Genesis 18:1-22:24

k7% Vayera

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18

- appeared (appeared Or "initiated הוהי 1 ניָרָא אַלִּיוֹ יְהוֹה בַּאַלְנִי מְמֵרָא וְהוֹא יִשֶׁב פַּתְח־הָאַהֶּל כַּחֹם הַיְּוֹם: communication (with); made contact (with)"—without indicating a visual experience—as in 12.7; 17.1; 26.2, 24; 35.9–10; 48.3–4; and seven passages elsewhere in the Bible.) to him by the terebinths of Mamre; he was sitting at the entrance of the tent as the day grew hot.
 - וַיָּרַץ לַקְרָאתָם מַפַּתַח הָאֹהֵל וַיִּשֹׁתַחוּ אַרְצַה:
 - ניָשָא עִינִיוֹ וַלָּרָא וְהְנָהֹ שַׁלְשָׁה אָנָשִׁים נָצְבִים עָלִיו וַיִּרָא Looking up, he saw three figures (figures Lit. "participants whose involvement defines the depicted situation." Or "agents [of the divine]," as the notice of the advent of divine communication in v. 1 (see previous note) implies an agency situation that casts these participants in their defining role as agents. Trad. "men." Cf. Rashbam, Ramban; see further the Dictionary under 'ish; Agent.) standing near him. Perceiving this, he ran from the entrance of the tent to greet them and, bowing to the ground,
- יבָר מַעָל עְבָּדָרָ: זְיֹאמָר אֲדֹנִי אִם־לָא מִצָּאַתִי חַןֹ בְעִילֶיךָ אַל־נָא תַעָבר מַעָל עְבָדְרָ: 3 he said, "My lords! (My lords Or "My lord,"
 - referring either to the delegation's apparent leader or to God.) If it please you, do not go on past your servant.
 - ינא מעט־מים וְרַחַצוּ רָגַלִּיכֶם וְהַשְּׁעֵנוּ הַחָּחָ הַעְץ: 4 Let a little water be brought; bathe your feet and
 - recline under the tree.
- 5 ואָקתַּה פַת־לַחֵם וִסְעָדִוּ לִבְּכֵם אַחַר תַעַבֹרוּ כִי־עַל־כַן עַבַרתַם על־עבהכם וַיֹּאמִרוּ כַּן תַעשֵׁה כַּאַשֵר הַבַּרת:
- And let me fetch a morsel of bread that you may refresh yourselves; then go on—seeing that you have come your servant's way." They replied, "Do as you have said."
- אַלָּת שְּׁלְשׁ מְאִיםׁ קְמַח טֹּלֶת Abraham hastened into the tent to Sarah, and said,
 - "Quick, three seahs of choice flour! Knead and make cakes!"
 - וְאֶל־הַבָּקַר רֶץ אַבְרָהָם וַיִּלָּח בֶּן־בָּקֹר רָךָ וָטוֹבֹ וַיִּתָן אֶל־הַנַּעַר וַיִּמַהֵר לַעשׁוֹת אֹתוֹ:
- Then Abraham ran to the herd, took a calf, tender and choice, and gave it to a servant-boy, who hastened to prepare it.
- וַיָּלָח חַמַאָה וַחַלָּב וּבֶן־הַבָּקר אֲשֵׁר עְשַׂה וַיִּתַן לִפְנֵיהַם וִהְוּא־עֹמֵד עלֵיהֶם תַּחַת הַעֶץ וַיֹּאכֵלוּ:
- He took curds and milk and the calf that had been prepared and set these before them; and he waited on them under the tree as they ate.

 - יני אמר הנה באהל: They said to him, "Where is your wife Sarah?" And he replied, "There, in the tent."
- ולאָרָה אָשׁוּרָ אַשְּׂוּרַ אָלֵּיְרָ כְּעָת חַיְּה וְהְנָּה־כֵּן לְשִׁרָה אָשְׁתְךָ וְשִׂרָה זְשׁוּרָה אָשׁתְךָ וְשִׁרָה זְ שֹׁמֶעֶת פֶּתַח הָאֻהֶל וְהְוּא אַחֲרִיו:
 - (next year Heb. ka-'et ayyah; cf. Gen. 17.21; 2 Kings 4.16-17.) and your wife Sarah shall have a son!" Sarah was listening at the entrance of the tent, which was behind him.

I am about to do, אנלי אָמֶר הָתֶכְסָה אֲנִי' Shall I hide from what און אַני מְאַבְרָהָם אֲשֶׁר אֲנֶי עָשֶׂר: "Shall I hide from Abraham what down toward Sodom, Abraham walking with them to See note at 18.2.) set out from there and looked दंवादंपीचः whose involvement defines the depicted situation." יור Grieris Pir. (פוני מולסו האלומים באלול מלם האלומים ולשלפו על פוני מולס האלומים ולשלפו על פוני מולס האלולום הלך עמם האלומים האל frightened. Came the reply, "You did laugh." ingry, "J did not laugh," for she was פוֹ וַתְּכְתַּשׁ שֶׂרָה | לַאְמֶר לָאִ צָּי ןַיְאָה וַלָּאִה יַלּא בִי לַאָרָר לָא to you at the same season next year, and Sarah return Type I S הוהי IS הוהי אליך בעת היהו Stanything too wondrous for אשור אליך הער אליך הער אליך הער אליך הער אישר בוך. 'Shall I in truth bear a child, old as I am?' said to Abraham, "Why did Sarah laugh, saying, throughout the Hebrew Bible; cf. Kimhi at 31.3.)) principal's behalf. (A narrative convention that the following message is delivered on the labeled with the principal's name, to underscore is Speaking is The agent who is speaking is. Then בוהי The agent who is speaking is. "לאבור קאף אָבונָם אַלַד enjoyment—with my husband so old?" withered," trad. "I am waxed old.") am I to have Precise force of Heb. veloti uncertain. NJPS "I am I've lost the ability, (I've lost the ability isat. Mow that the captures, "Hersell, saying" בו ווקצְחָק שַׂרָה בְּקרְבָּה לָאמָר אַחֶרֶי? בְּלִתְיָ הַיְלִיה וָאִרָּי actually "women's menses.")) Akkadian 'aru "month," the lit. meaning is NJPS "the periods of women." (Perhaps, in light of Heb. 'ora ka-nashim, lit. "the way of women"; כנמגם: Sarah had stopped having her periods. (her periods אָבָר אַבְרָהָם בָּאָהָם בָּאָבָה אַנָה אָרָה אָרָה אָרָה אָרָה פַּעָא מאַ און אַבְרָהָם הָאָרָה בָּאָרָם בָּאָרָם בָּאָרָם בַּאָרָם בָּאָרָם בָּאָרָם בָּאָרָם בָּאָרָם בָּאָרָם בָּאָרָם בָּאָרָם אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה בָּאָרָם בַּאָרָם בָּאָרָם בְּאָרָם בָּאָרָם בְּאָרָם בְּאָרָם

shive Abraham is to become a great and populous الأبكرتات تبزر تربت بتبزا رابعيات البخيرة بترد البلاياة.

bless themselves by him? nation and all the nations of the earth are to

אַמוֹּג-בִּבּר עֶּלְינִ: בַּבְרֵ יְבִינְיִ בְּלֵּמָהַנְע גִּבְיבִינִים אַת בַּבְתַּלֵן יִבְּיִא יְבִנִינְ בַּלְתַּלָּנִים אָת

is so great, and their sin so grave! τής τέτρι της επίσκη της τημείνη της τημένη της τημένη της την επίσκης της επίσκης οι Loqom sud Comortable τη been promised him."

that יהוה may bring about for Abraham what has

his children and his posterity to keep the way of

אחוה by doing what is just and right, in order

reached Me; if not, I will take note." altogether according to the outery that has

Abraham remained standing before 7777. אלושי, The agents went on from there to Sodom, while אלוני לעלי קאָנָשׁים וַגִּלְכִּוּ סְדָּמָה וְאַבְּתָהַם עוֹדֶנִיּ עֹמֶד לִפְּנָי

- 23 Abraham came forward and said, "Will You sweep away the innocent along with the guilty?
- עמיר האף תספה ולא־תשא למקום אולי ש אולי ש אולי ש אולי ש What if there should be fifty innocent within the לִמַען חַמִּשַים הַצַּדִּיקם אֲשֵׂר בִּקרבַה:
 - city; will You then wipe out the place and not forgive it for the sake of the innocent fifty who are in it?
- יוָהָהָה בְּצָּהִיק (עִם־רָשֶׁע וְהָיָה בְצָּהִיק 25 Far be it from You to do such a thing, to bring בַּרָשַע חַלֵּלָה לָּךָ הַשֹּפֵטֹ כַּל־הָאַרֵץ לָא יַעַשַה מִשֹפַט:
 - death upon the innocent as well as the guilty, so that innocent and guilty fare alike. Far be it from You! Shall not the Judge of all the earth deal justly?"
- מוניקה בתוך הקיר ונשאתי 26. And הוהי answered, "If I find within the city of לכל־המקום בעבורם:
 - Sodom fifty innocent ones, I will forgive the whole place for their sake."

 - 27 Abraham spoke up, saying, "Here I venture to speak ניָען אָבַרָהַם וַיֹּאמֵר הַנָּה־יָגִא הוֹאָלְתִיּ לְּדָבֶּר אַל־אַדְלִי וָאָוֹכִי עִפְּר to my lord, I who am but dust and ashes:
- 28 אולי יַחסרון חַמשִים הַצַּהִיקם חַמשַה הַתַשַּחִית בַּחַמשַה אַת־כַל־הַעִיר וַיֹּאמֵר לא אַשׁחִית אָם־אַמצַא שם אַרְבַעִים וַחֲמשַה:
- What if the fifty innocent should lack five? Will You destroy the whole city for want of the five?" "I will not destroy if I find forty-five there."
 - לא אַעשה בעבור האַרבעים:
 - 29 But he spoke up again, and said, "What if forty פר עוד לדבר אַלִיוֹ וַיאמר אוּלִי יִמצאוּן שם אַרבּעים וַיאמר should be found there?" "I will not do it, for the sake of the forty."
 - 30 וַיּאמֵר אַל־נָא יָחַר לַאדנָי וַאֲדַבֵּרָה אוּלַי יִמְצָאָוּן שַם שַלשִים ויאמר לא אעשה אם־אמצא שם שלשים:
- And he said, "Let not my lord be angry if I go on: What if thirty should be found there?" "I will not do it if I find thirty there."
- משרים של אולי יִמְצָאָון שם עשרים 131 And he said, "I venture again to speak to my lord: ויאמר לא אשחית בעבור העשרים:
 - What if twenty should be found there?" "I will not destroy, for the sake of the twenty."
- שם אולי ימצאון שם 32 And he said, "Let not my lord be angry if I speak עשרה וַיאמר לא אַשחית בַּעבור הַעשרה:
 - but this last time: What if ten should be found there?" "I will not destroy, for the sake of the ten.
- הוהי, Having finished speaking to Abraham, וֹלֶלְדְיָהוֹה פָאֲשֶׁר כִּלְה לְדָבֶּר אֲל־אַבְרָהָם וַאַבְרָהָם שֶׁב לְמַלְמוֹ:
 - departed; and Abraham returned to his place.

19

- 1 וַיַבאוּ שֹנֵי הַמַלְאָכִים סִדֹמָהֹ בַּעְרֵב וַלְוֹט ישַב בַּשַעְר־סִדְם וַיַרָא־לוֹטֹ וַיַּקָם לִקרָאתְם וַיִּשֹׂתַחוּ אַפַּיִם אַרְצָה:
 - The two messengers arrived in Sodom in the evening, as Lot was sitting in the gate of Sodom. When Lot saw them, he rose to greet them and, bowing low with his face to the ground,
- 1 ניאמר הנה נא־אַדני סורו נא אַל־בַּית עבהכם ולינוּ וַרַחַצוּ רגלילם והשכמתם והלכתם לדרככם ויאמרו לא כי ברחוב
- he said, "Please, my lords, turn aside to your servant's house to spend the night, and bathe your feet; then you may be on your way early." But they said, "No, we will spend the night in the square."

- יקרָא אָבָרָהָם שֶׁם־הָמָקוֹם הָהוּא יְהוֹה וּ יְרָאָה אֲשֵׁרְ יֻּאָמֵר הְּלוֹם 14 And Abraham named that site Adonai-yireh, (Adonai-yireh I.e., "הוהי will see"; cf. v. 8.) בהר יהוה יראה: whence the present saying, "On the mount of הוהי there is vision." (On the mount of הוהי there is
 - called to Abraham a second הוהי מן-השמים: The messenger of הוהי אל־אברהם שנית מן-השמים: time from heaven.
 - and said, "By Myself I swear, הוהי declares: 16 וַלאמֵר בִּי נִשַבַּעתִי נִאָם־יִהוַה כִּי יָעַן אֲשַר עַשִּׂיתְ אֵת־הַדָּבַר Because you have done this and have not withheld הזה ולא חשכת את־בנך את־יחידך: your son, your favored one,
- קי־בֶּרֶךָ אֲבַרֶכֶלָ וְהַרְבָּה אַרְבָּה אֶת־זַרְעֻרָּ כְּכוֹכְבֵי הַשַּׁלַיִם וְכַחוֹל I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and אַשֶר על־שֹפָת הַיָם וִירָש זַרְעַךָ אַת שַער איִבְיו: the sands on the seashore; and your descendants shall seize the gates of their foes.
 - 18 והתברכו בזרעך כל גוני הארץ עקב אַשר שמעת בקלי: All the nations of the earth shall bless themselves by your descendants, because you have obeved My command."
- וַנְשָׁב אַבְרָהָל אַלֹּינְעָלִיו וַיָּקְמוּ וַיַּלְכוּ יָחְהַוּ אַל־בָאַר שַבְע וַשָּׁב 19 Abraham then returned to his servants, and they departed together for Beer-sheba; and Abraham stayed in Beer-sheba.
- ויהי אחבי ההבכים האלה וינד לאברהם לאמר הנה יללה מלכה נַם־הַוֹא בַנִים לְנַחוֹר אַחִיךַ:
- 20 Some time later, Abraham was told, "Milcah too has borne sons to your brother Nahor:

vision Heb. be-har v-h-w-h vera'eh.)

- עוק בַּכֹרְוֹ (אַת־בָּוֹז אַחָדִי וֹאָת־קמוּאַל אֲבִי אֲרַם: Uz the first-born, and Buz his brother, and Kemuel the father of Aram:
- יאָת בְּתוֹאַל: אַת־יִּדְלְףְ וָאָת בְּתוֹאַל: 22 and Chesed, Hazo, Pildash, Jidlaph, and Bethuel"—
- 23 Bethuel being the father of Rebekah. These eight
- 124 ופילגשו ושמה ראומה ותלד גם־הוא את־טבח ואת־גחם ואת־תחש וָאֵת־מַעֵכָה:
- Milcah bore to Nahor, Abraham's brother.
- And his concubine, whose name was Reumah, also bore [sons]—Tebah, Gaham, and Tahash—and [a daughter,] ([a daughter] As implied. In the Bible, the name Maacah is given to five or six other persons—all of whom are women. Biblical genealogies are known to identify a lineage by a woman's name—especially at the end of a list of segments.) Maacah.

- them and baked unleavened bread, and they ate. and entered his house. He prepared a feast for But he urged them strongly, so they turned his way
- exception—gathered about the house. na'ar and "elders.") the whole assembly without mi-na'ar we-'ad zaqen. See the Dictionary under and old," trad. "both young and old"; Heb. (insignificant and influential alike MJPS "young -insignificant and influential alike, "the men of the city, the men of Sodom.") NJPS "the townspeople, the men of Sodom," trad. Judg. 20.2. Heb. we-'anshe ha-'ir 'anshe sedom; militia of Sodom Cf. Gen. 34.20, Josh. 7.4-5, and [and] the militia of Sodom (town council [and] the They had not yet lain down, when the town council לי מֶלֶכֶל וְאָנְשֶׁי יוֹעָפָר אָנְשֶׂי קלד אָנְשֶׂי קלד אָנְשֶׂי
- intimate with (be intimate with I.e., humiliate.) you tonight? Bring them out to us, that we may be "men." See the Dictionary under 'ish.) who came to involvement defines the depicted situation." NJPS are the ones (ones Lit. "participants whose
- door behind him, So Lot went out to them to the entrance, shut the
- such a wrong. ז ולאקר אַל־נָא אַדוּי friends, do not commit א מון יהוקט סא and said, "I beg you, my friends, do not commit
- v. 5.) since they have come under the shelter of others, (the others NJPS "these men." Cf. note at with the visitors.) but do not do anything to the you as hostages if you will trust me meanwhile them as you please I.e., I will entrust them to you, and you may do to them as you please; (do to who have not known a man. Let me bring them out to great value to Lot; cf. Judg. 11.35; 2 Sam. 12.3.) אַליכֶבֶם אַ Look, I have two daughters I.e., of
- -against Lot-and moved forward to break the door. "upon the man." See the Dictionary under 'ish.) ba-'ish; NJPS "against the person [of Lot]," trad. householder (against that householder Heb. with them." And they pressed hard against that the ruler! Now we will deal worse with you than said, "came here as an alien, and already he acts But they said, "Stand back! The fellow," they
- into the house with them, and shut the door. 19.1.) stretched out their hands and pulled Lot

- וּעֹגּוֹנִע אַפּֿע וֹגִאַכֹּלְוּ: ¿ נֹיִפֹּלֵגַרַיבָּם מִאָרַ נֹיְסְבוּ אַלְיִנ נֹיְלָאוּ אַלְ-בִּיתְוֹ נִיְּלֶאַהְ לְנִיֹםְ מִמְּעָנִי
- וֹמַבוּנַלוֹ כֹּנְבוּמַם עֹלַגַּנִי:

- בועיעם אַלינוּ וְנֵרְעָה אֹתָם: Where "Where" אישווא אָל־לוֹשׁ נָאמִרוּ לוֹ אֲנֶה הַאֲנֶשֶנִים אֲשֶׂרִיבֶאוּ אֵלִיךְ הַלְּּיֶלָה אַל אַל־לוֹשׁ נָאִאנִי לוֹ אֲנֶה הַאֲנֶשֶנִים אֲשֶׂרִיבֶאוּ אֵלִילַ הַלָּיֶלָה

- כֹּגַבְּלַבְכַּוֹ דֹּאוּ דִבְּגַבְ עַנִנעֹג: וֹמְׁתַּוּ לְנִיוֹ כַּמִּנְדַ בַּמְּנִדִּ בַּמְנִיכֶּם נַעַ לְאָנָתִּיִם נַאָּלְ אַלְ-תַּמְּתָּוּ נַבָּרַ
- ַנְרָע לְךְ מַהְּם וֹיִפְּצְרָוּ בַּאִישׁ בְּלִוֹם מָאָד וְיִגְשָׁוּ לִשְׁבָּר הַדַּלֶּת: 6 [נְאִמֹנִי | זֹיִתְּ-נַיְלְאַנִי נֹיְאִמֹנַי נַיֹאַנוֹב בֹא-לְזִינְ נִּיִּתְׂכָּת תַּקְנָת מַנְיֵנִ
- ກຽ້ງກ່ານຊຸກ ກຸດກຸ່ງຊຸ ບາງ ກຸດ ເຊາວ Briting ກຸກ ກຸກ ກຸກ ການ 10 But the agents (agents See notes at 18.2, 16; cf.

- ".uoy of two iniog lliw I that there as a burnt offering on one of the heights love, and go to the land of Moriah, and offer him "Take your son, your favored one, Isaac, whom you
- and he set out for the place of which God had told Isaac. He split the wood for the burnt offering, took with him two of his servants and his son ase sid belbas meshenda, אַמחיזיאית עניים אַכִּירָוֹם בַּבַּקֶר נָיַּחֶבֹשׁ אָת־חֶמֹר וָאַמָר אָת־שֶׂנָי קַפָּר
- place from afar.
- will worship and we will return to you." with the ass. The boy and I will go up there; we 5 Then Abraham said to his servants, "You stay here
- and the two walked off together. firestone (firestone Lit. "fire.") and the knife; put it on his son Isaac. He himself took the and single burnt offering and five wood for the burnt offering and
- sheep for the burnt offering?" are the firestone and the wood; but where is the And he answered, "Yes, my son." And he said, "Here Then Isaac said to his father Abraham, "Father!" ר נלאמר יצִרוֹק אֶל־אַבְרָהָם אַבִינֹ וַלָאמֶר אָבֶנִ וַלָּאמֶר הַנֶּנִּי בְּנַיּ
- two of them walked on together. sheep for this burnt offering, my son." And the 8 And Abraham said, "It is God who will see to the
- wood; he bound his son Isaac; he laid him on the him. Abraham built an altar there; he laid out the Dace of which God had told פ וְיָבֹאוּ אֱל־הַמָקוֹם אֲעֶוֹר אֶמִר־לַוֹ הָאֱלִהִים וַיָּבֶן שָׁם אַבְרָהָם
- heaven: "Abraham! Abraham!" And he answered, "Here TJ Then a messenger of יהוה לוסי אלקר אָבְלָהָם אַ אַליו מַלְאָןךְ יְהְנָהָ מַלְדָּוֹם וֹאָבֶנִי אַבְרָהָם וֹי
- since you have not withheld your son, your favored anything to him. For now I know that you fear God,
- .nos sid to ram and offered it up as a burnt offering in place thicket by its horns. So Abraham went and took the versions; text 'aar "after.") ram, caught in the Reading 'ead with many Heb. mss. and ancient

- אָלְ-אָבֶא הַמִּנְגְּיִנִי וְהַמֻּלְנִיוּ מִּסְ לְמָלְנִי מֻּלְ אַנוֹב ניִנִילְגִם אַמֶּב אָעָב אַלְּנֵב:
- אַעְוּ וֹאֵע גֹּגִעַל בֹּנִי וֹגִּבַלַאָ מֻּגֵּג מַלְע וֹגַּלִם וֹקְלֶב אֶלְ-עַכַּלוֹם

אַמֶּג-אַמַג-לָוִ נוֹאֶלְנוֹיִם:

- געבכַע וֹלמִשְׁעַבוֹנע וֹלמִוּבע אַבְּגַכִם: נגַאמג אַבְירָלָם אָלְ-נְלֶּלָיִוּ שִּׂבִוּ-לָכָם פַּנִי אָם-הַדְּמַלֶנִי נְאָנִי וְהַנְּעָר נִאָרָי
- אַע-הַאַשׁ וְאָת-הַמַאַכְּלֶת וַיִּלְכָּוּ שִׂנִּיהָם יִּחְדָּיִּ
- נְּאַמֶּר עִנְּּע עַאָּמָן וְעַנְּאַלֶּר וְאַנָּר תַּעָּר הַאָּמַן הַאָּבָר הַעָּב הַאָּבָר הַעָּב הַ
- נגאמע אַלנעם אַנְעֵיִם גּנֹאַני נַמָּנִי נַמָּנִי לָמָלָע לֹנָג וֹגֹלְכֹּוּ מִנִּגעם
- לגיה מקעל לעצים: אֶת-הַמִּוְבֶּהַ וָּיַּעְרֶךְ אֶת-הַעַּצְיִם וָיַּעְלֵּךְ אֶת-יִצְתְּלָ בְּלֵוֹ וָיָשֶׂם אֹתוֹ

- גְּנָאַעִּגְ כִּיִּיִּלְאַ אֵּלְעִיִּםְ אְעַּנִי וֹלָאַ עַתְּוֹכִעַּ אָעִ־בּּוֹלֶ אָע־יִּנִוֹיִלֶלֶ or do, "Do not raise your hand against the boy, or do." کا لڑא چرتر ہڑ کرنے پڑ کرنے کی الزبر کر الإہل ہوتا کی ا
- בֹּלַבְלְגִי נֹגְלְבַ אַבְּבַבַּיִם נְגַלַם אַנבבַאָּגִגְ נִגְּלְבָנִ גְלָגַלְם שָּׁנִוּע בַּלָנִ: בן נאַ אָבוֹרוֹיָז אָרידעינין און אַ פֿון אָדעינין אָדעינין אָדעינין אָדעינין אָדעינין אָדעינין אָדעינין אָדעי

- ון (וַעְדיּגְדוֹל And the people (people So NJPS; lit. "[other] וְאַת־הָאַנִשׁים אֲשֶׁר־פַּתְח הַכִּיְת הְכוֹּ וילאו למצא הפתח:
- participants whose involvement defines the depicted situation." Trad. "men." See the Dictionary under 'ish.) who were at the entrance of the house, low and high alike, (low and high alike Cf. note at v. 4. Heb. mi-katon we-'ad gadol; NJPS "young and old," trad. "both small and great.") they struck with blinding light, so that they were helpless to find the entrance.
- בנתיך וכל Then the agents said to Lot, "Whom else have you ויאמרו האנשים אלילוט עד מיילך פה חתן ובניך ובנתיך וכל אַשַׂר־לַךָ בַּעִיר הוֹצֵא מַן־הַמַקּוֹם:
 - here? Sons-in-law, your sons and daughters, or anyone else that you have in the city-bring them out of the place.
- דור פייבקלה אַעקתם אַתרפּנִי יְהוֹה (כִּי־מַשׁחָתִים אַלְחָנוּ אַת־הַמְקוֹם הַזָּה כִּיינִדְלָה צַעְקתָם אַת־פּנִי יְהוֹה וַיִשַלְּחַנוּ יִהוָה לְשַׁחַתָּה:
 - the outcry against them before הוהי has become so great that הוהי has sent us to destroy it."
 - אַל קוֹמי בְּאַל קוֹמי בְּאַל לוֹט וַיִּדָבֶר | אֶל־חֲתְנָיו | לקחַי בְנֹתִּיו וַיֹּאמֵר קוּמוּ צָאוֹ So Lot went out and spoke to his sons-in-law, who מורהמקום הוֹוָה כִּי־מַשֹּׁחְית יְהֹוָה אֶת־הָעִיר וַיְהֵי כִמְצַחֵק בְּעִינֶי
 - had married his daughters, and said, "Up, get out of this place, for הוהי is about to destroy the city." But he seemed to his sons-in-law as one who jests.
- 15 As dawn broke, the messengers urged Lot on, ואת־שתי בנתיל הנמצאת פן־תספה בעון העיר:
 - saying, "Up, take your wife and your two remaining daughters, lest you be swept away because of the iniquity of the city."
 - בנתיו בתמלת יהוה עליו ויצאהו וינחהו מחוץ לעיר:
 - 16 Still he delayed. So the agents seized his hand, וְיַתְמַהְלֵּה וְנְקוֹיִקוּ הָאָנָשִׁים בְּיָדִוּ וּבְיָד־אָשֶׁתוּ וּבִיָּדְ שְׁתֵּי and the hands of his wife and his two daughters-in 's mercy on him—and brought him out and left him outside the city.
- וָיהיל אַרתביט אחריך על־נפּשׁך אל־תביט אחריך 17 When they had brought them outside, one said, ואַל־תַעַמֹד בַּכָל־הַכַּכַר הַהַרָה הִמַלֵט פַן־תַסְפַה:
 - "Flee for your life! Do not look behind you, nor stop anywhere in the Plain; flee to the hills, lest you be swept away."

 - בינא אַלינא אַלהַם אַל־נא But Lot said to them, "Oh no, my lord!
- עמדי להחיות את־נפשי ואנכי לא אוכל להמלט החרה פן־תדבקני הַרַעָה וַמַתִּי:
- אַשֶּׁר עְשִׂיתְ הַקּבְּן הַקְבָּן הַקְבָּן הַקְבָּן הַקְבָּן הַקְבָּן הַקְבָּן הַקְבָּן הַקְבָּן הַקבּן אֲשֵׁר עְשִׂיתִּ 19 You have been so gracious to your servant, and have already shown me so much kindness in order to save my life; but I cannot flee to the hills, lest the disaster overtake me and I die.
- הַלֹא מצער הוא ותחי נפשי:
 - וַיַּאמֵר אַלִיו הנָה נִשַאתי פּלִיךָ נָם לַדָּבַר הַזָּה לְבַלְתִי הַפְּכִי :אַת־הָעִיר אֲשֶׂר דִּבְּרְתָ
- בס Look, that town there is near enough to flee to; הְנָה־לָא הַלָּיר הַוֹּאַת קִבְּה לְנָוּס שַׁמָה וְהַוֹא מַצְעָר אַמְלְּטָה נְּא שַׁמָה it is such a little place! Let me flee there—it is such a little place—and let my life be saved."
 - 21 He replied, "Very well, I will grant you this favor too, and I will not annihilate the town of which you have spoken.

- על אַבּרָהָם לָאמָר (יַיִּהיֹּ בָּעֶת הָהוֹא וַיָּאמֵר אֲבִימַלְךָ וּפִיכוֹל שׁר־צָבָאוֹ אַל־אָבַרְהָם לָאמַר 22 At that time Abimelech and Phicol, chief of his אַלהִים עמַלְ בַּכַל אֲשֵׁר־אַתַה עשה:
- troops, said to Abraham, "God is with you in everything that you do. עלה אם־תשקר לי ולנכדי 123 Therefore swear to me here by God that you will not deal falsely with me or with my kith and kin, בּה: בַּה: אַשַר־עשִיתי עמַרָּ תַעשה עמַרי ועם־האָרֵץ אַשר־גַּרְתָה בַּה:
 - but will deal with me and with the land in which you have sojourned as loyally as I have dealt with you."
 - :יאמר אַברהם אַנכי אשבע: בילאמר And Abraham said, "I swear it."
- דווֹת בָּאֶר הַמִּיִם אֲשֵׁר הֵּלְוֹּ עָבַדִי Then Abraham reproached Abimelech for the well of water which the servants of Abimelech had seized. אַבימלָך:
 - וֹלָאמָר אָבִילְלָךְ לְּא יָלְעָתִי מִי עְשָׂה אָת־הָּדָבֶר הְזָּה וְוָם־אָתְּה (נֵאמֶר אָבִילְלָךָ לְא יָלְעִתִי מִי עְשָׂה אָת־הָּדָבָר הְזָּה וְוָם־אָתִּה (26 But Abimelech said, "I do not know who did this; you did not tell me, nor have I heard of it until לא־הגדת לי וגם אנכי לא שמעתי בלתי היום: today."
 - ברת: שניהם ברית: 27 Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a pact.
 - 28 וַיַּצָב אַבְרָהָם אֶת־שֶׂבַע כִבְשִׂת הַצִּאן לְבַדְּהֶן: Abraham then set seven ewes of the flock by themselves.
- וַיִּאמֵר אֲבִימֵלֶךָ אֲל־אַבַרָהָם מָה הַנָּה שַבַע כַבַשוֹת הָאַלֶּה אֲשֵׁר הִצְבַתְ 29 and Abimelech said to Abraham, "What mean these seven ewes which you have set apart?"
 - אמר כי את־שבע כבשות תקח מזדי בעבור תהיה־לי לערה כי 30 He replied, "You are to accept these seven ewes from me as proof that I dug this well." חפרתי את־הבאר הזאת:
 - יהביע שניהם: על־כַּן קרָא לָמַקוֹם הָהוֹא בַּאָר שׁבַע כִי שׁם נְשׁבַעוּ שׁנֵיהֶם: 31 Hence that place was called Beer-sheba, (Beer-sheba I.e., "well of seven" or "well of
 - oath.") for there the two of them swore an oath. 32 וַיִּכַרְתִּוּ בַרִית בַּבָאַר שַבַע וַיָּקָם אֲבִימֵלֶךְ וּפִיכל שַר־צָבְאוֹ וַיָשַבוּ :אל־ארץ פלשׂתים
 - When they had concluded the pact at Beer-sheba, Abimelech and Phicol, chief of his troops, departed and returned to the land of the Philistines.
 - יהוה אַל עולם: [Abraham] planted a tamarisk at Beer-sheba, and invoked there the name of הוהי, the Everlasting
 - :יָנֶר אַבְרָהָם בְּאֶרֶץ פְּלְשׁׂתְיִם יִמְיִם רָבִּים: 34 And Abraham resided in the land of the Philistines a long time.

- ויָהי אַחַר הַדְּבַרִים הָאַלָּה וָהָאַלֹהִים נְסָה אַת־אַבַרָהַם וַיִּאמֵר אַלִיו אַבַרָהָם וַיִּאמֵר הְנֵנִי:
- Some time afterward, God put Abraham to the test, saying to him, "Abraham." He answered, "Here I am."

- ріасе," v. 20.) called Zoar. (Zoar Connected with mi'ar "a little you arrive there." Hence the town came to be
- אַלי הַאָלֶין נְלָוֹם בָּאַ צְּלֶרָה: S3 As the sun rose upon the earth and Lot entered
- אמיזקען פאנותפ איזואס פאיז (בְּהַשֶּׁלְיִי הַאַרָּים וְצֶּמָה בַּאַרְיִם בַּאַלְ בָּאַרָ בַּלִּילָבָה אָלָה בָלִייִם בָּאַרָים בָּאַלָּי -navead to the aven-
- vegetation of the ground. and all the inhabitants of the cities and the
- a pillar of salt. Lit. "behind him.") and she thereupon turned into

he had stood before 'הוה,

- land rising like the smoke of a kiln. all the land of the Plain, he saw the smoke of the און אופ לפידולוץ קלי פול קליבלי ניליא (הוקלף על פול נילה לליבלי נילה אָרָץ הופל S and, looking down toward Sodom and Gomorrah and
- from the midst of the upheaval. dwelt, God was mindful of Abraham and removed Lot the Plain and annihilated the cities where Lot
- to dwell in Zoar; and he and his two daughters country with his two daughters, for he was afraid
- with us in the way of all the world. is old, and there is not a man on earth to consort Our father הקביקה אֶל־הַצְּעִירָה אָבִינוּ וָקְן וִאִּישׁ אֶין בְּאָבֶל לְבָוֹא Tall the younger, "Our father
- did not know when she lay down or when she rose. the older one went in and lay with her father; he אָרויאַבייקד הוא הזהלא הַבְּירָה הוא איז אַנין אָרָא וַהְלַא הַבְּירָה וָהְשָׂבָר That night they made their father drink wine, and us lie with him, that we may maintain life through
- with him, that we may maintain life through our him drink wine tonight also, and you go and lie "See, I lay with Father last night; let us make
- not know when she lay down or when she rose. and the younger one went and lay with him; he did วรุโซม์ มีวังรุศ อโกม ใร ในวิธีราห หมื่น หรือ แล้ว โรโซม์ 32 That night also they made their father drink wine,

- קרָא שַּׁם־הַעִּיר צְוֹעַר: ארכל לשָעוֹת דָלָר ערביאָן שְׂמָה על־כֶּן אונל אַלְיבָּן אַ אַרְכָּל אַ אוּבָל לְעָשְׁעִה דָלָר עָרִבּאָן שָמָה על־כֶּן
- בידולה הוסישל Gomorrah sulfurous fire ביוהי אל ניהלה הקטעי לילה להקירה נפתיה נפתיה הפול היוה מויהי הלה מויה שלה
- Dack, (back, Chit. "His.") wife looked back, (back
- אַלְעָ עֹּימָג הַאְּבָא כֹּעִימָג הַכִּבְשָׁוּ:
- וּגְשַׁלְּע אַמּיַלְנָסְ מִעַּוֹלֶ עִינִוּפַלְע בּעַפַּלְ אַמַ-עַמָּלָנִס אַשֶּׁבַיגַשָּׁב בּעַוֹן לְנָסִ: אָריִים אָת־עָרָי God destroyed the cities of Thus it was that, when God destroyed the cities of
- בְּצְוֹעֶר וַיִּשֶּׁבְ בַּכִּיְעֶרָה הָוֹא וּשְׁנָיִ בְנִיתָיו: Ilih ehi mi bettled in the hill os נינֶעֶל לוֹט מצּיוֹעָר וַנֶּשֶׂב בְּהָדִי וּשִׂתְּי בְנִתִּיוֹ עָמוֹ בָּי
- מַלְגְנוּ כִּבְבוֹאֹבֶל:
- אine, and let us make our father drink wine, and let (Come, let us make our father drink wine, and let
- אַע-אַלְגעַ וֹלְאַ-גַּגַּת כֹּמִכִּלַע וַלַלוָעָע:
- לַתְּלְפָּנּ גְּגְּלְ בָּּם.בַּעְּגְלְבִי וּבָאגְ תַּכִּבֹג אַכְוּ וּלִבַגָּע בֹאבֹגת וֹנַא: The next day the older one said to the younger, אר וְיִהְיֹּ מְמְחֵהֶלְתְ וָהָאִמֶר הַבְּרִיּרָהְ אֶלָ־הַצְּמִילָה הַן־שֶׁלְבָרִהִּ אֶמֶשׁ אֶתִיאָבִיּ
- למן וֹלֶאַ-גַּבַּא בֹמִכִּבַי וּבֹלַמַע:

- ".9gs blo sid ni Sarah would suckle children!Yet I have borne a son
- a great feast on the day that Isaac was weaned. The child grew up and was weaned, and Abraham held איה להקל הנקל הנקל הנקל הנקל הנקל איה להול בוקף בולו הנקל (
- share in the inheritance with my son Isaac." and her son, for the son of that slave shall not
- concerned a son of his.
- "called.") for you. offspring shall be continued (continued Lit. you, do as she says, for it is through Isaac that over the boy or your slave; whatever Sarah tells
- nation of him, too, for he is your seed." א As for the son of the slave-woman, I will make a און ווָם אֶת־בֶּן־הָאָמֶה לְנָנִי אֲשִׂימֶנוּ בָּי זַרְעֶךָ הְוּא:
- wilderness of Beer-sheba. and sent her away. And she wandered about in the them over her shoulder, together with the child, skin of water, and gave them to Hagar. He placed a bas saga propied होते. विदेश विदेश विदेश विकास अपने हिंदारे प्रकार worning Abraham took some bread and a
- the child under one of the bushes, The Mater was gone from the skin, she left. לו וְיִכְלֹּוּ הַמִּיִם מִן־הַהַתְּמֶר וַהַשְּׁלָן, אֶת־הַלֶּלֶר הָתִי אַתְדִּ הַשִּׁיקום:
- child dies." And sitting thus afar, she burst into away; for she thought, "Let me not look on as the
- "What troubles you, Hagar? Fear not, for God has heeded the cry of the boy where he is. God called to Hagar from heaven and said to her,
- for I will make a great nation of him."
- and let the boy drink. water. She went and filled the skin with water, ot Then God opened her eyes and she saw a well of
- the wilderness and became skilled with a bow.
- mother got a wife for him from the land of Egypt. sind hars; and in essent and in the wilderness of Paran; and his ting in the wilderness of Paran; and his

- הוֹאת עם־בְנֵי עם־יִצְחָק: רולאמר לאַרָרוֹם נֶרָשׁ הַאָמָר וַאָּתִיבְנָה כִּי לָא יִירַשׁ בֶּן אַרָהְאָמָה "Cast out that slave-woman." כאר אותי ואָתיבְנָה כִּי לָא יִירַשׁ בֶּן יִהְשָׁרָ
- ior it The matter distressed Abraham greatly, for it ior it
- אַשֶּׁב עִאַעָּב אַלְּגַבְ שָּׁבַב שִּׁעַמַ בִּעַלְיִב כַּג בִּגֹּבְעָל גִּלַבָּ בָּנָ זָבַה
- תוֹם מּלְ-תִּכֹעֹיִי וֹאֵעִ-נַיֹּגְיָר וֹגְתִּלְנַוֹיִ וֹנַּעָר וֹנְעִנַא בֹעִבִּלֵּר בֹּאָר
- דֹמֹנִע בּגַּלֶב נַעַּמֶּד מִנְּיָב נַעַמָּא אָע-צַלָב נַעַדֹב: אל־אֶרְאָה and went and sat down at a distance, a bowshot פֿר וַתַּלֶּךְ וַתִּשֶׁב לָה מִנְּגֶר הַרְחַלְ כִּמְעַחֲנֵי לְשֶׁת כִּי אָמִלָה אַל־אֶרָאָה
- אָלְ-לַוֹלְ עַנְּעָר בַּאָמָר עוּאַ-מָם: מוֹשׁמִים וֹגָאמֹר לְשׁ מִשִּבַלְוֹ שׁנִّר אַלְשַנִּירִאָּג כֹּגַחַמָּמ אֵלְעַנִּים אָביַרָּנָם אָמריקול אַמָלְאַן אָלַרִיִּם אווי God heard the cry of the boy, and a messenger of אָל־יָנָל אֶלַיִים וּ אָל־יַדָּלָ
- esti, jıtı nb the boy and hold him by the hand, אָנר יוֹבִּילַרָ בָּירַיִּלָלָר בָּיַרָלָ בָּרַ בִּירַלָּנָר בַּירַלָּ בָּרַרָּ בָּרַרָּ בָּרַלָּבָּ בַּרַרָּ בָּרַרָּ בָּרַרָּ בָּרַרָּ בָּרַבָּילָבָרָ בָּרַרָּ בָּרַרָּ בָּרַרָּ בָּרַרָּ בָּרַרָּ בָּרָרָבָ בַּרַרָּבָּ בַּרַבָּילָבָרָ בָּרָרָבָ בַּרַבָּילָבָרָ בָּרָרָבָ בַּרָרָבָ בָּרָרָבָ בָּרָרָבָ בָּרָרָבָ בָּרָרָבָ בַּרָרָבָ בַּרָרָבָ בַּרָרָבָ בַּרָרָבָ בַּרָרָבָ בַּרָרָבָ בַּרָרָבָ בַּרַבְּיבָילָבָרָ בָּרָרָבָ בַּרָרָבָ בַּרָרָבָ בַּרָרָבָ בַּרָרָבָ בַּרָרְבָּבָ בַּרָרְבָּ
- מים נתשק את־הנער:
- ה God was with the boy and he grew up; he dwelt in. ביקיך על וַיַּשֶׂב בַמִּרְבָּר וַיְּקִי רֹבֶה קשָׂת:

- 36 Thus the two daughters of Lot became pregnant by their father.
- 37 The older one bore a son and named him Moab; (Moab As though me-'ab "from (my) father.") he is the father of the Moabites of today.
 - אבֶי הָוּא אָבֶי הַ וֹתִקּרָא שַׂמִוֹ בֶּן־עָמִי הָוּא אָבָי 38 And the younger also bore a son, and she called him Ben-ammi; (Ben-ammi As though "son of my בני־עמון עד־הַיִּוֹם: (paternal) kindred." See further the Dictionary under 'am.) he is the father of the Ammonites of

today.

20

- וְיָּנֶר בִּיִרקְהָשׁ וּבְין שֵוּר וְיָגָר בֹיִרְקְהָשׁ וּבְין שֶוּר וְיָגָר בֹיִרְקְהָשׁ וּבְין שֶוּר וְיָגָר Abraham journeyed from there to the region of the בגרר:
- בימֶּלֶךְ מֶלֶךְ אֲבִימֶּלֶלְ אֲבִימֶּלֶלְ מֶלֶךְ Abraham said of Sarah his wife, "She is my גרר ויקח את־שרה:
 - וַיָּבָא אֱלֹהַיִם אֱל־אֲבִימַלֶּךְ בַּחֲלָוֹם הַלַּיִלָה וַיָּאמֵר לוֹ הְנָךָ מַת על־הָאשָה אַשַר־לַלְחַתְ וָהָוֹא בַּעַלַת בַּעַל:
- He himself said to me, 'She is my sister'! And she ובנקין כפי עשיתי זאת:
 - וַיֹּאמֵר אַלִיו הָאֵלהִים בַּחֵלם גַם אַנֹכִי יָדַעתי כִי בַתְם־לְבַבַּךְ עשית זאת ואַחשר נִם־אַנֹכִי אַוֹתַךְ מַחַטוֹ־לִי עַלִּ־כַּן לֹא־נַתְתִידְ
 - ועתה השב אשת־האיש כי־נביא הוא ויתפלל בעדך וחיה וֹאָם־אֵינְךָ מֵשִׂיב דַּע כִי־מִוֹת תָּמוֹת אַתָּה וִכַל־אַשֵּׁר־לְךָ:
 - 8 וַיַשַׁכַּם אֲבִימַלָּדָ בַּבַּקר וַיִּקרָא לכל־עבַליו וַיִּדְבַר אַת־כַל־הַדְּבַרִים הָאֶלֶה בְּאָזְנֵיהֶם וַיִּירְאָוּ הָאַנָשִׂים מְאְד:
 - וַיִּקרָא אַבִּימַלֶךָ לִאַבַרָהָם וַיֹּאמֵר לוֹ מַה־עשית לָנוֹּ וּמַה־חַטאתי לַדְ ּקִי־הַבָּאתָ עֶלָי וְעַל־מַמְלַכְתְי חֲטָאָה גְדֹלֶה מַעֲשִׂים אֲשֶׂר לֹא־יֵעְשׂוּ עשית עמדי:

- Negeb and settled between Kadesh and Shur. While he was sojourning in Gerar.
- sister." So King Abimelech of Gerar had Sarah brought to him.
- But God came to Abimelech in a dream by night and said to him, "You are to die because of the woman that you have taken, for she is a married woman."
- אבימֶלֶךְ לָא קרָב אַלְיה וַיֹּאמֵר אֲדְנִּי הַגְּוֹי גָּם־צַדִּיק תְהַרְג: 4 Now Abimelech had not approached her. He said, "O lord, (lord See the Dictionary under "male metaphors for God.") will You slay people even though innocent?
 - also said, 'He is my brother,' When I did this, my heart was blameless and my hands were clean."
 - And God said to him in the dream, "I knew that you did this with a blameless heart, and so I kept you from sinning against Me. That was why I did not let vou touch her.
 - Therefore, restore the man's wife—since he is a prophet, he will intercede for you—to save your life. If you fail to restore her, know that you shall die, you and all that are yours."
 - Early next morning, Abimelech called his servants and told them all that had happened; and they (they Lit. "the [salient] participants." See the Dictionary under 'ish.) were greatly frightened.
 - Then Abimelech summoned Abraham and said to him, "What have you done to us? What wrong have I done that you should bring so great a guilt upon me and my kingdom? You have done to me things that ought not to be done.

- 10 What, then," Abimelech demanded of Abraham, "was your purpose in doing this thing?"
- הוָה בְּמַקוֹם בְּמַקוֹם בְּמָלוֹיִרְאָת אֱלֹהִים בְּמַקוֹם הוָ "I thought," said Abraham, "surely there is no fear of God in this place, and they will kill me וַהַרגוּנִי עַל־דִּבַר אַשׂתִי: because of my wife.
- בם־אמי (ההיילי לאשה: 12 And besides, she is in truth my sister, my father's daughter though not my mother's; and she became my wife.
- אַשֶּׁר הַתְּעָנְ אֹתִי אֲבֹּלְּיִם מְבָּית אָבּי (אָמֶר לְה זָה חְסַבְּׁךְ אֲשֶׁר 33 So when God made me wander from my father's house, I said to her, 'Let this be the kindness that you תַעשֹי עמַדִי אַל כַּל־הַמַקוֹם אֲשֵׁר נַבִוֹא שַׂמַה אַמַרִי־לִי אַחַי הוּא: shall do me: whatever place we come to, say there of me: He is my brother."
 - 14 Abimelech took sheep and oxen, and male and female וְיָלָחְ בָּאָן וְבָלֶר וַעָבְדִיםׁ וּשַׂפְּחֹת וַיְתָן לְאַבְרָהָם וַיְשַׁב slaves, and gave them to Abraham; and he restored לו את שרה אשתו: his wife Sarah to him.
 - ב: אַרְצִי לְפָנֵיךְ בַּטְוֹב בְּעֵינֶיךְ שֵׂב: And Abimelech said, "Here, my land is before you; settle wherever you please."
 - 16 ולשַׁרָה אָמַר הַנָּה נַתְתִי אַלְף כַּסף לָאַחִידְ הַנָּה הוא־לַךְ כַּסוּת And to Sarah he said, "I herewith give your brother a thousand pieces of silver; this will עינים לכל אשר אתך ואת כל ונכחת: serve you as vindication (vindication Lit. "a covering of the eyes"; meaning of latter half of verse uncertain.) before all who are with you, and
- 17 Abraham then prayed to God, and God healed נתפלל אברהם אל המאלהים וירפא אלהים את־אבימלך (את־אשתו Abimelech and his wife and his slave girls, so ואַמהתיו וַיֵּלֶדוּ: that they bore children;
- 18 כִּי־עַצַר עָצַר יָהוֹה בַּעָד כָּל־רַחֲם לְבַית אֲבִימַלֶךְ עַל־דִּבַר שַׁרָה אֲשֵׁת for הוהי had closed fast every womb of the household of Abimelech because of Sarah, the wife of Abraham.

21

- 1 ניהוה פקד את־שֹרָה כַאֲשַׂר אָמֵר וַיַּעשׁ יְהוָה לְשַׁרָה כַאֲשֵׁר הָבַּר:
 - 2 ותַּהַר נַתַּלֵד שַׂרָה לִאַבְרָהַם בֵּן לִזְקְנָיו לַמוֹעֵד אֲשֶׁר
- - 4 נימל אברהם את־יצחק בנו בן־שמנת ימים כאשר צוה אתו
 - 5 ואַבַרָהַם בַּן־מִאָת שׁנָה בַּהוַלֵּד לוֹ אֵת יִצַחַק בַּנוֹ:
 - :יַבְּחַקִּילִי: עַעָּה צָחֹק עָשַׂה לִי אֱלֹהַיִם כַּל־הַשֹּמֵע יִצְחַקּ־לִי:

took note of Sarah as promised, and הוהי did for Sarah what had been announced.

you are cleared before everyone."

- Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken.
- ניָקרָאָ אָבּרָהִן הַנְוֹלִדִילָן אָשֶׂרִילָּרָהִ־לְּן שֵּׁרָה יִצְחָק: Abraham gave his newborn son, whom Sarah had borne him, the name of Isaac.
 - And when his son Isaac was eight days old, Abraham circumcised him, as God had commanded him.
 - Now Abraham was a hundred years old when his son Isaac was born to him.
 - Sarah said, "God has brought me laughter; everyone who hears will laugh with (with Lit. "for.") me."