

## Note on Gen. XX. 6. 8—21.

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The Priestly History Book says nothing of Hagar's expulsion (XVII. 23. XXV. 9), and gives Iishmael's years as 14 when Iizchak was born (XVI. 16. XVII. 25. XXI. 5), an age which the story in XXI. 8—21 will not admit. There, he is a child of 4 or 5, older than Iizchak who was weaned at the latest at  $2\frac{1}{2}$  years (2 Makk. VII. 27), small enough to be carried on his mother's shoulder, 14, (LXX), 'cast under a shrub', 15, and 'lifted up in the arms', 18. In 14. 15. 16 he is called a 'child', ילד, and the παιδίον of the LXX throughout (not παιδάριον, as in XXII. 5. 12) indicates that in 12. 17. 18. 19. 20 ילד has been altered into נער, a 'lad', to make the narrative fit better its present position after XVI. XVII. 25. XXI. 5. Similarly the beautiful verse 14 has been rendered ungrammatical, and the statement obscured that Abraham lifted the child on to Hagar's shoulder (read with LXX: 'וישם על-ש' את-חיי'); the last words of 9 (LXX: *παίζοντα μετὰ Ἰσαὰκ τοῦ υἱοῦ αὐτῆς*) have been omitted to give מצחק the possible sense of 'mock'; and in 16 a slight change has given the cry of the child (cf. 17) to the mother (read with LXX וישא הילד את-קלו ויבך). Note the interpolation of the מלאך in 17 b as in XVI. XVIII f.: the 'I' in 18 must be 'Elohim', who is alone mentioned in 12. 17a. 19. 20. In 17 or 19 we should expect a clause corresponding to the naming of Hagar's son in XVI. 11. The story can only be regarded as an Elohistie parallel to the Iahvistic passage XVI. 2. 4—7. 11—14, and may have been included in the compilation because it differed

in several particulars. Instead of being born in the desert (XVI. 11. XXV. 18), Iishmael is expelled with his mother; and instead of being named 'El-Heareth' because of *Hagar's* affliction being heard (XVI. 11), he is so named in consequence of *his own* cry (XXI. 17). The fragment XXI. 6, which is parallel to XXI. 7 belongs to 8—21: note the different derivation of Iizchak's name from 'zachak', 'to laugh': in XVII. 17, the Priestly History Book, he is so named because his *father laughed at the promise of a son*; in XVIII. 10 ff., the Iahvistic narrative, because his *mother laughed at the promise of a son*; but here, because his *mother laughed when she bare a son*.

Restore the passage thus:

"And Sarah said, 'Elohim hath made me to laugh; everyone that heareth will laugh with me'. And the child grew, and was weaned; and Abraham made a great feast the day that Iizchak was weaned. And Sarah saw the son of Hagar the Mizraimitess, which she had borne unto Abraham, playing with her son Iizchak. Wherefore she said unto Abraham, 'Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Iizchak'. And the thing was very grievous in Abraham's sight on account of his son. And Elohim said unto Abraham, 'Let it not be grievous in thy sight because of the child, and because of thy bondwoman: in all that Sarah saith unto thee, hearken unto her voice; for in Iizchak shall thy seed be named. But also of the son of the bondwoman will I make a nation, because he is thy seed'. And Abraham rose up early in the morning, and took bread and a skin of water, and gave it unto Hagar, and set the child upon her shoulder, and sent her away. And she departed and wandered in the wilderness of Beer-sheba. And the water in the skin was spent. And she cast the child under one of the shrubs, and

went and sat her down over against him a good way off, as it were a bowshot: for she said. 'Let me not look upon the death of my child'. And she sat down over against him. And the child lifted up his voice, and cried out. And Elohim heard the voice of the child. And Elohim called to Hagar out of the heavens, and said unto her, 'What aileth thee, Hagar? Fear not, for Elohim hath heard the voice of the child in the place where he is. Arise, lift up the child, and hold him in thy hand: for I will make him a great nation'. And Elohim opened her eyes, and she saw a well of water; and she went, and filled the skin with water, and gave the child drink. And she called his name 'Ishmael'; for she said 'El hath heard (shama) him'. And Elohim was with the child; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Mizraim."

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