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**GOD WHO SAW ME:  
Faith And Dehumanization of Exegesis Studies Genesis 16**

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**Abstract**

*The story of Abram and Sarah is an interesting story to discuss. Chaotic household trips due to the issue of Sarah's infertility became a crucial problem that saddened both of them. In the ancient world, Sarah's barrenness was not only considered a disgrace in the family, but also a serious problem for Abram as a man who would have no heir. Impatience awaits offspring, and Sarah's suggestion for Abram to take Hagar turns out to be a domestic conflict and oppression of Hagar, the servant. But God's grace did not only apply to Abram and Sarah but also to Hagar.*

**Keywords:** *Genesis 16, Abram, Sarah, Hagar, Barren, Dehumanisation*

**INTRODUCTION**

As far as this article, not many minor characters can be studied in the book of events. In general, readers tend to be familiar to great figures such as Adam and Eve, Henokh, Noah, Abram, and some other great figures. But the incident 16 introduced a female figure named Hagar, someone who was not tall to the world, but became an object of God's love and provisions. Hagar, Sarah servant, is an Egyptian woman who was originally unknown, the name and story had never been heard by people. Hagar experienced a providential of God who then took him to the Abram family.<sup>1</sup> The poor treatment of the Nyonya and his escape to the desert, became the beginning of the meeting with God, and the divine promise of his descendants. The word "saw" and "heard," and the gift of symbolic names to God who had expressed themselves to Hagar would be an important discussion on this article.

Sarah and Hagar narratives as written in Genesis 16 are quite interesting. From feminist interpreters who are interested in removing women's voices from shadows<sup>2</sup> to the

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<sup>1</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume* (Peabody: Hendrickson, 1996), Gen. 16; John Skinner, *A Critical and Exegetical Commentary on Genesis* (New York: Scribner, 1910), 285.

<sup>2</sup> Claassens, Juliana. "Just emotions: Reading the Sarah and Hagar narrative (Genesis 16, 21) through the lens of human dignity." *Verbum et Ecclesia*, 34, no.2 (2013): 1-6; Phyllis Trible, "Hagar: The desolation of rejection," in *P. Trible, Texts of terror: Literary-feminist readings of biblical narratives*, (Philadelphia, PA: Fortress Press, 1984); Khaterine D. Sakenfeld. *Just wives: Stories of power and survival in the Old Testament and today*, (Louisville, KY.: Westminster John Knox, 2003), 7-26; Sharon Pace Jeanson. *The women of Genesis: From Sarah to Potiphar's wife*, (Minneapolis, MN.: Fortress Press, 1990), 43-52.

'Women' Interpretant who has highlighted the unique role of Hagar's experience as a girl to show a unique experience of women in Indonesia.<sup>3</sup> Indeed, the story of Sarah and Hagar is interconnected, which is part of the Abram narrative cycle is an interesting story that shows the interaction between Israel and its neighbors. Given the interesting developments in the Old Testament ethics who consider the role of narratives, people can argue that Sarah and Hagar's narration, which clearly shows its human character, serves as a strong vehicle for moral reflection.<sup>4</sup> Although behind the reading of the incident shows the impression of dehumanization.

This article aims to reveal the problem of family, faith, and dehumanization of the 16<sup>th</sup> Genesis in the story of Genesis 16. This article also tries to bridge the gap between the Old Testament and the current community context, where human discrimination occurs, race, and human dignity.

## METHOD

This article uses the method of writing an exegesis of the biblican based on text criticism and literary structure. Martha Nussbaum illustrates the role of literature as a 'space that we with us investigates and tries several possible lives'. He argues that when entering the world of narratives, 'readers or audience a literary work is reading or watching the work but at the same time read the world, and read yourself.' He further argues that narratives can help readers to reflect on personal reality, which, as will be seen in Sarah and Hagar cases, may include some complex ethical problems.<sup>5</sup>

Narrative writing Exegesis This article is very important in building a systematic and message that will be delivered from the results of the studies. In order for the results of the exegesis, the authors provide reflective analysis of the text related to faith and dehumanization of Genesis 1.

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<sup>3</sup> Sarah Apriliandra, Hetty Krisnani. "Perilaku Diskriminatif Pada Perempuan Akibat Kuatnya Budaya Patriarki Di Indonesia Ditinjau Dari Perspektif Konflik." *Jurnal Kolaborasi Resolusi Konflik* 3, no.1 (2021): 1-13. <https://doi.org/10.24198/jkrk.v3i1.31968>; Siti Rokhimah. "Patriarkhisme Dan Ketidakadilan Gender" *MUWAZAH: Jurnal Kajian Gender* 6, no.1 (27 August 2015): 132-145. <http://e-journal.iainpekalongan.ac.id/index.php/Muwazah/article/view/440>

<sup>4</sup> Mary Mills. "The Story of Abram and Models of Human Identity." *New Blackfriars* 89, no. 1021 (2008): 280-99. <http://www.jstor.org/stable/43251230>.

<sup>5</sup> Martha C. Nussbaum. *Upheavals of thought: The intelligence of emotions*, (Cambridge University Press, Cambridge, 2001). <http://dx.doi.org/10.1017/CBO9780511840715>.

## DISCUSSION

### Textual Criticism

Genesis 16:2, the word מִיָּנָה "maybe by God" so added from מִיָּנָה "by Him" in the numbered Leningradensis manuscript B 19<sup>A</sup> (also following the text of Aaron Mosye Ben Ayser) a lot, which is more than 20 handwriting codes. This writing variation changes the meaning significantly. The same word in the other part does not add the word "maybe" (see Gen. 3:19, 30:3, Ex. 25:36).

Genesis 16:5, the word וּבֵינֵיהֶם "between" written intact by the Hebrew-language-speaking pentateukh text according to A. Von Gall. This text can be compared to Puncta Extraordinaria. But the variation of writing does not change meaning significantly, so it can be ignored.

Genesis 16:11, the word וַיֵּלֶדְתָּ "Childbirth" is a form mixed from וַיֵּלֶדְתָּ dan וַיֵּלֶדְתָּ. This word can compare with Judges 13: 5 "For you will conceive and give birth to a son" כִּי הֵנִיךָ הָרָה וַיֵּלֶדְתָּ.

Genesis 16:13, the word רָאָה translated "show or look." This text is written intact by the Hebrew-English-speaking pentateukh text. The word רָאָה kemudian diganti oleh terjemahan Yunani Septuaginta ὁ ἐπιδῶν με, dalam bentuk subjek masculine singular (ἐφοράω) dan objek feminine singular (ἐγώ) sehingga menjadi "dia memandang kepadaku" atau terjemahan latin Vulgata menjadi רָאָה "kelihatan atau mempertunjukkan".

Genesis 16:13, in the same verse, for the second time it was repeated again, the word "see" רָאָה become רָאִיתִי "i have seen" and experience changes to the meaning of being רָאִיתִי אֱלֹהִים. This is a propositum, namely the recommendation proposed by modern researchers as well as on the text of Isaiah 26:11 "they see" רָאִיתִי Genesis 16:13, said "see" רָאָה repeated the third time becomes רָאִיתִי "melihat aku". According to the textukh text-speaking Hebrew-Samaria רָאָה replaced by Greek translation Septuaginta becomes ὁφθέντα μοι in passive form. This shows that Hagar is the object that has been seen first by God.

Genesis 16:14, in handwritten books according to the Hebrew-Samaria-Samaria A. Von Gall word "Beer-Lahai-Roi" רָאִיתִי, replaced by Septuagintan Greek translation ei=don become רָאִיתִי "view" (New Living Translation) add sentence: *which means "well of the Living One who sees me"*). In the same verse, there is a translation of the Pseudo-Yonathan Targum (Targum Jerusalem 1) according to M. Ginsburger, which is added.

This item is an insert on the word הִיא. Addition and repetition of the "behold" word insertion הִנֵּה this is not found in Alkitab Indonesia Terjemahan Baru (ITB).

### Text Structure

Article 16 consists of two main parts followed by summary cover: after introduction (v. 1), vv. 2-6 illustrates the causes of Hagar escape; v. 7-14 concerning divine promises of the future of his son, Ismael; And vv. 15-16 presents a summary (v. 15) and conclusion (v. 16). Sarah's infertility problem (v. 1) forms inclusion with a notification that Hagar gives a child to Abram (v. 15-16). The narratives that intervene include the following structure:

V. 1 Introduction: Sarah does not give birth to children for Abram

V. 2-6 Sarah gave Hagar

V. 7-14 "Angel of God" promises Hagar a prince

V. 15-16 Conclusion: Hagar gave birth to Ismael for Abram

The structure in this article can also be seen more detail by dividing it into two parts. The first part (v. 1-6) starts with the description of the problem facing Sarah and Abram (v. 1; 11:30) as an introduction for the entire episode. Paragraph 2-6 carries two parallel panels, a prominent feature in Articles 15 and 17.

v. 1 Introduction: Sarah and Hagar's infertility

A v. 2a Sarah to Abram: Complaints and replacement plans

B v. 2b Fulfillment Abram.

C v. 3-4 Sarah gave Hagar to Abram

A' v. 5 Sarah to Abram: complaints and applications to God

B' v. 6a Abram to Sarah: Abram's fulfillment

C' v. 6b Sarah oppressed Hagar who then fled

In this 2-6 verse structure, Sarah complained about his condition (A // A'), and Abram fulfilled his wishes (B // B'). Sarah then became the main instigator who took action to allow his complaint (C // C').<sup>6</sup>

In the second part (v. 7-14) places Hagar in the wilderness in the spring near SHUR (AY. 7), and also ends by geographical reference for naming wells (vv. 14). The structure of the kiasmus, creating a second and third message from angels is the focus of

<sup>6</sup> K. A. Mathews, *Genesis 11:27-50:26* (Nashville: Broadman dan Holman, 2007), 182.

the narrative. Repetitive references refer to "angel God" (v. 9, 10, 11), first found in ay. 7. Three naming actions are also prominent: "Ismael" (verse 11, 15), "El Roi" ("The God who sees me," v. 13), and "Well of Lahai Roi" (v. 14). This popular etymology associates the name with the significance of events. The only Hagar dialogue is limited to paragraph 8, while the angel speeches dominate in verses 9-12 that detail the promise of children and their future. By referring to God, the woman shows unexpected faith (v. 13), whose truth can be witnessed from the famination name of the well (v. 14).<sup>7</sup>

A v. 7 Hagar on the well, in the wilderness of Shun

B v. 8 Angel: Questions about escape and Hagar answers

C v. 9 Angel: Instructions for returning to honlessness

C' v. 10 Angels: Promise of countless offspring

B' v. 11-13 Angels: Promise of countless offspring

A' v. 14 Hagar names "well Lahai Roi"

### Exegesis Genesis 16

Genesis 16: 1 provides the overall background of the story. This story starts with a record of the fact that Abram and his wife, Sarah, have no children.<sup>8</sup> This verse also replays the text of Genesis 15: 2 when Abram expressed concern about the infertility. When they get older and still don't have children, now cause greater marital problems. As God had promised Abram to have as many descendants as many as stars in the sky, and Abram believed it (Gen. 15), but in chapter 16, a believer now shows an attitude that does not run with faith.

Sarah has a prestigious role as Abram's wife, but Hagar is a servant of Sarah and under her authority. Hagar may be among the servants obtained in Egypt (12: 6)<sup>9</sup> or part of the wedding dowry received by Sarah (cf. Bilha, 29:29; 30: 3; Zilpa, 29:24; 30: 9). The term "wife" (אִשָּׁת) and "servant" (שִׁפְחָה) are the contrast status of two women in this story. "Servant" (שִׁפְחָה) is not a common slave but a personal waiter of "mistress" (גַּבְרֵתָהּ, verse 4, 8-9) home (see Psalms 123: 2; Proverbs 30:23; Isaiah 24: 2).<sup>10</sup>

Regarding the term "servant" given Sarah to Abram, Gordon J. Wenham said that:

<sup>7</sup> Mathews, *Genesis 11:27-50:26*, 183.

<sup>8</sup> It can be said that Sarah's infertility problem is the main reason for the story in this passage.

<sup>9</sup> Hagar is a "Egyptian," is a word mentioned twice in this article (v. 1, 3), too 21:21. See the explanation on the discussion of verse 5-6.

<sup>10</sup> Mathews, *Genesis 11:27-50:26*, 184.

In some contexts שפחה "maid" is interchangeable with אמה "slave-girl," the usual feminine of עבד "slave" (e.g., Exod. 20:10). However, "slave-girls" usually seem to be answerable to a master as opposed to a mistress. Indeed, they often serve as concubines, second-class wives, either because the master has another wife as well or because the girl's family was too poor to pay a dowry for her (Exod 21:7–11). In this connection, it is interesting that 16:3 states that Hagar was given to Abram as a wife, and in the next episode where she appears, she is called an אמה "slave-girl or wife" (21:10–13).<sup>11</sup>

However, on the basis of Genesis 32:23 (22); 33: 1, 2, 6, Jacob calls Bilha and Zilpa as a servant (even though they are servants who have given birth to their children), Cohen argues that there is no difference between the term: אמה "slave-girl" used in the legal context, with שפחה "maid" used more as everyday language in narration.

Genesis 16: 2-4, in his first complaint, Sarah connects its infertility with God who has been 'kept' (עֲצָרְנִי)<sup>12</sup> she's from pregnancy (v. 2). The word עֲצָרְנִי refers to YHWH (יהוה) as a single cause that has been holding Sarah is not pregnant.<sup>13</sup> The same term happened in article 20:18, when God "has closed" (עָצַר) the uterus of Abimelekh's household. The idea that God gives or rejects conception is common in the Old Testament (see 25:21; 30: 2; im. 20:20, 21; ul. 28:11; Psalms 113: 9).

Saran Sarah so that Abram took Hagar, for the reason that the future offspring would be obtained from Hagar. In Mesopotamia is usually a barren wife letting her servant give birth. The children are regarded as the sang of the wife. However, regardless of this habit, (1) Abram's efforts and Sarah to acquire children through Hagar is not the way of God (comp. 2:24). (2) The New Testament equates the son of Hagar with the result of human effort, "be born according to meat" and not "according to the Spirit" (Gal. 4:29).<sup>14</sup>

The word build (אֶבְנָה) in the phrase "i can build a family through her" is an expression of Hebrew to build physical offspring (eg. Gen. 30: 3; Ruth 4:11), even though this is a female role, it is recognized that God built a family (30: 2; Mzm. 127: 1).

Sarah-Hagar's episode provided a negative perspective on the woman in this matter, after ten years lived in Canaan without a child (verse 3). Abram's disgrace is a

<sup>11</sup> Gordon J. Wenham, *Word Biblical Commentary: Genesis 16-50* (Dallas: Word, 2002), 11.

<sup>12</sup> Qal perfect 3rd person masculine singular suffix 1st person common singular dari kata rc[

<sup>13</sup> The idea that God gives or rejects conception is common in PL (cf. 25:21; 30: 2; Lev. 20:20, 21; Deu. 28:11; Psalms. 113: 9).

<sup>14</sup> In other words, it can never be allowed to try to achieve the meaning of God in ways that do not fit the Spirit. Gal 4: 9, "But as before, he was born according to the flesh, persecuting the born of the Spirit, as well."

disgrace for the wife. This is a serious problem for a man if you don't have children in the ancient world, because he will die without a heir. But it is more embarrassing for a woman, because having great children is a sign of success as a wife, thus there is no embarrassing failure.<sup>15</sup>

Abram and Sarah Contrast with Isaac who prayed for the barren Rebekah (25:21).<sup>16</sup> Even both of them also prayed for the problem of the home of the household King Abimelekh (20:17; ps. 24: 12-15, 45). Sarah's proposal to take Hagar only gave temporary comfort, because immediately after the pregnancy of his servant, caused bitter competition. The solution to one problem that arises actually starts another problem. This is impatience waiting for the fulfillment of God's promise in the way and the time itself.<sup>17</sup> However, the wait was just started, because it would be fifteen more years before Isaac was born by Sarah (17:17; 18:14) in the "old age" Abram (21: 2). Maybe living in the country for ten years as if marking the end of the opportunity for them to have children (Ps. 18:11; Ruth 1: 4).<sup>18</sup>

Abram's agreement with Sarah's plan is the wrong obedience to Abram. Abram's Phrases 'hearkeened to the voice of Sarah' on וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרָה fell in the same terms as Adam's obedience to his wife on Genesis 3:17. Sarah "took" (וַתִּקַּח) her and "gave" (וַתִּתֵּן) Hagar "to her husband" (verse 3) describing matriarch as other Eve (3:6).<sup>19</sup>

On various occasions when temptation or persuasion came, Abram was a woman who managed to win. Arthur W. Pink outlines:

First, his faith had to overcome the *ties of nature*; God's call was for him to leave his country and his kindred. Then, shortly after he had actually arrived in Canaan, his faith was tried by *stress of circumstances*—there was a famine in the land. Next, he had to meet a trial respecting a *brother*; Abram feared that the friction between his herdsmen and the herdsmen of his nephew might lead to 'strife' between brethren. ... Later, there was a testing of Abram's *courage*, as well as his *love* for his nephew. Lot had been captured by a powerful warrior, but Abram hastens to his rescue and delivers him. Subsequently, there was a testing of his *cupidity*. The King of Sodom offered to 'reward' him for overcoming Kedorlaomer.<sup>20</sup>

<sup>15</sup> Wenham, *Word Biblical Commentary: Genesis 16-50*, 11.

<sup>16</sup> It seems that Isaac has learned from his father's experience.

<sup>17</sup> Before article 17, there is no clarity from which the birth of the child promised by the Lord, from Sarah his wife or from another woman.

<sup>18</sup> Mathews, *Genesis 11:27-50:26*, 183.

<sup>19</sup> Mathews, *Genesis 11:27-50:26*, 183; Mary Mills. "The Story of Abram and Models of Human Identity": 280-99.

<sup>20</sup> James Montgomery Boice, *Genesis: An Expository Commentary* (Grand Rapids: Baker Books, 1998), 569.

Undoubtedly when the suggestion came from others, Abram would directly refused. And now Abram was tested by the suggestion of his wife. Until someone who usually faces temptation and winning well this is well following the footsteps of the wife, like Adam who follows the advice of Eve. This time Abram met a pretty good temptation, who could stuck it badly.<sup>21</sup>

Genesis 16: 5-6, Sarah's anger arose and once again he took the initiative and blamed Abram for the result of his plan (cf. Similar business to blame in 3: 12-13). The word 'violence' (חִמְצוּת) is a term used in other parts of the incident to describe the sins that trigger flood (6:11, 13) and cruel retaliation which was described by Simeon and Levi (49: 5; cf. 34:25 ). This anger explosion is closed with the sentence: "may The Lord judge between you and me" (cf. 1 Sam. 24:13, 16 [12, 15]).<sup>22</sup>

Abram confirmed Sarah's power over Hagar, to do what he wanted (v. 6). When Hagar contains, he began to look down at the mistress. The sentence "Sarah *humiliated her*" (in the word עָנָה ) is the same word used to describe the suffering experienced by the Israelites in Egypt in Genesis 15:13; Exodus 1:12. So because of the unbearable suffering, then Hagar fled ( בָּרָח ). The term is also used for Israeli people who leave Egypt on Exodus 14: 5.<sup>23</sup> Until the oppression and pull interest between these two women interpreted suffering by the Egyptians against the descendants of Abram (15: 13-16, 18). Joseph's experience in Egypt, when he was sold as a slave by Ishmael (37:12; 39: 1-2) and imprisoned for the fault of an Egyptian woman (39: 14-20), who is the shadow of the slavery of Israel. <sup>24</sup> Thus the first scene ended with a disaster for all the relevant. Hagar lost his residence, Sarah lost his servant, and Abram lost his second wife and son born.

Genesis 16: 7-8, this is the first appearance of an angel in the Bible literature.<sup>25</sup> Hagar fled towards his homeland, because SHUR is another place described "close to Egypt." Shur (Aram, Shura) means the wall, the most likely reference is a fortress wall built in East Delta along the Isthmus Suez line, to protect Egypt from attacks of asiatic people.<sup>26</sup> The word עֵין diulang dua kali pada ayat ini. Frasa "spring on the road to Shur" (עַל-הָעֵין בְּדֶרֶךְ שׁוּר) berisi permainan kata: 'ayin yang dapat berarti "mata" dan juga "mata

<sup>21</sup> Boice, *Genesis: An Expository Commentary*, 569.

<sup>22</sup> Wenham, *Word Biblical Commentary: Genesis 16-50*, 9.

<sup>23</sup> But this term is more used when one escapes the particular effort to kill them (see 27:43; 35: 1; Ex 2:15; 1 Sam. 19:12, 18).

<sup>24</sup> Mathews, *Genesis 11:27-50:26*, 184.

<sup>25</sup> Nahum M. Sarna, *Genesis* (Philadelphia: Jewish Publication Society, 1989 (The JPS Torah Commentary), 383.

<sup>26</sup> Sarna, *Genesis*, 120.

air” dan *shur* dapat berarti “melihat” dan juga “tembok/dinding.” Kata *shur* digunakan bersama dengan ‘*ayin* dalam teks puitis. Jadi, the place where Hagar takes refuge in the "eyes looking." In verse 13, Hagar mentions God *El-Roi*, "God who sees," and then is defeated by "he who has seen me." In verse 8, the angel knows Hagar, Sarah's servant. His encounter with Hagar of course is not a coincidence, but deliberate and with a particular purpose.

Genesis 16: 9, the phrase "The Angel of the Lord Said to Her" is repeated more than once in paragraph 9-12. It seems like this is important to underline the message delivered by angels and how Hagar then recognizes the identity of the angel. Notice how the angel reaffirms that Sarah is still her homely "Return to your mistress and submit." This is a hard and uncompromising command. Moreover when the word "submit" (*hithpael* of עָנָה) comes from the same root as "humiliate" (verse 6) and "oppress" (15:13). Hagar was notified so that he was not only submitting to the authority of his hurry, but also suffered in his hand. The reason for this surprising command began to appear on the promise in the following verses.

Genesis 16: 10-12, this is the first of various notification events by divine envoys that predict the birth and fate of someone who is given a special role in God's history scheme. This event anticipates the divine appointment for patriarchs in Genesis 17: 3-6 that Abram will be the father of many nations.<sup>27</sup> In verse 10, the phrase 'increase your offspring' points to Ishmael who will be the father of twelve tribes and great nations. The fulfillment of the promise is later recorded in 25:12-18. The promise was then recorded in Genesis 25: 12-18.

On verse 11, Ishmael's name "God hears. This name can also be interpreted as "God has observed your suffering." This is a unique expression in Hebrew, becoming a mixture of two different idioms. In general, God "*sees* (רָאָה) *suffering*," as in Genesis 29:32 and Exodus 4:31, and "*heeded* (שָׁמַע) *their outcry*," As in Exodus 3: 7 and Deuteronomy 26: 7.<sup>28</sup>

Ishmael's name appears 3 times and has an important emphasis, in respect of God hearing and with 3 events:

<sup>27</sup> Sarna, *Genesis*, 120.

<sup>28</sup> Sarna, *Genesis*, 121.

- a. God heard Hagar's suffering, in Genesis 16:11: “because the LORD has given heed (כִּי־שָׁמַע) <sup>29</sup> to your affliction.”
- b. God heard Abram's request to bless Ishmael, on Genesis 17:20: “As for Ishmael, I have heard you (שָׁמַעְתִּידָךְ) <sup>30</sup>; behold, I will bless him and make him fruitful and multiply him exceedingly; he shall be the father of twelve princes, and I will make him a great nation.
- c. God heard the voice of the child (Ishmael), in Genesis 21:17: “And God heard (וַיִּשְׁמַע) <sup>31</sup> the voice of the lad;

In verse 12, an expression of a man's wild donkey, is the life of Ismael among men, with a strong, fearless, and agile mind, inhabiting the wilderness and almost impossible to be tamed. Jeremiah described wild donkeys from the desert: 'Who released the wilderness, because he wanted to breathe air! Who can hold his wishes to stand up? All that looks for it, don't get me wrong, they will find it in the season (Jer. 2:24). 'Hagar, a female servant is misused and gets hard discipline from the employer will produce free children and discipline. 'His hands will fight everyone' reflecting relentless tension between populations that settled and live in the nearest east. The word 'opposes' on the phrase “וְעַל־פָּנָי” also depicts disobedience and hostility.

Genesis 16:13, the scene in this story reached the climax when Hagar acknowledged the presence of God (through angels) and His mercy. The phrase "God sees, means" He cares or pays attention" (cf. 29:32; Ex. 3: 7).<sup>32</sup> When Hagar saw God who had seen him before, he experienced God's self manifestation that showed His concern and protection. This encounter makes Hagar realize God's concern for oppressed people. <sup>33</sup> Hagar summoned the God of El, while the narrator called him the Lord, Yahweh, who had spoken to Moses (Exodus 3: 14-15; 6: 3). The Lord who saved Hagar in the desert was the Lord who saved Israel from Egypt.<sup>34</sup>

Genesis 16:14, the Lahai-Roi well is the place where the angel found Hagar in verse 7.<sup>35</sup> To commemorate an incredible meeting, which God has done for him, he mentioned the well *Beer-lahai-roi* (בְּאֵר לַחַי רֹאֵי), “well of the Living One who sees me”.

<sup>29</sup> Verb qal perfect 3rd person masculine singular dari kata שָׁמַע

<sup>30</sup> Verb qal perfect 1st person common singular suffix 2nd person masculine singular dari kata שָׁמַעְתִּי

<sup>31</sup> *And He heard*, verb qal waw consec imperfect 3rd person masculine singular dari kata שָׁמַע

<sup>32</sup> In the sentence "You Are El, who sees me," When God looked at Hagar, showing that God cared.

<sup>33</sup> Sarna, *Genesis*, 122.

<sup>34</sup> Wenham, *Word Biblical Commentary: Genesis 16-50*, 11.

<sup>35</sup> The name of the well is then mentioned only when it is related to Isaac in Genes. 24:62 and 25:11.

There are at least two things that seem implied here: 1. A dedication to God who has revealed him; And, 2. Faith for the promise: To him, the living God, who is in every age, which in His power will keep the promise in time.<sup>36</sup>

Genesis 15: 15-16, significantly, Abram who named the child, not Hagar, thus implies that he legitimizes Ismael, his son (cf. 21:11; 25: 9). An interpreter sees that the description of Ismael in the Bible is different from the Jewish literature. Nahum M. Sarna said:

He is not an inveterate enemy of Israel. In fact, there seems to have been some intermingling between the tribe of Simeon and the Ishmaelites, for the clans of Mibsam and Mishma are associated with both, as proved by Genesis 25:13 and 1 Chronicles 4:25. The Ishmaelites do not appear among the victims of David's raids into the south lands, even though these incursions encroach upon their habitat, as is clear from 1 Samuel 27:8 and Genesis 25:18. David's sister married "Jether the Ishmaelite," according to 1 Chronicles 2:17, and among the administrators of crown property under David were "Obil the Ishmaelite" and "Jaziz the Hagrite," according to 1 Chronicles 27:30f.<sup>37</sup>

Psalms 83: 7 and 1 Chronicles 27:30 also point some relationships between Hagar and Ismael people. Genesis 25:15 and 1 Chronicles 5:19 pointing to two tribes, the Yeturites and Nafish.

### **Reflection of Genesis 16: God who saw me**

So far we have seen how emotions such as hatred and heartache work together to create dehumanization situations experienced especially by Hagar in Sarah and Hagar narration. From being referred to as the 'female boy' instead of being called by his name, being the target of abusive and abusive treatment and eventually expelled from Abram's house and Sarah, the biblical story clearly tells Dehumanization of this Egyptian girl. People will calculate that this narrative movement will solve the removal of Hagar by removing it from Israel's history. However, people are surprised by the presence of Hagar who continue to continue in the text.

In the case of biblical stories about Sarah and Hagar, it is significant enough that Hagar is not written from Israel's history but his suffering is remembered. The narrative told in Genesis 16 has an important function for humanizing Hagar and acknowledging sadness and losing it. The presence of Hagar in the text becomes more extraordinary considering the community often commit violence through disappearances. Analog with

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<sup>36</sup> Adam Clarke, *Clarke's Commentary: Genesis* (Albany: Ages Software, 1999 (Logos Library System: Clarke's Commentaries), Gen. 16:14.

<sup>37</sup> Sarna, *Genesis*, 122.

Butler's ideas about the important role of obituary, people see in this biblical narrative example of how Hagar's suffering is recognized by God, who call Hagar. Phyllis Trible exactly shows that Hagar is the first woman in the Old Testament to receive notice when God spoke to him. Hagar is also the only woman who accepts the promise of a long lineage through its own destiny.<sup>38</sup>

In other parts, Abram and Sarah knew that God had previously promised her offspring. During the time of waiting for the promise, until this article 16 they experienced a crisis. They don't understand what God wants through everything. They should not use their own way and not cry out to God. With Abram named Ismael and through Hagar's experience, God wants to teach Abram that God cares and see. Because even, for Hagar's oppression, even an Egyptian slave, God is pleased to hear and care about it. In contrast to what Abram and Sarah, in Article 24, Isaac did not take the wife of another (Canaan). And Article 25:21, when facing the same problem, namely infertility, Isaac prayed to God for Rebekah.

God's promise was not just right without shaping the people who received the promise. God wants His children to grow spiritually and get to know who they worship. Therefore the promises of offspring such as sand in the sea are not given to people who already have many children, but to Abram who do not have children so that through the impossible situation for humans they can see the power of God who exceed human strength. This way of thinking is not understood by Abram and Sarah on this passage. God's promise is a gift that must be accepted by faith in the course of faith. The promise is a context in which believers enter the dimensions of faith and see God work in His own way and not in the human way. The events of Abram, Sarah, and Hagar reflect on how family problems, faith and dehumanization have occurred. At the end of this narrative shows that God sees and blesses everyone in His way and its respective parts.

## CONCLUSION

The story of Abram, Sarah, and Hagar concluded not to ignore the injustices carried out on those with literature (and society) considered not good or not feasible. If we do and allow this event to our lives, then that means we repeat the crime rather than

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<sup>38</sup> Phyllis Trible. "Hagar: The desolation of rejection," in *P. Trible, Texts of terror: Literary-feminist readings of biblical narratives*; lihat juga Juliana Claassens. "Just emotions: Reading the Sarah and Hagar narrative (Genesis 16, 21) through the lens of human dignity: 1-6.

improving his injustice. Events Genesis 16 called the readers to live in patience with faith, improve injustice, and raise the interpretation that can restore the dignity of men, women and children who are injured in a situation not humanizing.

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