

Genesis 16:13

Authorized King James Version (KJV)

And she called the name of the LORD that spake unto her,
Thou God seest me: for she said, Have I also here looked after
him that seeth me?

Analysis

And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I als... This passage is part of the Abrahamic narratives which shift from universal human history to God's particular covenant people. The Abraham cycle (Genesis 12-25) demonstrates God's sovereign election, covenant faithfulness, and the development of faith through testing and promise fulfillment.

Central themes include God's unconditional covenant promises (land, descendants, blessing to nations), the call to faith and obedience, the testing of faith through delays and impossibilities, the contrast between divine promises and human schemes, and God's gracious persistence despite human failures. Abraham emerges as the father of faith whose trust in God's promises becomes the model for all believers (Romans 4, Galatians 3, Hebrews 11).

Theologically, these narratives establish:

1. salvation by grace through faith rather than works
2. covenant as God's gracious initiative binding Himself to His people
3. the necessity of patient trust when promises seem impossible
4. the consequences of attempting to fulfill God's promises through human effort
5. the pattern of divine testing producing mature faith.

The Abraham cycle foreshadows Christ as the ultimate seed through whom blessing extends to all nations (Galatians 3:16).

Historical Context

The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

Related Passages

Matthew 25:31 — Final judgment

Revelation 20:12 — Judgment according to deeds

Study Questions

1. How does this verse contribute to the biblical doctrine of creation, fall, or redemption?
2. How should this truth about Divine Compassion shape our daily decisions and priorities?
3. In what ways does this narrative foreshadow or typify aspects of Christ's redemptive work?

Interlinear Text

אָפַת	הָ	אֵל	יְהֹ	פָּדַע	רָ	יְהֹוָה	שֵׁם	וַיִּקְרַב	אֵלֶּה
And	she	called	the	name	of	the	LORD	that	spake
H7121		H8034		H3068		H1696		H413	H859
unto	her	Thou	God	seest	me	C	I	בָּאִ	אֵל
H410				H3588		H559		H1571	H1988
for	she	said		אָמַר	הָ	בָּגְדָם	כָּל	רָאֵ	לָרְאֵ
				H559		H1571	H1988		H7200
after	him	looked		אָמַר	רָאֵ				
H310		H7200		H559					

Additional Cross-References

Genesis 32:30 (References God): And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

Proverbs 5:21 (References Lord): For the ways of man are before the eyes of the LORD, and he pondereth all his goings.

Proverbs 15:3 (References Lord): The eyes of the LORD are in every place, beholding the evil and the good.

Genesis 16:7 (References Lord): And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

Genesis 31:42 (References God): Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.

Genesis 22:14 (References Lord): And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.

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