

ISRAEL IN ABRAHAMIC HOUSEHOLD AND HAGAR IN EGYPT: THE SHARED MOTIFS OF MARGINALIZATION BETWEEN THE BOOK OF GENESIS AND EXODUS

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ABSTRACT

This paper acknowledges that previous scholarship has largely focused on the motif of slavery within the narratives of Hagar and Israel; however, there has been a notable lacuna of intertextual analysis that examines these accounts in tandem to elucidate the presence and agency of the divine voice amid contexts of dehumanization and marginalization. Through a scrupulous intertextual analysis of the narratives of Hagar in Genesis and Israel in Exodus, by examining the shared motifs of slavery, wilderness experiences, and divine intervention, this paper demonstrates God's unequivocal disapproval of marginalization and maltreatment. The narrative of Hagar, an Egyptian slave in the household of Abraham, serves as a prototype for the experience of Israel in the household of Pharaoh. This study highlights the intentional intertextuality between the two narratives, demonstrating how the text of Hagar in Genesis shapes the Israelite experience in Exodus. Through this intertextual lens, the study reveals a nuanced understanding of God's character, emphasizing His commitment to justice and compassion for all individuals. This research reveals a consistent characterization of God as אלהים רואה (God who sees), who actively intervenes on behalf of the oppressed, regardless of their nationality, ethnicity, tribe, or identity. Finally, the researcher encourages further exploration of intertextual relationships in the Pentateuchal narratives because such approaches offer new perspectives to understand the literary artistry of the Old Testament.

KEYWORDS: Hagar, Israel, Motifs, Characterizations, Allusions, and Pentateuchal Discourse.

INTRODUCTION

The story of Hagar has historically been subject to negative interpretations in both Jewish and Christian traditions. To reclaim her narrative, an intertextual analysis is necessary, examining the intentional connections and shared motifs between her saga and the tale of the relationship between Israel and Yahweh. This approach recognizes that biblical texts are interconnected and should not be read in isolation. By exploring these connections, we can gain a deeper understanding of Hagar's character and experiences, challenging traditional interpretations and uncovering a more nuanced portrayal. Through this lens, we can reexamine Hagar's story and its

significance within the broader biblical narrative, revealing new insights into her relationship with God and her place within the larger theological context.

The method of intertextuality (Correa 303; Krise 267) in navigating through the meaning of Biblical Text is not a new formation or trend because scholars for decades have used the approach of intertextuality to study the Old Testament. Benjamin D. Sommer rightly reiterates that within exegetical context and careful explication, an Old Testament text serves its purpose when it intentionally “purports to explain the meaning of a specific older text” (Sommer 23). In *Intertextuality in Multi-Layered Texts of the Old Testament* James Alfred Loader argues that the usage of the term “intertextuality” presupposes the connection between several texts that have some relationship between (inter) them (Loader 391) and “intratextuality” indicates that there is an inner (intra) relationships between its parts and other parts to be acknowledged that they are texts in their own right (392). This sense of unveiling the meaning of the text through the rigorous gross intertextuality is often agreed with the *intentio operi*. That is why “the purely synchronic approach, intertextuality helps readers explore the inexhaustible plurality of meaning that is inherent in all texts” (Miller 284) and does not depend on the authorial meaning of the text. This is the main reason why, in intertextuality, a text is constructed as a mosaic of quotations and allusions; a text is an interwoven absorption and transformation of another text in a unique way. Perhaps, this explains the fact that the “Text has meaning only when it is read in conjunction with other texts, and it is irrelevant whether these texts were intentionally alluded to by the original author, or even available to the author (Miller 284). This means intertextuality pertains to the explication of the interconnection between texts and the interpretative traditions surrounding the texts (Viljoen 2). So, the books of Genesis and Exodus have an embodiment of intertextuality and inner(intra)textuality, which are noticeable and unavoidable all over the characters (Postell 437-455) of the two receptive materials for unity and continuity of the traditions. This present work argues that the marginalized experience of Hagar in the *bet ab* of the Israelite ancestor anticipates and projects the later marginalized experience of Israel in the *bet ab* of Hagar’s offspring. Such intertextual tapestry opens the door to a God who stands and supports the marginalized irrespective of their social status, religious affiliation, and geographical locations within the faithful summoning of Genesis 16, 21, and Exodus narrative. This gives more light to the fact that texts can only be understood in the community, web, or matrix of other texts through disturbing the fabric of existing texts as it pushes and covets for a place (Moyise 418-4330).

INTERTEXTUAL STUDIES IN GENESIS AND EXODUS

This present research is unable to ascertain all the intertextual studies that have been done for the past decades on the books of Genesis and Exodus because of its limitation and restriction to the two characters, Hagar and Israel. The work evaluates some of the recent intertextual studies that have been done within the scope of the two books, Genesis and Exodus. To start with Genesis, Yasir Saleem has highlighted and argued out the intertextual connection between Job 4-5 and Genesis 2:4b-3:24. Saleem aims at demonstrating the reality of the intentional usage of Genesis 2:4b-3:34

in Job 4-5 (391). To Saleem, there is a need that “(1) Job 4.9 and Gen. 2.7, (2) Job 4.19; Gen. 2.7a and Gen. 3.19b, and (3) Job 5.6–7a and Gen. 3.17–19 should be considered allusions through an analysis of their literary context individually” (392). He further observes that the “allusions in Job 4.19 to Gen. 2.7a and 3.19b thus serve to polemicize against the notion of the suffering of the righteous” (397). The firm argument of Saleem’s article is to help the reader to understand that the analysis of the purpose and function of these allusions of Job and Genesis reveals that they are meant to appeal to a textual and theological tradition of the origin and suffering of humanity. It is not just showing the connectedness between the two books but implying the well-known tradition of Gen. 2:4b-3:24 during the period of Joban composition (Saleem 403).

The intertextuality of Genesis has also been drawn from the interaction and interconnection between the nature and import of the relationship between the Joseph story in Genesis and the book of Esther by Gabriel F. Hornung. Hornung established or argued that the author of Esther intentionally used the narrative of Joseph because the author knew and purposefully invoked the Joseph story throughout the Megillah (104-105). He reiterates that the invocation of Joseph’s story in Esther opens the door to Esther’s place in the canon, and even if there is a comparison between Esther and Joseph story that does not in any way “bring the Megillah into the larger, distinctly biblical movement of *Heilsgeschichte*, it certainly does prove that Esther is best understood when its historical and canonical links to the ancient Israelite literary and theological tradition are appreciated” (105). He concludes that the level of the similarities of language, theme, and structure between the book of Esther and Joseph’s story is a sign that the author of Esther was aware of Joseph’s story and possibly knew him in person and then “purposefully and repeatedly alluded to it throughout his exciting telling of the Megillah” (112).

Another work that has been outstanding in the intertextual study of Genesis is the work of William Krisel, *Methodological Problems in Intertextual Analyses of Old Testament Texts: Genesis 19 and Judges 19 as a Case Study* Krisel posits that relying on the MT raises some serious methodological concerns that need deliberate consideration because they can lead to misleading conclusions, and he uses the case of Genesis 19 and Judges 19 to make his submission (267-282). He further ascertains that most of what we see as intertextual allusions in the latter text were the work of the late redactors to establish the already well-developed narrative, and it shows the development process of biblical texts (268-278). One of the books that has captivating intertextual analysis of the book of Genesis is G. Geoffrey Harper’s *I Will Walk Among You”: The Rhetorical Function of Allusion to Genesis 1–3 in the Book of Leviticus*, where the author argues that the final-form text of Leviticus gives a direct reference to Gen. 1-3 and examines the rhetorical significance of such an allusion (30-100). Additionally, there is an intertextual connection that scholars have noted between Genesis and Exodus in other issues apart from the issue that this paper aims at addressing, this is found in the work of Jacques van Ruite, *Between Jacob's Death And Moses' Birth: The Intertextual Relationship Between Genesis 50:15-Exodus 1:14 And in Jubilees 46:1-16* the work argues that “the passage about Israel’s oppression

(Exod 1:9-14) is rewritten quite closely in Jub. 46:12-16, whereas Exod 1:15-22 is integrated in the rewriting of the story of Moses' birth (Jub. 47:1-9)" (470). He reiterates that the intertextual comparison between the three books, Jub. 46:1-6, Gen. 50:15, and Exod. 1:14 reveals that the author or editor of Jubilees recognised the sequence of events between the book of Genesis and Exodus for proper comprehension (488).

The book of Exodus has also shown a wider intertextual scholarly engagement in the field of biblical studies, just like intertextual observations on the book of Genesis; Exodus has been grossly analysed through the lens of intertextuality within the Old Testament corpus. In the reflective article of Amy Scheinerman, "Exodus, Esther, and Maccabees in Conversation: 'They Tried to Kill us; We Survived; Let's Eat.'" The author aims to show the readers the common literary motifs that persist between the book of Esther and the story of Moses in the Exodus narrative (20-23). She connects the similarities between the two 'Mossads'; Moses and Esther in foreign lands with concealed identities and the quest to save God's people from tribulation and annihilation, and the motifs are clearly seen from the fact that Esther was a queen, and Moses was a Prince in the foreign nation (3-19). She points out that in both literary motifs between Moses and Esther, the enemy of the Israelites or Jews died under the providence of Yahweh without any form of casualties on the side of the Israelites/Jews (6). So, the intertextual motifs between Esther and Exodus (Moses) are exceedingly obvious in the two narratives.

In John Frederick Evans's *An Inner-Biblical Interpretation and Intertextual Reading of Ezekiel's Recognition Formulae with the Book of Exodus*, he argues that to interpret Ezekiel and Exodus intertextually, one needs to note the pattern of Ezekiel's formula which points readers of the oracles to know Yahweh of emancipation as the God of the exodus, who still acts, in covenant, to judge and to deliver his people from any form of threat (322). This work highlights that the recognition formula is part of the prophetic *Rückblick* to the pledge of covenantal foundations and the Exodus, and the formula not only follows the prophet's history lesson in an interpretive role (20:12,20,26) but it may be looked at as a part of the history lesson which echoes the narrative of exodus (322). The story of Ruth has been intentionally intertextually connected to the narrative of the Exodus, and we can see that from the work of Philip Venter and Wynand Minnaar. The argument of the authors is rooted in an attempt to evaluate the possibility that Ruth 3:7, where Ruth lies at Boaz's 'feet,' can be read intertextually in the context of Exodus 4:24-26, which records the Lord's unclear attempt to kill Moses, which Zipporah turns into an unexpected saviour by touching Moses' 'feet' (108). They further give a clear explanation of this intertextuality that two important contexts of the usage of 'feet' reveal that Ruth, like Zipporah, is a foreigner but was accepted into the covenant community of Yahweh, and they both took an initiative and intervened to ensure that God's covenant people are saved and the covenant plan for Israel comes to its fulfilment (111).

This review of existing scholarship that acknowledges the presence of motifs and allusions between the books of Genesis and Exodus through intertextual methodologies reveals significant scholarly engagement. However, this study seeks to

redirect the focus toward an intertextual analysis of marginalized characters within these texts, with particular emphasis on Hagar and Israel in both Abrahamic and Egyptian households. By foregrounding the experiences of these marginalized characters, the paper aims to contribute to the dynamics of the divine act of emancipating the marginalized within the broader narrative of Genesis and Exodus.

SHARED MOTIFS AND INTERTEXTUALITY

The fundamental intertextual connections of the marginalized Hagar and Israel are the fact that they were all slaves whom Yahweh saw the need to intervene for their emancipation. This reading is going to picture the *bet ab* of Abraham to Hagar as a representation of the *bet ab* of Pharaoh in Egypt to the Israelites. The terms oppression, harshness, and marginalization are going to be used interchangeably in this intertextual reading of Genesis and Exodus accounts of Sarai and Pharaoh versus Hagar and Israel.

	Hagar	Israel
Nationality	Egyptian	Israelite
Location	Canaan	Egypt
Bought Slave	Abraham bought her from the Egyptian Household וְלָהּ שִׁפְחָה מִצְרִית וְשֵׁמָּה הָגָר:(But she had an Egyptian slave named Hagar) (Genesis 16:1b).	Egyptian bought Joseph, the representative of Israel, from the people of Abraham's household וְהַמִּצְרִיִּים מָכְרוּ אֹתוֹ אֶל־מִצְרַיִם לְפוֹטִיפָר סָרִיס פַּרְעֹה שֶׁר הַטְּבָחִים: (Meanwhile, the Midianites sold Joseph in Egypt to Potiphar, one of Pharaoh's officials, the captain of the guard) (Genesis 37:36).
The marginalization	Sarai's harsh עָנָה treatment of Hagar וַיֹּאמֶר אַבְרָם אֶל־שָׂרִי הִנֵּה שִׁפְחָתְךָ בְּיָדְךָ עֲשִׂי־לָהּ הַטּוֹב בְּעֵינֶיךָ וְהָעֲנָה שָׂרִי וְתִבְרַח מִפְּנֵיהָ: a "But Abram said to Sarai, 'Behold, your maid is in your power; do to her what is good in your sight.'" So Sarai treated her harshly, and she fled from her presence." Genesis 16:6	Pharaoh's harsh עָנָה treatment of Israel וַיֹּאמֶר לְאַבְרָם יְדָע תָּדַע כִּי־גֵר יִהְיֶה זָרְעֲךָ בְּאֶרֶץ לֹא לָהֶם וְעִבְדֻם וְעָנִו אֹתָם אַרְבַּע מֵאוֹת שָׁנָה: "God said to Abram, 'Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and be harshly treated for four hundred years.' (Genesis 15:13; Ex 1:11–12)

The reason for the marginalization	Hagar was maltreated and abused by the Israelite woman Sarah (Her mistress) because the mistress was threatened by her new status: וַתֵּרָא שָׂרָה אֶת-בְּנוֹ-הָגָר הַמִּצְרִית אֲשֶׁר-יָלְדָה לְאַבְרָהָם מִצְחָק: “But Sarah saw that the son whom Hagar the Egyptian had borne to Abraham was mocking” (Genesis 21:9) (Scharbert 13; Wenham 276).	Israel was abused and maltreated by the Egyptian King Pharaoh (their master) because he is threatened by the new status of grow: וַיֹּאמֶר אֶל-עַמּוֹ הִנֵּה עַם בְּנֵי יִשְׂרָאֵל רַב וְעַצוֹם מִמֶּנּוּ: Look, he said to his people, the Israelites have become far too numerous for us (Exodus 1:9).
Fleeing from the households of marginalization	Hagar chooses to flee בָּרַח (Tamez 12) and risk a perilous journey through the wilderness, rather than remain under the oppressive hand of Sarah. וַתִּעַנֶּה שָׂרִי וַתִּבָּרַח מִפְּנֵיהָ: “...And she fled from her presence.” (Genesis 16:6b)	It has been recognized that the same word flee בָּרַח (Goldingay 265) is also used in the exodus narrative when the Israelites flee from Pharaoh. וַיִּגְדַּל לְמַלְךְ מִצְרַיִם כִּי בָרַח הָעָם וַיִּהְיוּ לִבָּב פָּרַעַה וַעֲבָדָיו אֶל-הָעָם וַיֹּאמְרוּ מִה-זֹּאת עָשִׂינוּ כִּי-שָׁלַחַנוּ אֶת-יִשְׂרָאֵל מֵעַבְדֵּנוּ: “When the king of Egypt was told that the people had fled, Pharaoh and his servants had a change of heart toward the people, and they said, ‘What is this we have done, that we have let Israel go from serving us?’” (Ex 14:5).
Yahweh Reveals Himself in the Wilderness to intervene in the midst of marginalization	Yahweh reveals himself to Hagar as a God who hears, sees, and intervenes: וַיִּשְׁמַע אֱלֹהִים “God heard the boy קוֹל (crying) God has heard the boy קוֹל (crying) as he lies there” (21:17).	Yahweh reveals himself to Moses as a God who hears, sees, and intervenes: “The LORD said, “I have indeed seen the misery of my people in Egypt. שָׁמַעְתִּי (I have heard) צַעֲקָתָם (them crying) out because of their slave drivers, and I am concerned about their suffering” (3:7).

The Angel of the Lord	וַיִּקְרָא מַלְאָךְ אֱלֹהִים “And the angel of God called to Hagar from heaven and said to her, ‘What is the matter, Hagar?’” (21:17).	וַיֵּרָא מַלְאָךְ יְהוָה “the angel of the LORD appeared” to him in a blazing fire from the middle of a bush. (Exodus 3:2a).
Yahweh supplied water	Yahweh supplied Water for the survival of Hagar in the Wilderness: וַיִּפְקַח אֱלֹהִים אֶת-עֵינֶיהָ “Then God opened her eyes,” and she saw a well of מַיִם (water). So, she went and וַתִּמְלֵא אֶת-הַחֶמֶת מַיִם וַתִּשָּׂק (filled the skin with water) (and gave the boy a drink). God was with the boy as he grew up. He lived in the desert and became an archer” (21:19-20).	Yahweh supplied water for the survival of Israelites in the wilderness: וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה “And the LORD says to Moses, ‘Behold, I will stand there before you by the rock at Horeb. וְהִכִּיתָ בַּצֹּר וַיֵּצֵאוּ מִמֶּנּוּ מַיִם (And when you strike the rock, water will come out) of it וְשָׁתָה הָעָם (for the people to drink). So Moses did this in the sight of the elders of Israel. 7He named the place Massah and Meribah because the Israelites quarrelled, and because they tested the LORD, saying, “Is the LORD among us or not?” (Exodus 17:5-7).
Yahweh sees their condition	Yahweh’s intervention comes as a result of seeing her tears of agony in the Abrahamic <i>bet ab</i> : “She gave this name to the LORD who spoke to her: אֵתָה אֵל רֹאֵי (You are the God who sees me) for she said, הֵלֵם רֹאֵיתִי אֶתֶרִי רֹאֵי: (I have now seen the One who sees me) (Genesis 16:13).	Yahweh’s intervention for liberation comes as a result of seeing the Israelite tears of agony in Egyptian <i>bet ab</i> “The LORD said, וַיֹּאמֶר יְהוָה רָאֵה רָאֵיתִי (I have indeed seen the misery of my people in Egypt). I have heard them crying out because of their slave drivers, and I am concerned about their suffering” (Exodus 3:7).

THE SHARED MOTIFS OF MALTREATMENT AND MARGINALIZATION

The intersection of gender, social status, and identity emerges as a potent factor in perpetuating marginalisation. In Hagar's narrative, her identity is initially defined by her enslaved status, gender, and ethnicity, with her name being reluctantly mentioned, underscoring her dehumanisation. Similarly, Pharaoh's maltreatment of the Israelites stems from fear and insecurity, echoing the same sentiments that fuel marginalisation. This comparative analysis highlights the pervasive nature of marginalisation, revealing that the struggles faced by Hagar and the Israelites are not isolated incidents but rather part of a broader pattern of oppression that transcends time and context. By examining these narratives, we gain insight into the complex dynamics of marginalisation and its enduring impact on individuals and communities. A comparative analysis of Hagar's experience in Abraham's household and the Israelites' experience in Egypt under Pharaoh reveals striking parallels. Both narratives feature a master and mistress threatened by the growth and success of their slaves, perceiving it as a challenge to their social status. This perceived threat prompts them to inflict maltreatment and affliction, denoted by the Hebrew term *חָרַץ* which connotes violence and dehumanisation. In both cases, the slaves are subjected to dehumanising treatment, with Hagar being reduced to a mere property and the Israelites facing forced labour and oppression (Brueggemann and Linfelf 79-80). The use of *חָרַץ* highlights the severity of their experiences. This intertextual analysis sheds new light on Sarah's character, portraying her actions towards Hagar as a precursor to the Israelites' suffering in Egypt and suggesting a divine response to the maltreatment of the marginalised. By examining these parallels, we gain a deeper understanding of the themes of oppression, marginalisation, and God's concern for the oppressed that run throughout these biblical narratives (Frymer-Kensky 231; Hawk 513–528). These narratives reveal to us the level of formation of institutionalisation and structuralisation of human marginalisation for self-gratification and the sustainability of the abusive system.

Yahweh's intervention in the narratives of Hagar and the Israelites underscores His profound concern for the marginalised. The appearance of the Angel of the Lord to Hagar in Genesis 16 and the Angel of God in Genesis 21 has sparked scholarly debates regarding the representation of different traditions, namely the Elohist and Yahwistic traditions. However, a nuanced examination of the textual rendition reveals the narrator's intentionality in highlighting the intimate relationship between Hagar and Yahweh. This is poignantly illustrated in Hagar's naming of Yahweh as "El Roi" (God who sees), which underscores Yahweh's sympathetic gaze upon the marginalised. This narrative thread highlights Yahweh's character as a God who sees, knows, and intervenes on behalf of the oppressed. The use of different divine titles may not necessarily indicate disparate traditions but rather emphasises the depth of Hagar's experience with Yahweh. Through this narrative, we gain insight into Yahweh's nature as a God who is intimately involved in the lives of the marginalized, affirming their dignity and humanity. This portrayal of Yahweh serves as a powerful intertextual motif in Genesis and Exodus. "אֵל רֹאֵה" means "God who sees"! The

Hebrew word for *אֵל* is also used in the context of Israel and Moses 'encounter with Yahweh, where God informs Moses that based on their intimacy with Him, he does not have an assurance to see his terrifying face of holiness but he can see his back in Exodus 33:23, "you shall see my back," and this is the intended reason why the Narrator used the Angel of the Lord to show that Hagar has serious intimacy with God in the level of Israelite covenantal relationship with Yahweh (Walker 41).

Hagar's encounter with the Angel of Yahweh marks a profound shift in her narrative, as it starkly contrasts with the dehumanizing treatment she receives from Abraham and Sarah. Notably, the Angel of Yahweh is the only character to address Hagar by name, thereby affirming her identity and personhood. This act is particularly significant given that Abraham and Sarah, aware of Hagar's name, deliberately choose to refer to her by her enslaved status, effectively stripping her of her humanity. Yahweh's treatment of Hagar stands in stark contrast to the maltreatment she suffers at the hands of Abraham and Sarah. By calling Hagar by name, the Angel of Yahweh affirms her dignity, upholds her personhood, establishes a relationship with her, and invites her to speak (Hill and Martin 3). This invitation empowers Hagar to express herself, breaking free from the silence imposed by marginalisation. When the Angel of Yahweh asks Hagar about her situation, she candidly shares her experiences, revealing the depths of her mistreatment and her desire to escape the tyranny of marginalisation (Gen 16:8). Through this interaction, the narrator highlights the Angel of Yahweh's role in humanizing Hagar and Israel in restoring their voices during marginalisation.

The text embodied the reality that God not only regained Hagar and Israel's self-identity in the face of marginalization, but he also gave them the means of survival. This reveals the divine availability of water in the wilderness. In both texts, God is not just a God who protects, but He is also the God who provides for the marginalized souls. "Furthermore, Hagar's naming of God is memorialised in the geographic location, as the "Well of the living one who sees me" v. 14. Hagar's narrative envisages: 1) a God who sees, 2) a God who asks to hear the testimony of the oppressed, 3) a God who listens and 4) a God who makes promises and sustains a vulnerable woman" (Elness-Hanson 455). "The divine messenger gives the expected son the name of Ishmael, meaning "God listens," because the LORD has listened to your affliction" (v. 11). Indeed, Abram names the son Ishmael upon his birth, when Abram is 86 years old" (454). Furthermore, the actions of God to liberate and Abraham's subsequent naming of Sarah's son constitute a deliberate negation of the systems of abuse and marginalisation endured by Hagar, which is further reflected in Yahweh's establishment of the covenantal relationship with the people of Israel in the wilderness, which serves to reveal the divine disapproval of marginalising practices. Together, these narratives form a collective denunciation of marginalisation, irrespective of the religious, gender, social, racial, or ethnic identity of those affected.

CONCLUSION

The intertextual charter of Hagar's narrative, as it intersects with the saga of Israel's Exodus, has been critically re-examined in this paper through the recurring

themes of oppression, wilderness wanderings, and divine encounters for the emancipation of the marginalized Hagar and Israel. This study contends that the marginalisation and subsequent emancipation of Hagar by the Israelite ancestors in Genesis chapters 16 and 21 resonate with Israel's own experience of marginalisation and liberation from the descendants of Hagar's lineage. Importantly, the narrator resists any normalisation of marginalisation originating from Egyptian and Abrahamic *bet ab* (household), irrespective of the motivations underlying such actions. The call of Moses and Hagar by Yahweh further exemplifies the divine attentiveness to the plight of the marginalised and accentuates a theological authoritative demand for humanity to oppose any manifestations of marginalisation from anti-social class and religious affiliation, whether enacted by contemporary "Pharaohs" or "Sarabs." While this research restricts its exegetical analysis to the narratives concerning Israel's and Sarah's marginalisation, it also recognises the necessity for further scholarly probing into the intertextual relationships among Genesis and Exodus characters beyond the chapters explicitly addressing Israel's and Sarah's marginalisation.

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