

## **How Heartless is the Mistress of Hagar? Hagar, the Used and Rejected Egyptian Slave**

### ABSTRACT

*The story of Hagar in the Old Testament is heartless. A story of used, abused, rejected and forsaken faithful servant of Abraham. The Life of Hagar is a life of an obedient slave who was been punish heartless for obeying her master and mistress. Plausibly, if she should have disobeyed her life should have been better. She was heartlessly sent away by God, Abraham and Sarah in the name of preferring and envy and jealous wife. The researcher is employing the Rhetorical critical methodology of Hagar, Sarah and Abrahamic narrative in the biblical text. It is the argument of this thesis that Sarah used and abused Hagar without any tangible intervention from God himself.*

### INTRODUCTION

There are Hagar's scholars who I objected especially the scholars who only look at Hagar in the sense of having the privilege to even had a conversation with the divine. To me is an act of oppressing Hagar again by the reader. Scholars like Elizabeth Tracy who wrote an article title, "See Me! A Unique Analysis of Hagar's Conversation with the Divine," she asserts that this woman, who goes without acknowledgement by those with whom she lives and who scholars go to great lengths to redeem, is identified as worthy of Divine recognition with one word – her name.<sup>1</sup> And the question is, what makes the divine recognition of her special because for sure Hagar was not looking for recognition but emancipation. Tracy furthers that for a woman (Hagar) who is denied a personal identity by those with whom she lives; Hagar recognizes that the Divine care she has received exceeds the human abandonment she has suffered."<sup>2</sup> And to be honest that is Tracy personal imagination and even another way of standing as an oppressor to Hagar, because, the appearance of the divine did not change the situation but rather chain Hagar in the situation

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<sup>1</sup> Elizabeth Tracy, "See Me! A Unique Analysis of Hagar's Conversation with the Divine" Genesis 16:7-14." *The Society of Biblical Literature International Meeting* (2015), 9.

<sup>2</sup> Tracy, "See Me! A Unique Analysis of Hagar's Conversation with the Divine,"14.

by asking her to return to her heartless master and mistress in such a terrible and unbearable situation.<sup>3</sup>

Juliana Claassens uses the hermeneutical lens of human dignity to narrate the story of Sarah and Hagar. She imagines that both Sarah and Hagar suffer in their unique ways. Claassens argues, that the two women, Sarah and Hagar suffered in their unique ways and since both come from different background. She considers the fact that they both have their unique wilderness experience.<sup>4</sup> Hagar was threatened by the survival of the wilderness and Sarah's wilderness was her barrenness. Notwithstanding, Claassens overlooks considerably that the wilderness of Hagar was the result of Sarah's heartless response toward her (Sarah's wilderness). Sarah was the problem of Hagar's dignity.

Hagar deserves to be treated as one of Abram's wives, not a slave. Why? Because the term for slave or concubine was not referred to Hagar when Sarai told Abram to take her. Hagar was given to Abram as a "wife" (16:3). As George Van Pelt Campbell points out that the term used here is the normal word for "wife", not the term for "concubine" This puts Hagar on Sarai's level as a wife, a fact that sets Sarai's bitter actions in verse 6 in bold relief.<sup>5</sup> Therefore, that shows the level of Abraham irresponsibility in acting passively to the situation that he supposes to be active in liberating Hagar his wife out of Sarai's oppression and abuse. Abraham is more of a woman in the situation as the narrator narrated than Sarai was more of the husband and she acted as a man of the house in oppressing Hagar with the silent support of her husband.

Unless you are not a sympathetic you being but if you are a sympathetic human being who feels the pains of slaves who are heartlessly suffering in the hands of their masters and mistresses, you will feel for Hagar and weep for Hagar if need be in her unwanted situation. It is very normal for us to think and call pharaoh a wicked person because of what Israelites were passing

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<sup>3</sup> To me even the name Hagar gave to God as Tracy asserted that she names the Deity and does so using the term *El-Roi* (God is seeing or God sees) which occurs nowhere else in the scriptures. "It is Hagar's name for God, and Hagar's alone. Tracy, "See Me!," 16. I agreed that it was Hagar's name for God but why did she give God such name? Should be the reasonable question to ask and to me because God sees and refuses to acts. Hagar was lamenting about the God who sees every situation but still did not act. God sees her condition in the hands of her master and mistress but still refuses to do something to help but just confirm to her that He sees all that is going on with her.

<sup>4</sup> J. Claassens, "Just emotions: Reading the Sarah and Hagar narrative (Genesis 16, 21) through the lens of human dignity," *Verbum et Ecclesia* 34(2), (2013): 2-6.

<sup>5</sup> George Van Pelt Campbell, "Rushing Ahead Of God: An Exposition of Genesis 16:1-16." *Bibliotheca sacra* 163 (2006): 276-91.

through in Egypt but some of us have forgotten the suffering that the Egyptian daughter suffered in the hands of the God, Matriarch and Patriarch of Israel.

Some scholars are imagining that God helps her for even showing his face in her situation in the divine privilege view. I called the scholars who are imagining God's presence was of help to Hagar as have divine privilege view in thinking that she does not deserve the presence of the divine in respect of her background and geographical affiliation. The scholars like Emily Peecook are the one reason this way. Peecook considers that the Hagar journey to the wilderness was a turning to God but God did not liberate her, however, taught how to survive in such suffering situation.<sup>6</sup> However, it is a partial truth.

I know very well that some scholars like Peecook imagined that God was beside Hagar in her struggling of emancipation in the hands of her heartless mistress and master but that is a partial truth because God did not help the situation as Hagar wanted. God seemed to have added to her plight been the slave of Abraham. The narrator's narrative successfully convinced us that God often stands with the strong instead of the weak. The narrator helps us to understand that God at times is an added sorrow to our plights.

Most at times, he helps the oppressor to oppress us the more, other times he indirectly or directly oppresses us by himself for no reason or for the reason which we do not understand at all. Understanding God in such a situation is very heart especially after have been oriented as evangelicals or conservatives that the God we serve is always loving and caring. So his faces of hatred, envy and heartlessness that the biblical narrators imagined border us a lot and disoriented our oriented especially in the case of Hagar.

#### SARAH THE FRUSTRATED HAGAR'S BOSS

The life of Sarah was a life of frustration. She was frustrated to the level that she could not think accurately and correctly about her senses of love, kindness and mercy. It is so obvious within the text that she is tied with the issue of her childlessness. Her barrenness frustrated her sense of humanness. She was been hopeless and faithless about her condition of Barrenness to God. That was why she directly casting blame on Yahweh because the gods in the ancient near east are the givers of fertility and so they must involve for the conception to take place.<sup>7</sup> Now Sarah is barren so Yahweh their fertility God like other

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<sup>6</sup> Emily Peecook, "Hagar: An African American Lens," *Denison Journal of Religion* Vol. 2 ( 2) (2002): 1-2.

<sup>7</sup> John E. Harley, *Genesis; Understanding the Bible Commentary Series* (Grand Rapids: Baker Books, 2000),

gods must be blamed as Sarai blamed Him. Sarai persuaded herself that she needs to act since God has not acted.

The promised of a child to her is like a waste of time. To her, even the gods including the God of Abram can't give her children at this stage of her life. Her story is the wrestling of faithless and wicked woman with her husband and promise-keeping God. Sarah and Abraham were faith struggling patriarchs who wrestled with God in their Journey. This frustrated boss was a wife of a wealthy headmen Gen. 13:2, so she was very influential and powerful within the patriarchal confines structures.<sup>8</sup> Maybe because of her heartlessness that Abraham often passes her off as his sister to protect his egocentric self without second thought whether she will be abused or not.<sup>9</sup>

However, being childless is not being hopeless in the ancient near east. There were two legal ways I know for childless or Barren couple could acceptably meet their need of a child: 1. Through adoption which Abram had adopted Eliezer (Gen. 15:2) and another was mention in the law of Hammurapi, was for Wife to present one of her slave-girls plausibly the very one she loves to husband as Sarah did for the Slave to bear children for the marriage. The suggestion of Sarah has not had any moral problem because it was culturally acceptable to them and even God never confronted such culture for doing such.

Sarah brought a frustrating suggestion to Abraham to sleep with her Egyptian slave named Hagar as a solution to her barrenness.<sup>10</sup> It is so cleared that Sarah knew that the Lord was the hindering her from having children (Gen. 16:1-3). She desires to have her family through Hagar seems she could not have the family by herself v.3. She swayed the husband to approved to her suggestion which her husband Abraham did. It is just like the way her husband persuaded her and gave her to Pharaoh, now it is her opportunity to persuade her husband and she gives Hagar to Abram. Abraham did not argue because she did not also argue when Abram asked her to succumb to his selfish arrangement of calling her his sister. She formulated her plan of persuasion toward her husband by using corresponding wordings like that of

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<sup>8</sup> Walter Brueggemann, et al (eds), *Texts of Terror: Literary-Feminist Readings of Biblical Narratives* (Philadelphia: Fortress Press, 1984), 27.

<sup>9</sup> Brueggemann, et al (eds), *Texts of Terror*, 27.

<sup>10</sup> "It has been established unequivocally that Abram will be the father, but what about the mother must Sarai be the mother of the promised seed, the Hagar incident emphasizes that the promised seed will be a gift from Yahweh, they invited the third person out of frustration. It is Abram who is to blame in this situation. Ideally following the cultural status quo of the ancient near east, they were justified in seeking to provide a heir through Hagar the maidservant. Hagar was a mere possession rather than a person." McKeown, Genesis, 95.

Abram when he persuaded her to tell the Egyptians that she was his sister (Gen. 12:11-13). It seems like she subtly pressured Abram to repay her something for having followed his plan to her humiliation and disgrace. The obedience Abram render to Sarah here is similar to the phraseology that was employed when Adam obeyed his wife Eve in Gen.3.<sup>11</sup>Abram the donor is now, Abram the receiver, Sarai the pawns became Sarai the initiator.<sup>12</sup>

Sarai asked Abraham to take Hagar not just as a surrogate mother but as a wife. The term “wife” indicates that in becoming Sarai’s surrogate, Hagar received elevated status in the household. She now received closed status with her mistress which her mistress has personally positioned her to receive. After Hagar got pregnancy as Abraham’s wife she stated receiving a wife kind of treatment from her husband Abram. Sarai was getting Jealous<sup>13</sup> of the good treatment is given to Hagar who was taken her shame away and became uncomfortable of her because of frustration. She was a stubborn wife who hardly accepts her wrong. She ends up accusing her husband of what Abram did to please her. She stated that maltreated Hagar out of envy and frustration. Sarai even as a legal wife she still feels the humiliation of her barrenness and insecure by Hagar’s pregnancy.<sup>14</sup> So, Sarai accused Abram of having caused the “wrong” (Khayas) she was suffering. The word “wrong” (Khamas) that the narrator used here is often translated as “Violence” is the same word used to describe the reason for the flood (Gen.6:11,13). So her used and abused of Hagar was not violence to her, she taught of Hagar not just a slave but an instrument to be used and dumped without a second thought and never thought of that as wickedness.

The narrator painted God, Abraham and Sarah as people with the lowest sense of human feelings. The most stubborn and pretext behind the dehumanization of Hagar among the characters of the texts is her boss Sarah. Sarah aimed to frustrate Hagar as a way of getting off from her frustration of previous years of childlessness. It is obvious, she was envy and Jealous of Hagar but the most important thing about the narrative of this narrator of Sarah is that she was very frustrated. She realized that the love of Abraham has been shifted to

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<sup>11</sup> John E. Harley, *Genesis; Understanding the Bible Commentary Series* (Grand Rapids: Baker Books, 2000), 165.

<sup>12</sup> Victor P. Hamilton, *The Book of Genesis Chapters 1-17* (Grand Rapids, Michigan: W. B. Eerdmans Publishing, 1990), 446.

<sup>13</sup> Thou the law of Hammurapi forbade a slave-girl to exalt herself to equality with her mistress, the fact of pregnancy brought Hagar a new status and a new hope, which legislation was powerless to crush. Joyce G. Baldwin, *The Message of Gen. 12-50.*, ed. J. A Motyer (England, Downers Grove, Illinois: InterVarsity Press, 1986),59.

<sup>14</sup> Joyce G. Baldwin, *The Message of Gen. 12-50*, ,57.

Hagar because of her barrenness. So, instead of trying to win the husband back, she now looks at Hagar as a snare to her marital relationship. She did every form of wickedness for Hagar to be uncomfortable in the house of Abram. Sarai made Hagar run away with a pregnancy without any protection from Abram against the maltreatment of the first wife against the second wife. The attitude of Abram was that Sarai owns the slave and can treat her accordingly and uninterruptedly, but it is so plain that Abram here ignores the fact that Hagar is also his wife and that he should have protected her abuse by the first wife (16:3), notwithstanding, it is complicatedly obvious that even though Abram fails to protect Hagar and Sarai treats her badly, but the God who was not showing interest and seems not to even care about Hagar showed interest when she left because of the Level of Abused from the first wife.<sup>15</sup> God, unfortunately, appear to Hagar at the unwelcome moment with an unfavorable command for her to go back and continue with the life of used, abused and dumped.

#### HAGAR THE USED AND ABUSED SLAVE

The story of Hagar is the most heart touching stories in the Old Testament. The etymology of her name should determine the direction and the ending of the story. The name in the Arabian terms mean “flight” or “runaway.”<sup>16</sup> The name occurs twelve times in (Genesis 16:1, 3,4,8 15 twice, 16; 21:9, 14, 17 twice; 25:12).<sup>17</sup> It is plain that her condition worth running away. It is not clear within the texts whether she was one of the servants Abraham acquired through his visit to the southern empire of Egypt (Gen.12:16), but it is very possible as far as no other place within the Pentateuch narratives or even the entire Old Testament Narratives that one could prove otherwise.<sup>18</sup> And she was repeatedly identified as the Egyptian slave girl (Gen. 16:1,3, 21:9, 25:12) of her mistress Sarai (16:4,8).<sup>19</sup>

The story consisted of two outstanding episodes: 1. In the Genesis 16:1-16 deal with the introduction and the flight of Hagar out of frustration causing by her mistress Sarah and the 2. In the Genesis 21:8-21 discuss her dismissal with her loving son Ishmael. She served as a handmaiden to Sarah with all

<sup>15</sup> James McKeown, *Genesis* (Grand Rapids: W. B. Eerdmans Publishing nCo., 2008), 98.

<sup>16</sup> T. Desmond Alexander & David W. Baker, *Dictionary of the Old Testament Pentateuch* (England: InterVarsity Press, 2003), 376.

<sup>17</sup> T. D. Alexander., et al., (eds), *New Dictionary of Biblical Theology* (England: InterVarsity Press, 2000), 531.

<sup>18</sup> Alexander., et al., (eds), *New Dictionary of Biblical Theology*, 532.

<sup>19</sup> Alexander, *New Dictionary of Biblical Theology* , 531

sense of respect and obedience to her mistress. Hagar was not a stubborn slave to Sarah and that paved way for her to be favourable to her mistress' eyes, for her to be a solution to the barrenness of her mistress.<sup>20</sup>

The contrast between Hagar and her mistress is pronounced with the conjunctions of the textual narratives; Hagar<sup>21</sup> is a young girl, a slave but not barren while her so-called mistress was very old, not a slave but barren. In another way, the pregnancy of Hagar was very usually but that of Sarai her boss was unusual. That is why her mistress though it is not usual for her to give birth again so preferably used Hagar as a solution to her problem, which is very accepted as a custom of the ancient near eastern world.

Instead of a solution, it was obvious that she became a problem for her mistress. She never thought of snatching her mistress' husband because her mistress forces her into it. She has no option to reject the offer brought to her by her mistress, so even if she was unwilling, she could not have said no to her mistress because she is just a property to her as any other slaves<sup>22</sup> to their masters in the ancient near east. She was highly maltreated as a slave without any iota of pity from Sarah, Abraham and God who allowed. She has no choice as an instrument, she is taken and given like any other slave could be taken and given by their mistress or master.<sup>23</sup> It is not clear whether Hagar was really in bondage while saving the Patriarchal family or not. It was obvious that the term *issar* was used to refer to her but not often used to slaves in the Old Testament. Plausibly, she might have been just a normal slave but free in the sense of having the freedom, not as other slaves and was at the beginning loved by Sarai to have been given to Abram as a wife amid other slaves.

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<sup>20</sup> Alexander & Baker, *Dictionary of the Old Testament Pentateuch*, 376.

<sup>21</sup> Emile Peacock asserts that, "In any case, Waters points out that her attitude throughout the story is not

that of a humbled and de-humanized slave woman. Her shift in attitude toward Sarah is notable for its bravado, yet perhaps it is stirred because Hagar knew that "a wife could be reduced to the status of a slave if she did not produce a son for her husband." Emily Peacock, "Hagar: An African American Lens," *Denison Journal of Religion*, Vol. 2 (2) (2002): 3-4.

<sup>22</sup> Slaves are economic asset in the ancient societies. They had market values (Gen 37:28; Ex 21:32), they could be bought and at the same time sold out by their masters (Lev 25:46). Among the Israelites only people from other nations were to be sold as slaves in a deameaning sense-notably the Canaanite who were cursed the lowest of slaves (Gen.9:24, Joshua 9:18-27). Those bought with money or born in the master's home had special privileges (Gen. 17:12,23,27 and Exodus 12:44). One thinks of Joseph purchased by Potiphar and was given more special responsibility but yet called a slave by the Potiphar's wife (Gen. 39:1-19). Conquered slaves perform heavy labors (1 Kings 9:21), it is obviously seen with the conquered of Israelites by the Egyptians (Ex 1:1-14). Leland Ryken., et al., *Dictionary of Biblical Imagery* (England: InterVarsity Press, 1998), 797

<sup>23</sup> Hamilton, *The Book of Genesis Chapters 1-17*, 446.

It is because of the selfishness of the mistress because of the fear of her son dividing the inheritance that she pushed her away by the agreement of merciless and unconsidered God whose permission was the pretext for the Hagar to left the house after she has given birth to Ishmael and her mistress has given birth to Isaac. Because the Nebnufer and Mesopotamia adoption texts provide that a slave Child born to a master would be adopted by a barren mistress, therefore, guaranteed the adopted son right to inheritance and she knows if Hagar's son will continue to be there, there will be a problem when it comes to inheritance and plausibly Hagar had no bad intentions but not her mistress.<sup>24</sup>

She knows she is inferior to Sarai that was wife she never claims to be Abram's wife despite having the right to be Abram's wife. So her mistress hates her despised used, abused and now is dumping her because of envy and humiliation of her barrenness. Instead Hagar mistress Sarai now insisted that Hagar is despising her because she refuses to acknowledge Sarai's claim to the baby in her womb and she envying her maidservant. So Sarai is offended because of Hagar's attitude of despising her as if Hagar was despising. Her condition of barrenness is despising her not Hagar a submissive and defendless slave.

#### HAGAR AS A PROTOTYPE OF ABUSED ISRAEL

The Hagar's narrative is a complicated story of not just a slave girl in the hands of her master but also is all about enslaving nation in the hands of her master too. The story of used and abused slaved Hagar carried a futuristic vision of Israel in the hands of Egyptian Pharaoh. She was sold out as a slaved to the Abram who was the root of Israelites which is closer to how Israel was also sold out as Joseph in Egypt. Joseph was the root of the Israelite incarceration in Egypt. As Joseph was glorious slaved so it is with Hagar in the hands of her mistress before her narrative of used and abused.

The Israelites were used by Pharaoh for the economic development of Egypt. And the Abused they received in the hand of Pharaoh was tantamount to that of Hagar in the hands of her slave mistress. Sarah was only interested in Hagar as long as she gives her the child. It is obvious and almost the same fate the Israelites when true in the hands of the Egyptians and their pharaoh. Reading the story of Hagar and Sarah helps to envision the Israelites in Egypt and their slave master Pharaoh.

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<sup>24</sup> Alexander & Baker, *Dictionary of the Old Testament Pentateuch*, 377.



Hagar story also envisions the prototype of Moses whose experience is almost similar to that of Israelite as a nation. It is so obvious that Hagar and Moses have almost parallel experience especially their encounter. The oppression of seeking to be humiliated by those they loved (Exodus 2:11-15) and they both flight into the desert where they meet God (Exodus 2:15b;3:2) and return, eventually with some miraculous deliverance (Exodus 10:11; 11:1; 15:22-27).

Not just Moses, it is clear from the terminologies that God wanted to use Hagar as an experiment for the entire history of His nation Israel. In the case of Sarai's "abuse" and the word for Abuse (ana) is the same word that was when the Egyptians' abuse (Ana) the Israelite in Gen. 15:13; Exo. 1:11-12). And the word that was used to flee when Hagar was been forced by the (Ana) is *Barah* (flee). It is the same flee (Barah) that was used when the Israelites moved by God power to *Barah* away from the Egyptians (Exo. 14:5).<sup>25</sup> To Claassens the microscopic issues of Sarah and maltreatment of Hagar were reversed in the sense of the Israelites in Egypt as slaves. As she asserts "So even though the Egyptian slave woman Hagar is the object of the scorn and contempt of her Israelite mistress Sarah, a couple of chapters later in Exodus 1, it will be the Israelites who find themselves in bondage."<sup>26</sup>

The role her wicked mistress of Hagar plays in oppressing Hagar is almost the same thing with the role the wicked Egyptians play in oppressing the Israelites. The role of the oppressor and the oppressed are pictures of Exodus' account. The Hagar narrative, it is a matriarch, patriarch and God of Israel abusing and an Egyptian because she was powerless as a slave that seems to have a consequential outcome in the futuristic life of Abrahamic progeny.<sup>27</sup>

#### WHY GOD DID NOT HELP?

It is obvious that Hagar was running because she needed emancipation from her mistress and master's abnormal treatment. She could not perceive the danger of envy of her mistress Sarai. In Hagar's narratives, there are two prominent encounters with God and both of them were in the wilderness a deserted place. It seems like God love meeting Hagar and his children in the deserted place than their comfort zone. God gave us more attention as he did to Hagar whenever we are in trouble than whenever we are free from trouble. Therefore, as some scholars have thought within the two encounters of Hagar

<sup>25</sup> Victor P. Hamilton, *The Book of Genesis Chapters 1-17* (Grand Rapids, Michigan: W. B. Eerdmans Publishing, 1990), 447.

<sup>26</sup> J. Claassens, "Just Emotions," 2-6.

<sup>27</sup> Hamilton, *The Book of Genesis Chapters 1-17*, 448.

so do I that God does not liberate Hagar from her oppressive state as some of us are so much expected God to have done that. I expected God, so do any modern liberation theologian would expect to eliminate the hardship and deliver Hagar from her oppressed as she encounters Him (God) in the wilderness.<sup>28</sup>

Several scholars have searched and still searching like me for the question; why God refuses to liberate Hagar? Hagar's wilderness experience was a formation of survival theology instead of liberation theology as we quest for today. The first time that Hagar encounters God in the wilderness when she fled because of Sarah's abuse and harshness toward her. That was the very first time God started to teach her the theology of survival by asking her to go back to her mistress home and learn to survive while the suffering and unfair treatment of this world. For the angel of the Lord to ask Hagar to go back has been bothering me and I have been pondering about it. Why? Because I could see a better alternative that God is not seeing. Narrator narrated a God whose angel could not capture the pain of Hagar who is struggling for liberation not just survival in the Abrahamic household.<sup>29</sup>

The first fled of Hagar, she wanted liberation from the Harshness and abused of Sarah but the narrator whosoever is, made us understand that God through His angel thought Sarah only want liberation but she does not need liberation, therefore, he sends her back to learn how to endure and survive hardship. Most specifically, even today we do not experience divine liberation amid trouble that we want but we always experience his encouragement and peace to survive amid trouble. The fact is that Sarah could not obtain the freedom's ticket from God but we obtain the ticket of survival which we often do not want but possibly need if we must survive and traumatic moments. God, instead of emancipating Hagar, He refused for teaching and demoralizing her mentality that we often do not need to be emancipated but do need the grace to survive in our disastrous and traumatic moments. Yahweh wanted Hagar to know that human being is not free from trouble and he/she would be homeless if the person keeps on running away from the traumatic situations instead of learning how to survive in them which is the best way. Therefore, God best way of teaching us how to deal with injustice, abuse and sufferings in this terrible world is to give us all the grace we need to survive not to free from the troubles of this world even when we are interested to be free not to just survive.

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<sup>28</sup> "Hagar: An African American Lens,"1-2.

<sup>29</sup> "Hagar: An African American Lens,"2-3.

## CONCLUSION

The Story of Hagar is unavoidable for the understanding of hopeful sufferer. She was hopeless and helpless. She had no one to turn to either heavens or earth. It is the argument of this paper that Sarai was frustrated and heartless to understand the pains she caused Hagar. Hagar was victimized and dehumanized because of obedience not disobedience of her mistress and master. Some of the scholars have tried in analyzing the situation of Hagar and how we can successfully paint her in our situations today. Notwithstanding, the story of Hagar confronted our dehumanization of one another in the society of injustice and abuse. God does not help us at times the way we want and ask but he does answer us the way he wants to. Most at times, God appears to support our enemies or oppressors. Not all the time God imagines standing for the weak as it is with Hagar.

God does not liberate us as Peacock in “Hagar: An African-American Lens” argues that God does always liberate us but often help us to survive in our situational quest of liberation. The story of Hagar as I stated within the work, it is more of survival theology and less of liberation theology as Peacock observed too. Survival is the revealing reality of Hagar’s condition. And God was not interested to liberate her from her heartless and frustrated Mistress. So God does not see our plights but the problem is that he has less interest in our survival. Hagar was in the wrong hands in all her struggles, including in the hands of God because God does not give her, the liberation she was struggling for and God only wants her to learn to survive in the hands of her heartless Mistress (Sarai).

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