hagar looked down upon Sarai. In response, Sarai mistreated Hagar, causing Hagar to flee. But God looked upon her with compassion, promising to bless her with many descendents. When we suffer, the fact that God sees us can bring comfort. It can also be troubling to realize that God sees us when we sin. Nothing we do or say or think or feel or dream is hidden from him. God sees us all the time. Because of Christ, we know not only that God sees us, but also that God looks upon us with compassion. He is not just some god who is "watching us from a distance" as the song proclaims. Rather he is a God who, because he sees us and cares for us, has come to be among us through Christ, so that he might have intimate relationship with us. How do you feel about the fact that God sees you? Is this thought comforting? You know when I sit down or stand up. You see me when I travel and when I rest at home. You know everything I do. You go before me and follow me. You place your hand of blessing on my head. Such knowledge is too wonderful for me, too great for me to understand! How precious are your thoughts about me, O God. They cannot be numbered! And when I wake up, you are still with me! Help us finish the year strong. We ask that you prayerfully consider joining us in this work! Life for Leaders Daily Devotional Sign up here for daily devotionals. Subscribe Donate Every resource on our site was made possible through the financial support of people like you. Copyright By Mark D. Published by The High Calling, February 16, Image by Cindee Snider Re. You are free to share to copy, distribute and transmit the work , and remix to adapt the work , under the condition that you must give appropriate credit to The High Calling, provide a link to the license, and indicate if changes were made. You should not suggest in any way that The High Calling or Theology of Work endorses you or your use of the work. Used by permission of Tyndale House Publishers, Inc. Get to Know Us.

Chapter 3 : The God Who Sees Me Sermon by K. Edward Skidmore, Genesis - theinnatdunvilla.com

When God met her in her distress, she said, "You are the God who sees me I have now seen the One who sees me" (Genesis). This phrase, "The God Who Sees Me," is translated "El Roi" in Hebrew.

James Boice tells a poignant story about an incident from his childhood. When the orders came, school was in session, so James was told that the family would leave as soon as he got home that afternoon. He was so excited he could hardly wait. He jumped off the school bus, ran up the steps to his house, and found that the door was locked. Surprised and a bit subdued, he ran around to the back door and found that it was locked too. At last he found a window he knew would be unlocked, pried it open and crawled through. To his shock, the room was empty. So was the entire house. As this seven-year-old boy made his way slowly from room to room, he got the sinking sensation that in the rush of packing and leaving quickly before the orders were canceled, his family had forgotten and left him behind. Actually his parents had gone off on a last minute errand and were waiting outside in the car for him to come home from school while he was inside wandering through the empty house. But it was a sad little boy they saw backing out of the window after his tour of the abandoned house. Boice, Genesis [Zondervan], 1: Most of us have felt that way at one time or another. Maybe things were going well and suddenly the bottom dropped out of your life. Things had seemed to look up for a brief moment. Her lowly status as a servant had changed when Abram, according to the custom of the day, had taken her to produce a child on behalf of the barren Sarai. But when Hagar became pregnant, she communicated an air of superiority toward Sarai, who then mistreated her. Finally, things got so bad that Hagar took off in the direction of her homeland, out through the desert. It was a dangerous thing for a woman to do. She could have been abused or taken captive by nomadic traders. Being pregnant, she could have lost her baby from the rigors of traveling in that rugged terrain. Having had to escape, probably in the night, she would have had few supplies. But somehow she made it to a spring of water in the desert and sat down exhausted. She must have wondered if that God knew or cared about her situation. No doubt she was confused. What could a pregnant, single woman do, even if she reached her homeland? If she had family there, they would have been too poor to help her. Her future was uncertain, her past too painful to think about. She felt abandoned by everyone on earth and forgotten by God in heaven. What a beautiful picture of our compassionate God, who is concerned even for this poor, confused servant girl! The angel tells her what to do and then promises that he will multiply her descendants through the child she is carrying. There are two dominant themes in these verses: First, God sees Hagar. Applying it to us, we can put it: Because God sees our affliction, we can see His mercy and submit to Him. This story is encouraging if you are suffering and feel that God has abandoned you. He has not forgotten; He sees your affliction. Because He sees, you can see His mercy, and submit to Him. God sees our affliction. The Good Shepherd went looking for her. God is a seeking God! We may think that we found Him, but the reality is, He found us. We were lost and confused, wandering away from Him. He came looking and found us! He came to seek and to save those who are lost. Luke It is our sinful pride that keeps us from seeing our true condition: We must own up to that fact. The angel of the Lord found Hagar! Who is this angel of the Lord? There is debate among scholars, but I believe that it is the Lord Jesus Christ in a preincarnate appearance. In verse 13 it is stated that it was the Lord who spoke to Hagar. So Hagar was found by and was speaking to the Lord Jesus Christ! Notice the irony of verse 8: Wherever in the Bible you find God asking a question, you can assume that He is not looking for information. He wants the person to think about the situation. The Lord wanted Hagar to think about two things: Where have you come from? As such, she was not free to flee from her duty. Where was she going? Did God allow that trial for some reason? Where are you going? Did you seek His permission to run? Our real need in a bad situation is not to escape, but to seek and to submit to the Lord. The Lord has some bad news and some good news for Hagar, and for us, at such times. First, the bad news: Hagar needed to go back and submit to Sarai. Obedience always comes before blessing. Submit is a dirty word in our day. We Americans have a history of not submitting to anyone who oppresses us. But He does understand. The Christians to whom Peter wrote were suffering, some as slaves under harsh masters, some as wives under disobedient husbands, all as citizens under

an unjust government. Your number one need in a time of trial is to submit to God--humble yourself under His mighty hand. He is in control of the circumstances. Some people never grow in the Lord because they have a habit of running from difficult situations where He has put them for their training. They had problems with their parents as teenagers, so they rebelled. They get a job and have problems, so they quit. They get married and have conflict, so they walk away from it. They discover that the new church has the same problems. God sees our need in our affliction: To submit to Him in the difficult situations where He has sovereignly placed us. As I said, Hagar may have suffered greatly or even perished if she had continued her flight into the wilderness. God often mercifully checks us in our disobedience to prevent us from even greater damage. The way of obedience is hard, but the way of disobedience is even more difficult. When we submit to God in our affliction, He will bless us and our descendants. But the Lord graciously hears our affliction, even when we fail to call out to Him as we should. But He not only hears and sees our affliction, He sees the future after our affliction is over. The Lord goes on to tell Hagar how He will greatly multiply her descendants. God reveals that Ishmael will be a wild donkey of a man, meaning, a strong, independent, untamed man. He will be a fighter, whose hand will be against everyone. There is a divine mystery here: God sovereignly chose Isaac and his line through Jacob while He set Ishmael and his descendants against His chosen people. And yet Ishmael and his race were responsible for their sin and rebellion against God. But it was enough for Hagar to know that her son would not, like her, be enslaved, and that he would prosper. Thus it was a word of hope to her. God allows U-turns in the desert! We can be assured that He will work out His sovereign plan for us and for our children if we will make a U-turn and submit to Him. So the first great theme in these verses is that God saw Hagar. But Hagar also saw God. When she realized that God had seen her, she responded by acknowledging that she had seen God and she named both the Lord and the spring after her experience.

Chapter 4 : The God Who Sees Me – HNT

From Praying the Names of God Week Two, Day Five The Name An Egyptian slave, Hagar encountered God in the desert and addressed him as El Roi, "the God who sees me." Notably, this is the only.

Go, sleep with my slave; perhaps I can build a family through her. When she knew she was pregnant, she began to despise her mistress. I put my slave in your arms, and now she despises me. The angel of the Lord found Hagar near a spring in the desert. A woman who was tossed away, driven away, running away. A slave who had been sexually used and verbally abused. Hagar had not even begun to pray before God came to her rescue; God answered before she had even called upon His name. This story is encouraging if you are suffering and feel God has abandoned you. He has not forgotten. Some people have a habit of running from circumstances where He has put them for their training. They had problems with their parents, so they rebelled. They got a job which came with a difficult boss, so they quit. They discovered the reality was different than their expectations, so they became bitter. The way of obedience is hard, but the way of disobedience is even more difficult. When you stay, when God meets you in a time of trial, and you see Him not abandoning you but walking WITH you, you gain a glimpse of the mercy of God. Obedience always comes before blessing. He sees us struggling to hold our tongue when a child is spewing words of hate. He sees us burdened with the cost of medical appointments, therapy sessions and counseling. He sees our frustration when a caseworker or judge makes a decision contrary to what we believe to be right. He sees our despair when marriages become lonely, when energy is focused on our children and not one another. We journey together through prayer, encouragement, and celebration to cultivate loving homes for replanted children.

Chapter 5 : Daily Devotion: The God Who Sees (Gen)

13 She gave this name to the LORD who spoke to her: "You are the God who sees me," for she said, "I have now seen the One who sees me." 14 That is why the well was called Beer Lahai Roi ; it is still there, between Kadesh and Bered. 15 So Hagar bore Abram a son, and Abram gave the name Ishmael to the son she had borne.

By Rebecca Janine and I have an expression about a child who was raised in a dysfunctional family. We say he was raised by wolves. In the case of J. Vance, being raised by wolves would have been a step up. In his book *Hillbilly Elegy*, Vance describes his journey from nearly flunking out of high school to graduating Yale Law School. And, he gives primary credit for his success to his hillbilly grandparents, James Lee Vance and Bonnie Blanton, who he calls Mamaw and Papaw. And, this is one of the stories he tells about them. Mamaw and Papaw allowed Jimmy to roam and he began to play with a toy he found in a pharmacy. The pharmacist thought he was trying to steal it and he threw him out of the store. Mamaw and Papaw found Jimmy waiting outside the store in the cold looking downcast. Mamaw started grabbing random items off the shelves and throwing them all over the place. And Mamaw and Papaw continued their Christmas shopping as if nothing had happened. And, it was Mamaw who encouraged JD to go to law school. And, frankly, I doubt they would see us very kindly either. Psychologists have a name for this. They call it cognitive miserliness. It means that when we look at another person, we tend to see only a very narrow band of who they really are. There is a lot of miserliness in the way we are looking at each other in America right now. Then liberals came along – They subverted American values and opposed God and faith every step of the way. Instead of requiring that people work for a living, they siphoned money from hard working Americans and gave it to Cadillac-driving drug addicts and welfare queens. Instead of adhering to traditional American values of family, fidelity and personal responsibility, they preached promiscuity, premarital sex and a gay lifestyle. This is from Michael Feingold of the *Village Voice*: Which is why I personally think they should be exterminated before they cause any more harm. How did we get this way? How did we become such cognitive misers? It is one of the core insights of the Torah that cognitive miserliness is at the root of human conflict. And, it is one of the central purposes of the Torah to help us overcome it. Sarah and Abraham are childless. So, Sarah offers her slave Hagar to Abraham. When Hagar gets pregnant, her attitude towards Sarah changes. It drives Sarah crazy. So, she tortures Hagar and Hagar runs away. But, an angel persuades Hagar to return and promises her that she will give birth to a son who will become the leader of a great nation. And, when Hagar gives birth, she calls her son Yishmael – "God hears" – because God has heard her cry of distress and has responded. Now Sarah gives birth, to Isaac. And, Sarah insists that Yishmael and Yitzchak cannot grow up together. Reluctantly, Abraham sends Hagar and Yishmael into the desert. Their water runs out and Hagar is sure that Yishmael is going to die. The first thing to notice about this story is how it is not framed. This story could so easily have been framed as a story about injustice: Viewed this way, there is only one solution. Defeat the evil elite, and rescue the slave. The genius of this story is that it forces us to be sympathetic to Sarah as well as to Hagar. Why are these people in so much pain? But, to ask that, you have to see the pain. And, for both Sarah and Hagar, what makes the pain especially unbearable is that nobody sees it. Hagar is invisible because she is a slave. But, Sarah is also in pain. She is in pain because of her infertility. And, her husband Abraham is clueless. Instead of reassuring her of his love, he makes things worse by accepting her offer of Hagar. And, once Hagar gets pregnant, who is getting all the attention from Abraham? And, Sarah is nobody. There is no Hollywood ending to this story. A well is a water source that is hard to see. What Hagar sees is that she is the well. She had living waters inside of her that nobody was seeing. But, God saw it. This is the challenge this story confronts us with. How do we see like God sees? At Herzl-Ner Tamid beginning this year, we are orienting ourselves around the Biblical injunction: What could be more simple? Do the right thing! And, the rabbis have Biblical warrant. And, how does Abraham embody that? Maybe there is some good here that we have overlooked. Our Tradition is not interested in winning. On Yom Kippur, we read the Book of Jonah. Jonah wanted the people of Nineveh punished. God wanted them changed. And for that to happen, not only do we need to see the imperfections in ourselves. But we are losing the ability to see this way. There is a growing

tendency to treat all of our problems as if they are good vs. When are we going to figure out that this is all bad?! Who is the elite? Either way, the elite is a code word for the Jews. The problem of income gap and poverty in America is not good vs. And, imagine if tomorrow we were to deport every undocumented worker in America. Who is going to rebuild Houston? These are complicated human problems. But, Mayim Bialik said: Here is what their website says: These two communities are natural partners, as each have a history of persecution and discrimination. I have a new friend, Mark Jones. Mark is a professional facilitator who is a partner with us in developing our civil discourse series. Mark is an African American. In the course of one conversation, I told Mark how excited I was when my father came back from the March on Washington and told me he had stood next to Wilt Chamberlin. And, no one wants to talk about it. One of the things I love about Mark is that he is not conflict avoidant. We Jews are not entirely blameless for the decline of that friendship. The relationship between Jews and blacks is very complex, and it needs conversation, not silence. And, the problem of race in America is complex, and it equally needs conversation. And, real conversation is always two way. Of course, there is still racism in America. We so often do not see them the way they deserve to be seen. But, many of the inequalities of race in America are far more complicated than good vs. And, we need to talk about that. And, it needs to be a conversation in which people can speak openly with each other without fear of name calling. I have a dream that one day on the red hills of Georgia sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhoodâ€”I have a dream that even the state of Mississippi, a state sweltering with the heat of injusticeâ€”.

Chapter 6 : The Hebrew Names for God - El

1. *The book of Genesis tells about different people who heard directly from God. God spoke face to face with Adam and Eve in the Garden. He spoke to Noah and gave him instructions about building the Ark. God spoke with Abram and made a Covenant with him.* 2.

An atheist was out fishing in Scotland, when all of a sudden a huge Dragon type Amphibian began to emerge from the water. With snarling teeth it slithered closer to the atheist. She may or may not have believed in God before He spoke to her. But she surely believed in Him afterwards. The book of Genesis tells about different people who heard directly from God. God spoke face to face with Adam and Eve in the Garden. He spoke to Noah and gave him instructions about building the Ark. Last week we studied about how God spoke with Abram and made a Covenant with him. Hagar was not an important person. She was not wealthy. She was not full of faith. In fact, her only claim to fame was that she ended up in the middle of a big, ugly, complicated, mess. But we can learn some important lessons from her story in Genesis chapter 16. The first thing we can learn is also the first thing Hagar learned. And that is, quite simply, that life is a struggle. Life is a Struggle Genesis 16:7. Jesus said, in John 16:33. And no one would say Hagar had life at its best. But years came and went and Sarah became desperate. She decided to choose a surrogate to have a child for Abraham. Hagar had very little control over what happened to her. She was a slave. She was far away from family and friends. She may have thought her life was going to get better when she conceived a child but instead things got much worse. And, as you might expect, Abraham tried to stay out of the middle. Abraham told Sarah to handle it any way she wished. Hagar teaches us that God sees our Struggles. God Sees our Struggles Genesis 16:7. Hagar was homeless, hungry, broke all alone and pregnant in a vast wilderness. Worst of all, the very people who should have helped her Abraham and Sarah the people who knew God they were the ones who were hurting her. But God did not abandon Hagar. God went to her right where she was. Notice how specific this verse is. God knew exactly where Hagar was, and He knew just the moment when she would be ready to listen to what He had to say.

Chapter 7 : The God Who Sees Me | Touching Lives, Inc.

Genesis New International Version (NIV). 13 She gave this name to the Lord who spoke to her: "You are the God who sees me," for she said, "I have now seen [] the One who sees me."

Best of Daily Reflections: Because she encounters God in the midst of a terrible day. Probably the worst day of her life. God promises Abram an heir; but as years tick by, no heir appears. She conceives, only to find Sarai horribly jealous. The Scripture says, "So Sarai treated her harshly, and she fled from her presence" Genesis Hagar embodies her name, which means flight. In the wilderness, hopeless, Hagar, encounters the angel of the Lord. He encourages her, gives her direction. Hagar is the only person in Scripture to name God. When we struggle to maintain a healthy work schedule despite numerous pressures, God sees. When we feel like Hagar, tempted to flee our circumstances, God sees. When we do the right thing, though everyone else rails against us, God sees. When our spouse injures us, yet we love and forgive, God sees. There is no situation He cannot discern. He sees it all. Scripture attests to this beautifully: He sees every workplace, every family. He searches for us, giving us strength when we surrender every aspect of our lives to Him family, job, friendships, recreation. Hagar may be an unlikely heroine—having fled difficult circumstances instead of facing them—but therein lies the serendipitous beauty of God. God sees our own frailty. He meets us as we flee. God gives us hope, encouragement, and his presence so we can meet the challenges and privileges of the workaday world. Find out more about Mary DeMuth at www. Help us finish the year strong. We ask that you prayerfully consider joining us in this work! Donate Donate Every resource on our site was made possible through the financial support of people like you.

Chapter 8 : The God Who Sees Me | Daily Reflection | The High Calling

When my circumstances offer me heartache and suffering, the God who sees me offers me peace. If He sees Hagar then He also sees you. The story of Hagar and her son, Ishmael, is the story of millions of exploited and rejected people around the world.

How would you like to have any of these for your name? Joe Bunt became a baseball coach. Dan Druff became a barber. Two men with the last names of Goforth and Ketchum actually became partners in a police force. Would you feel secure hiring a plaster contractor by the name of Will Crumble? An atheist was out fishing in Scotland, when all of a sudden a huge Dragon type Amphibian began to emerge from the water. With snarling teeth it slithered closer to the atheist. Turn with me to Genesis Go, sleep with my maidservant; perhaps I can build a family through her. When she knew she was pregnant, she began to despise her mistress. I put my servant in your arms, and now that she knows she is pregnant, she despises me. May the LORD judge between you and me. The book of Genesis tells about different people who heard directly from God. God spoke face to face with Adam and Eve in the Garden. He spoke to Noah and gave him instructions about building the Ark. God spoke with Abram and made a Covenant with him. Hagar was not an important person. She was not wealthy. She was not full of faith. In fact, her only claim to fame was that she ended up in the middle of a big, ugly, complicated, mess. But we can learn some important lessons from her story in Genesis chapter The first thing we can learn is: Sin, whenever it is committed by the child of God, is sure to involve him in sorrow. In the long run, the result of any false dealing comes home to the believer, and it did here also.

Chapter 9 : El Roi - The God Who Sees Me

Hagar, encouraged and awed by this experience, gives a new name to God--"El Roi," "the God who sees." She then returns to Abram and Sarai and Ishmael is born. There are two dominant themes in these verses: First, God sees Hagar (); and second, Hagar sees God ().